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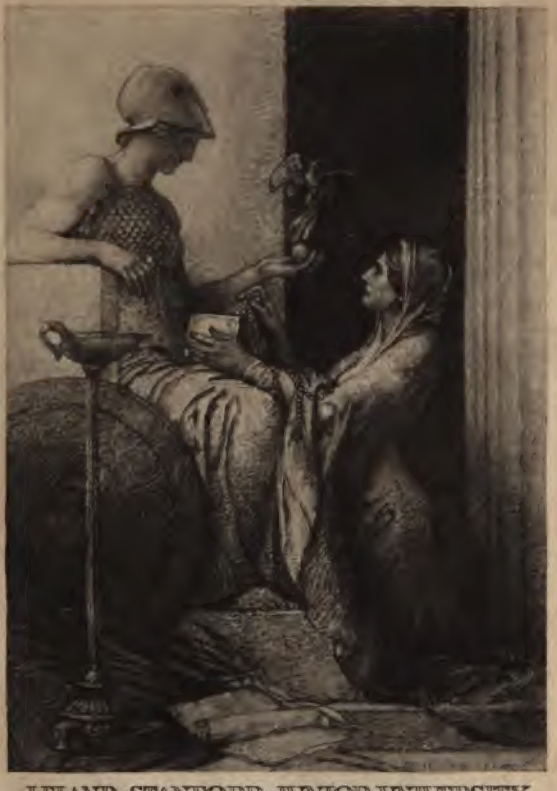

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LECTURES

PALLAS,

THE

THE

MONTHLY REVIEW,

For JULY, 1784.

ART. I. *The Diary of the late George Bubb Dodington*, Baron of Melcombe Regis: from March 8, 1748-9, to February 6, 1761. With an Appendix, containing ſome curious and intereſting Papers, which are either referred to, or alluded to, in the Diary. Now firſt publiſhed from his Lordſhip's original Manuſcripts. By Henry Penruddocke Wyndham. 8vo. 6s. boards. Wilkie. 1784.

THE Editor's account of the manner in which theſe curious Memoirs came into his hands, is as follows:

'Mr. Thomas Wyndham, who died in the year 1777, left, among many other kind remembrances, a clauſe in his will, in the following words: "I give to Henry Penruddocke Wyndham all my books, and all the late Lord Melcombe's political papers, letters, and poems, requeſting of him not to print or publiſh any of them, but thoſe that are proper to be made public, and ſuch only, as may, in ſome degree, do honour to his memory.'

The Diary begins in this manner:

'In the beginning of this year, [1749] I was grievouſly afflicted with the firſt fit of the gout, which, with a fall that ſtrained one leg and wounded the other, confined me to my chamber near three months.

'During my illneſs, ſeveral kind expreſſions from the Prince towards me, were reported to me; and on the 8th of March, his Royal Highneſs ordered the Earl of Middleſex, his Maſter of the Horſe, to ſend Mr. Ralph (whom he had often talked to about me) with a meſſage from his Royal Highneſs, to offer me the full return of his favour, and to put the principal direction of his affairs into my hands.

'I told Mr. Ralph, that I deſired the two following days to conſider of it; and that he ſhould have my anſwer at twelve o'clock, on Saturday the 11th inſtant.

'March 11. This day in the morning I wrote to Mr. Pelham, deſiring him, as I was not able to go out, to wait upon the King, and in my name humbly to reſign, into his Majeſty's hands, my office of Treaſurer of the Navy.

'The same day I gave Mr. Ralph my answer in writing to the Prince's gracious message, to be delivered to the Earl of Middlesex, taking his honour, that he would lay it before his Royal Highness, which Mr. Ralph performed, as did also his Lordship.

'The same morning, I received a very civil letter from Mr. Pelham, testifying his concern and surprise at my resolution, and desiring that he might see me, before he delivered my message to the King, and acquainting me, that he would come to me on Monday the 13th in the morning, before he went to court, being then just going into the country.

'March 13th. This day, early in the morning, Mr. Pelham made me a long visit with much civility, he seemed to wish much that this affair might go no farther. I told him that I saw the country in so dangerous a condition, and found myself so incapable to contribute to its relief and so unwelcome to attempt it; that I thought it misbecame me any longer to receive great emoluments from a country, whose service I could not, and if I could, I should not be suffered to promote: so I begged him to execute my commission to the King, and then we parted.

'He came to me again, about eleven o'clock, to let me know that the King accepted my resignation very graciously, but expected that I would continue to act till he could fix upon a proper successor. I did so, and was continued in the office till the 3d of May.

'The Prince was extremely kind to me, and often admitted me to the honour of supping with him and the Princess. But on Saturday the 16th of July, going to Carleton House, to make my compliments before I went to Eastbury, he ordered me to sup with him, and invited me to spend the day with him at Kew, on the following Tuesday, being the 18th, wanting, as he was pleased to say, to talk to me about business.

'July 18. This day I arrived at Kew about eleven o'clock. The Prince received me most kindly, and told me he desired me to come into his service upon any terms, and by any title I pleased: that he meant to put the principal direction of his affairs into my hands: and what he could not do for me in his present situation, must be made up to me in futurity. All this in a manner so noble and frank, and with expressions so full of affection and regard, that I ought not to remember them, but as a debt, and to perpetuate my gratitude. This passed before dinner.

'After dinner, he took me into a private room, and of himself began to say, that he thought I might as well be called Treasurer of the Chambers, as any other name: that the Earl of Scarborough, his Treasurer, might take it ill, if I stood upon the establishment with higher appointments than he did: that his Royal Highness's destination was, that I should have 2000*l. per annum.* That he thought it best to put me upon the establishment at the highest salary only, and that he would pay me the rest himself. I humbly desired, that I might stand upon the establishment without any salary, and that I would take what he now designed for me, when he should be King, but nothing before. He said, that it became me, to make him that offer, but it did not become him to accept it, consistent with his reputation, and therefore it must be in present. He then immediately added, that we must settle what was to happen in reversion, and

and ſaid, that he thought a peerage with the management of the Houſe of Lords, and the ſeals of Secretary of State for the Southern Province, would be a proper ſtation for me, if I approved of it. Perceiving me to be under much confuſion at this unexpected offer, and at a loſs how to expreſs myſelf; he ſtopped me, and then ſaid, I now promiſe you on the word and honour of a Prince, that, as ſoon as I come to the Crown, I will give you a Peerage and the Seals of the Southern Province. Upon my endeavouring to thank him, he repeated the ſame words, and added (putting back his chair) and I give you leave to kiſs my hand upon it, now, by way of acceptance.'

This extract from Lord Melcombe's Diary ſhews the manner in which it is written, and it is alſo curious for the matter. It ſhews how eaſily the noble perſonage could break his engagements with one party, and enter into new ones with another; it ſhews the Heir-apparent to the Crown proſtituting his dignity, by promiſing the reverſion of the Secretaryſhip of State after his father's death to a perſon who had once deſerted him. The account of the Prince of Wales's funeral, deſcribed by thoſe whom his bounty fed, conveys no very high notions of the gratitude and affection of courtiers and politicians. After the Prince's death, Lord M. attaches himſelf to the royal widow; whoſe character, as may be collected from theſe anecdotes, is that of a woman of good ſenſe, and juſt obſervation. She remarked to him, that the young people of quality, in her time, were ſo ill educated, and ſo vicious, that ſhe was afraid to have them near her children; and that ſhe ſhould be even more in fear for her daughters than for her ſons, if they were private perſons; for the behaviour of the women was indecent, low, and much *againſt their own intereſt*, by making themſelves ſo very *cheap!*

Lord M. ſeems to have poſſeſſed much of the confidence of the Princeſs, after the death of her huſband, and ſhe often talked with him, as well about her own affairs as about thoſe of the Public. He ſoon, however, courted Mr. Pelham, in oppoſition, to his royal miſtreſs; and after the death of that ſtateſman, he turned himſelf over to the Duke of Newcaſtle; between whom and Lord M. a very curious converſation paſſes, which is told at large, in an Appendix to the Diary;—and which we ſuppoſe is a good ſpecimen of many that have ſince taken place between the Miniſter and his opponents.

While his Lordſhip is playing this very honourable part, his ſpleen breaks out againſt his poor electors of Bridgewater in the following terms:

'1754, April 14th, 15th, 16th. Spent in the infamous and diſagreeable compliance with the low habits of *venal* wretches.'

Yet, at the commencement of the preſent reign, his Lordſhip quits his friend the Duke of Newcaſtle, and goes over to Lord Bute. The following paſſage is a very extraordinary one:

Sept. 2. Mr. Pitt called on me, and acquainted me that he had seen the Ministers, and that he was to see the Duke of Newcastle at his own desire, at seven this evening. He began upon the subsidies: that the Hessian he knew of for 8000 men, as a warrant for the levee money was come to his office: that he would support a naval war to the utmost, but, by no means, a continental one: the nation could not support both: it would carry us up to seven millions the first year, and would go on encreasing;—'twas bankruptcy. Regard should be had to Hanover, no doubt, but secondarily: we should never lay down our arms without procuring satisfaction for any damage they should receive on our account; but we could not find money to defend it by subsidies, and if we could, that was not the way to defend it. An open country was not to be defended against a neighbour who had 150,000 men, and an enemy that had 150,000 more to back them. In short, he urged many strong, ingenious, and solid reasons, for making a stand against them and giving no subsidies at all: that the King's honour would be pressed, &c. and therefore, if the Duke of Newcastle would be contented with this Hessian subsidy for this once only, and engage, *with proper security*, never to offer another during the whole course of the war, and receive it as a compliment to the King for this once, never to be renewed or attempted again, but to be looked upon as putting a final end to continental subsidies; then—though it would not be right, yet he might not absolutely reject it, but might ask other gentlemen's opinion about it: but for the Russian subsidy of 120,000 *l. per annum*, and 500,000 *l. per annum* when he took the number of men into pay, which treaty he heard was signed, if not ratified, he could never come into it upon any account—'twas better to speak plain, there was no end of these things: it was deceiving and ruining ourselves, and leading Hanover into a snare; for if 70,000 men would not be sufficient, we must take more, till they were sufficient, which would ruin us, or we must give them up at last, when we had drawn a war upon them: that the Duke of Newcastle had made a person write to him (Pitt) to say, that the Duke was sorry that he was obliged to go into Sussex the next day, but that the Chancellor did not go to Wimple till Wednesday, and he should be obliged to Mr. Pitt, if he would call upon the Chancellor, which he did. The Chancellor told him, that he hoped he would assist them cordially in their business; that the King had, indeed, taken prejudices which were disagreeable, and that steps had been taken to remove them, before he went to Hanover: that they had been the subject of correspondence since: that they had not all the success they could wish, *as yet*, but they hoped they would: that the King was very fond of Lord Holderness and Sir Thomas Robinson; but if any accident should happen, it might probably be brought about, in case he would assist them cordially, that they might procure the seals for him, which he so much desired. When the Chancellor had finished, Mr. Pitt replied, that he must begin with his last words—the seals which he so much desired—of whom?—he did not remember that he had ever applied to his Lordship for them: he was sure, he never had to the Duke of Newcastle; and did assure the Chancellor, that if they could prevail upon his Majesty to give them to him, under his present dislike,

like, all the use he would make of them, would be to lay them at his Majesty's feet: that, till the King liked it, and thought it necessary to his service, and till his Ministers desired it, he never would accept the seals: that he knew, the King had lately said, that he had intruded himself into office: that the Chancellor knew how much he was misinformed, and if he should ask for any favour, it would be, that they should inform his Majesty better: the Chancellor had said a great deal, but he desired his Lordship to let him know, what he was expected to assist in, and what was the work? Why, replied the Chancellor. to carry on the war they were engaged in. He said, there was no doubt of his concurrence in carrying on the war, as it was a national war; and he thought that regard ought to be had to Hanover, if it should be attacked upon our account—The Chancellor stopt him short, and said, he was extremely pleased that they agreed in their principles, and that both thought Hanover *should be defended.* Mr. Pitt desired his Lordship to observe the words he had used, "that regard was to be had to Hanover," and then said all he had said to me before, as to our inability to defend it, and the impropriety of the defence by subsidy. The Chancellor said, that he understood that the Commons, the last session, had tacitly allowed, that Hanover must be defended: that, in consequence of that acquiescence, there was a subsidiary treaty for 8000 Hessians in the usual form, and also a treaty for a body of Russians.

'But where Mr. Pitt laid the greatest stress, was on what the Chancellor in reasoning had said; to be sure *those things* (meaning subsidies) *should have their bounds*; *and that*, he was afraid, *they would not be very popular*; and when he was enforcing the necessity of putting a total stop to them, and leaving Hanover to the system and constitution of the empire, the Chancellor seemed to acquiesce in the reason, but told him, he must be sensible, that talking in that manner would not make way with the King. Mr. Pitt still persisted in not giving into the subsidy, and the Chancellor desired him to see the Duke of Newcastle, and to talk it over with him. Mr. Pitt said that, if the Duke sent to desire to speak with him, he would wait on his Grace, and not otherwise.'

Of court artifices, this section gives no bad account:

1760, Nov. 29. 'Lord Bute came to me by appointment, and staid a great while. I pressed him much to take the Secretary's office, and provide otherwise for Lord Holdernesse—he hesitated for some time, and then said, if that was the only difficulty, it could be easily removed, for Lord Holdernesse was ready, at his desire, to quarrel with his fellow-ministers (on account of the slights and ill usage which he daily experienced), and go to the King, and throw up in seeming anger, and then he (Bute) might come in, without seeming to displace any body.—I own the expedient did not please me.'

The Public are much obliged to the Editor of these Memoirs, who by his observations appears to be a man of virtue and good sense, for publishing this Diary of a political man (as he is called); that is, of a man who acts *with* or *against* government, as may best suit his purpose; a man (according to the excellent motto to the book) who does *tout pour la trippe*, and pays no attention to the welfare of his country.

The Memoirs are very curious in themselves, as they contain many particulars * that could only be known by persons in the situation of the nobleman who wrote them; they are written in a clear, easy style, without ornament, and must prove highly entertaining to those who are desirous of knowing something of the court intrigues of the period they describe.

* Among other topics, we here meet with some very curious anecdotes relative to the highly important question, then much agitated, concerning the education of his present Majesty.

ART. II. *Anecdotes of the Russian Empire.* In a Series of Letters, written a few Years ago, from St. Petersburg. 8vo. 5s. boards. Cadell. 1784.

OF late years, so many literary and discerning travellers, either from motives of interest or business, in order to procure information, or to gratify a love of amusement, have visited the different countries in all parts of the world, that the laws and customs of every nation are rendered familiar to us, by their descriptions. We are perfectly well acquainted with their climates and situations: we are presented with exact views of the modes of life, practised by those who burn under the equator, or freeze in the polar regions; and we are enabled to contemplate the manners of the American savages, as well as of the polished Parisian.

The various advantages which have been derived from these communications, and from the acquaintance of one part of the globe with the inhabitants of the other, it is unnecessary to mention, as they have been frequently enumerated, and are too obvious to require repetition.

We must remark, however, that those who have contributed to the dissemination of this knowledge should claim an high rank among authors of *utility*, and not merely among those who contribute to our *entertainment*. In this list must be placed Mr. Richardson, who derives many advantages from the form in which he presents his remarks on Russia to the Public, as many views of familiar scenes may be admitted into a letter with great propriety, which would, perhaps, seem beneath the dignity of a formal narration.

These Letters, our Author informs us in his Advertisement, are part of a correspondence with his friends in this island, during a residence of four years in Russia. They contain a relation of such circumstances as struck him in the manners of the natives, and must not, therefore, be considered as forming a complete account of the Russian empire.

In order to avoid *egotisms*, Mr. R. has frequently published only extracts of these letters, many of which have a place in this

this volume merely because they were written in Russia, and some of them on account of the enquiries which they contain, concerning facts, or events, which he had occasion to mention. He hopes, however, at the conclusion of his Advertisement, 'that, in a publication in which a very close method is not proposed, the slight connection between those letters and the professed design of the volume, will not be considered as a great defect.'

These Letters are sixty-six in number, and besides *Anecdotes* of the *Russian* empire, they are interspersed with imitations of several fables from the German of Lessing and Gellert, some elegant copies of verses, both originals and translations, with astronomical remarks, and historical narratives.

Amidst such a variety, we could wish to select for the amusement of our Readers more than our limits will allow. The following is the account which he gives of the salutations, quarrels, and amusements of the Russian peasants:

'Two Russian peasants, meeting each other, take off their caps, bow most profoundly, shake hands, wipe their beards, kiss one another, and, according to their different ages, call one another brother or father, or by some appellation that expresses affection. Both men and women in their salutations bow very low. I was much struck with this circumstance; and soon found, that, in their obeisance to the great, and in the worship of their saints, they were early trained to prostration and pliancy of body. Indeed, the servile submission they testify to their superiors, can only be equalled by the haughty usage they meet with in return.

'Two Russian peasants, if they should happen to quarrel, seldom proceed to blows; but they deal abuse with great profusion; and their abusive lauguage consists of the basest allusions, and the most shocking obscenity. This can scarcely be exemplified in the manners of any other nation. If ever they come to blows, the conflict has a most ludicrous appearance; they know nothing of the clenched fist of an Englishman; but lay about them most uncouthly with open hands and extended arms.

'I know no circumstance by which the national character of any people may more easily be detected, than their amusements. When men divert themselves, they are careless, unguarded, and unreserved: then the heart, and all its latent tendencies, disguised inclinations, and indulged habits, appear. Nor am I acquainted with any circumstance by which national characters are more diversified. The Romans were a less refined people than the Greeks; their amusements accordingly were coarser and more sanguinary. In like manner the diversions of the French and Spaniards mark the difference of their national character. The pastime of the Spaniards, without doors, is fierce and bloody; nor is the Toros, or bull-fight, of which they are so passionately fond, the amusement of men only, but has its admirers also among the women. Hence Butler has said of them,

That Spanish heroes, with their lances,
At once wound bulls and ladies' fancies:
And he acquires the noblest spouse
That widows greatest herds of cows.

Chess, and the other amusements to which a Spaniard has recourse within doors, are certainly very grave and solemn. How different from the gaiety, sprightliness, good humour, and seeming levity of a Frenchman!

'The diversions of an Englishman exhibit strength, agility, and the love of exertion. Those of a Russian exhibit sloth, inactivity, and the love of pleasure. The Russians, in their amusements, are indeed extremely social. They assemble in crowds, sing, drink, swing on see-saws, are drawn up and down, and round about in flying chairs fixed upon wheels, some with a perpendicular, and some with a horizontal motion.

'In the winter season, they are pushed down ice-hills and glissades. Those ice-hills are raised upon the river, and are constructed of wooden frames. They are very high; so that you ascend fifty or sixty steps on the side behind what is properly called the glissade. The summit is flat, and enclosed with a rail, in order that those who indulge themselves in this amusement, may have room to stand and suffer no inconvenience in the descent. The side by which they go down is so steep, as to be just not perpendicular. Upon this snow having been piled, and water poured, it becomes a precipice of the smoothest ice. In descending, you sit upon a small wooden seat made for the purpose, and generally in the lap of a Russian, who sits behind to direct your course, having his legs extended on each side of you. In this posture you are pushed down the hill, and slide with such velocity, that for some seconds you cannot breathe; and after reaching the bottom, the impulse you have received carries you forward some hundred paces. There are commonly two of these glissades erected almost, but not quite, opposite to each other; and at such a distance, as that you are carried along the ice from one to another. Thus you may go down the one hill and up the other, alternately, as often as you please.—Skating is not a common diversion, because the ice, where it is not swept, is usually covered with snow.—The Russians are also fond of dancing; yet their dancing does not display so much nimbleness, agility, and liveliness, as it expresses the same tainted imagination, which assumes a less seducing and more boisterous form in their quarrels and abuse.

'I believe I may reckon their bathing rather an amusement than a religious practice. In every village, especially in those by the side of rivers, where they are generally built, there is a steam-bath, constructed usually of wood, to which all the inhabitants, both male and female, repair regularly once a week. The place is so insufferably hot, that a person who is not accustomed to it, cannot remain in it above a few minutes. But those to whom it is not unusual, sit quietly for a long time on the heated bricks, without any covering whatsoever, excepting some branches of birch, of which, however, they hardly make any other use than to scrub themselves. After they have sat in this situation, till they have perspired abundantly, they run out, and plunge headlong into the river. They

are

are excellent swimmers; but instead of swimming like frogs, as we do, they imitate rather the motion of dogs. I once saw one of those baths catch fire; the weather was dry; it blazed up in a moment, and the whole bevy it contained, ran with the utmost consternation into the water, screaming and plunging, and looking back as if they thought the flames were pursuing them.

'You will perhaps imagine, that the practice of using the bath, as described above, contributes to the licentiousness of manners, so remarkable in the lower classes among the Russians. No doubt it does; but some other circumstances, formerly mentioned, have the same tendency. The power possessed by superiors of compelling their slaves to marry as they shall direct, if ever exerted, must be completely destructive of domestic happiness and fidelity. The practice so common among the nobles, of removing their slaves from one place to another, and of keeping them a long time separated from their families, has also the same effect. You will readily perceive that this must be very much the case, when they are sent from the country villages, to earn their wages in Moscow and St. Petersburg.

'You will have remarked too, in the accounts I have given you, that the lower classes here are very social, and much addicted to merriment. They are even infantine in their amusements. Old, bearded boors divert themselves with such pastime and gambols, as in our grave country we should think too trifling for a child. The truth is, that, beyond the present moment, they have nothing either to think about, or care for; and, of consequence, they are perfectly thoughtless and careless. In the country they live chiefly in villages; when they come to the great towns, many of them, having no houses of their own, pass most of their time, when they are not employed in labour, in their cabecks *, where they drink, talk, and sing till they fall asleep; and on holidays they assemble together in vacant places in or near the city, for their customary exercises and amusements. Those two circumstances, therefore, namely, their social dispositions, promoted in the manner now mentioned, and their total want of care or concern about the future, give them the appearance of having great sprightliness and good humour, and of possessing no inconsiderable share of enjoyment. Persons of high rank, though their situations must occasion some variety in the circumstances that influence their manners, are subject to the same effects, and exhibit a similar appearance. If you call such enjoyment happiness, or such social dispositions virtuous, you may: I own I cannot agree with you. Russians of all ranks are most ardent in their expressions of friendship; but I suspect the constancy of their attachments is not equal to the fervency of their emotions. They have more sensibility than firmness; they possess a temper and dispositions, which, properly improved, and with the encouragements held forth by freedom, might render them a worthy, as, in some cases, they are an amiable, and, in many, an amusing people.

'Consistently with this account, the Russians, though they have great quickness in learning the rudiments of art or knowledge, seldom make great proficiency. They soon arrive at a certain degree

* Public-houses.

of

of excellence; there they remain; they tire; become listless; entertain disgust; and advance no further. In this particular, also, if they enjoyed the incitements afforded by a free government, their national character might improve, and they might be rendered capable of more perseverance. After the wishes of novelty cease, men engaged in arduous pursuits must be carried on by a steady regard to their own interest and honour. Where their honour and interest are not much concerned, how can they persevere?'

In the following letter, our Author takes a view of the domestic manners of people of rank in Russia, which will not, perhaps, be thought highly favourable:

'I cannot say much for the taste displayed by persons of high rank in Russia, either in their dress, houses, or retinue. They are pompous and tawdry. The equipage of a Russian nobleman deserves particular notice. The great man lolls in a clumsy gilt coach, drawn by six horses, sometimes of different colours, and having the traces of hempen ropes instead of leather. The coachman and postilions are often in the coarse dress of the peasants, while three or four gorgeous footmen are stuck behind. One or two petty officers ride by the side of the coach, and these are usually attended by a peasant, who is also on horseback; and thus princes and noblemen are dragged to court.——They read plays and novels, and often some French philosophy. They sometimes write little comedies; and sometimes represent them, both in the French and Russian languages. I was lately present at the representation of "Le Philosophe Mari," and "Annette and Lubin," by some noblemen and ladies of the highest rank. They performed in the theatre in the Winter Palace, and the Empress seemed much amused with the representation.

'I mentioned to you formerly, that the inferior orders of men in this country are in a state of abject slavery. Nor is it inconsistent with this account to say, that many persons of high rank in Russia live on a footing of easy familiarity with such of their menials as become favourites, and are capable of amusing them with their humour and low wit. All domestic tyrants, from the days of the Greeks and Romans inclusively, treat those slaves who are not favourites with the utmost rigour, and those who are, with weak unbecoming indulgence. Perhaps in no other country in Europe could you obtain a juster idea of the parasitical character, so frequently displayed by the comic and satirical poets of antiquity. The parasites here are in general Frenchmen, whose lively loquacity seems absolutely necessary for the amusement of those great men, to whose tables they have admission.'

He then quotes some admirable lines from Dr. Johnson's well-known imitation of the third satire of Juvenal, in which the *French parasites* are described, and thus proceeds:

'Besides parasites, many Russians of high rank retain dwarfs in their families, and persons not without shrewdness, who affect folly, and amuse them in the character of buffoons. They also retain a vast number of other slaves, who are employed by them in all manner of necessary or whimsical services. The Countess W—— has in her family several Calmuck women, who are taught to read German

man and Russ, who read by her bed-side till she falls asleep; and continue reading or talking, without intermission, all the time she is asleep; for, if they did not, the Countess would awake immediately, not much, I suppose, to the satisfaction of the poor attendants.

'I need scarcely tell you, that the Russians are very careless in the education of their children. They do not send them to public schools; but have them taught at home under private tutors. These tutors are generally French or Germans, into whose character they make but little enquiry. If their children learn to dance; and if they can read, speak, and write French, and have a little geography, they desire no more. I have seen one of those instructors, who has, in the course of his life, appeared in the different shapes of a comedian, valet-de-chambre, and hair-dresser.——Indeed I do not wonder at the conduct of the Russians in this respect. Why educate their children? They are to live and die in thraldom; they may be in glory to-day, and to-morrow sent to Siberia. Why should they train their offspring for any expectations beyond those of the present moment? The citizens of free states alone are inexcusable, if they do not improve their minds to the utmost limits of their capacity. Why quicken the sensibilities, or enlarge the mind of a slave? You only teach him to hate himself. If, however, there was any probability, that, by enlightening the minds of the Russians, they should not only be enabled to discern the abasement of their condition, but also to contrive, and execute the means of emancipation, I should heartily regret their present blindness.

'The military education of the Russian youth is conducted very differently. They have an academy in the Wasiloftrow, where a very considerable number, but none under twelve years old, are admitted. Here they live together; and during the summer sleep in an adjoining field under tents. They are formed into a regiment; and each of them, of what rank soever, whether Prince, Count, or Boyard, must pass through every condition, beginning with that of a common soldier, and submit to every kind of obedience. They perform their exercises with great exactness, and are instructed in mathematics. From this seminary excellent officers may be expected. Like the Persians, described by Xenophon, they learn to obey before they are called to command.'

The account of the abdication of Victor Amadeus, King of Sardinia, in the year 1730, is very entertaining and curious, but too long for us to transcribe.

The following may serve as a specimen of Mr. Richardson's poetical abilities. The verses are addressed to a lady, who had left Petersburg for England:

'LESBIA, return—I cannot say
To flowery fields, and seasons gay:
The Muse, desponding, cannot sing
Of the sweet garniture of spring;
Of sunny hills, and verdant vales,
And groves, and streams, and gentle gales:
These, in more hospitable climes,
May run mellifluent in my rhymes:

For

For Winter, hoary and ſevere,
Rules an imperious deſpot here.
In chains the headlong flood he binds,
He rides impetuous on the winds;
Before him awful foreſts bend,
And tempeſts in his train contend.
But what tho' wintry winds prevail,
And Boreas ſends his rattling hail,
Siberian ſnows, and many a blaſt,
Howling along the dreary waſte,
From Samoïda to the ſhores,
Where black with ſtorms the Euxine roars;
Thy blameleſs wit, thy poliſh'd ſenſe,
Can eaſe and gaiety diſpenſe.
Come, then, enchanting Maid, and bring
The kindly influence of Spring;
Come, with thy animating air,
And Nature's weary waſte repair.'

The Letter on the puniſhment of crimes, which is the production of a friend of our Author, and thoſe on the comet, and on the feudal ſyſtem in Ruſſia, are admirably written. Upon the whole, indeed, the reputation which Mr. Richardſon has acquired by his poetical productions *, and by his philoſophical Eſſays † on the characters of Shakſpeare, will receive conſiderable addition from theſe Anecdotes; in which the Reader will find much information, inſtruction, and amuſement.

* See our Review, Vol. LI. p. 94, for Poems, chiefly rural.

† Review, Vol. LI. p. 10. and our Number for February laſt, p. 134.

ART. III. *Peru*, a Poem. In Six Cantos. By Helen Maria Williams. 4to. 4s. ſewed. Cadell. 1784.

REVIEWERS may be conſidered as a kind of circumnavigators on the ocean of letters. The perils they undergo, and the difficulties they muſt contend with, are many and perplexing. Frequently are they driven upon inhoſpitable ſhores, where the natives are as malignant as the ſoil is barren. But as in moſt purſuits of life a diverſity of fortune prevails, ſo it is in theirs. Among the various regions to which their voyage of diſcovery conducts them, though there are ſome doomed to perpetual ſterility, or involved in impenetrable fogs, others are clothed in unfading beauty and inexhauſtible fertility. It is not to be wondered at, if, when arriving at regions like theſe, they are ſometimes willing to ſtay longer than the nature of their engagements may admit. Their conduct, however, is not without an excuſe: the reſt and refreſhment they thus occaſionally meet with enables them to bear up againſt the mortifications they muſt encounter in leſs favourable climes, and

to

to continue the remainder of their voyage with ſpirit and alacrity. This conſideration muſt be their apology for the ſtay they intend making where they now are. Indeed, the richneſs and beauty of the ſcenery before them are too captivating to be paſſed by inattentively even by the moſt careleſs obſerver. They are, in ſhort, juſt going to land in "Peru," a newly diſcovered country in the poetical hemiſphere; a country which, from the glimpſe they have had of it, promiſes them every gratification. Their farther progreſs will, no doubt, confirm the ideas with which a firſt view has impreſſed them. But enough of allegory; let us now enter on the buſineſs of this article—The preſent poem is a production of the ſame elegant pen to which the Public is indebted for the Legendary Tale, entitled, Edwin and Eltruda *. The author, judiciouſly confining herſelf to the leading and moſt pathetic incidents in the hiſtory of the fall of the Peruvian empire, has not attempted to give a full narrative of all the intereſting circumſtances which lead to that memorable event.

The poem commences with a general deſcription of the country, and the character of its inhabitants. After painting the external beauties of this favoured region, which, perhaps, may boaſt the prodigality of nature in preference to any other portion of the globe, the ingenious Author exhibits its moral portrait, previous to its invaſion by the Spaniards, in colours at once glowing and juſt. The following intellectual groupe will convey an idea of the ſpirit and delicacy of her pencil:

'Nor leſs for thee, bleſt Region, favour'd Clime;
The Virtues roſe, unſullied, and ſublime.
There, tender Charity, with ardor warm,
Spread her wide mantle o'er the ſhiv'ring form,
Chear'd with the feſtal Song her lib'ral toils,
While in the lap of Age ſhe pour'd the ſpoils.
Simplicity in each low Vale was found,
The meek Nymph ſmil'd with Reeds and Ruſhes crown'd;
And Innocence in light, tranſparent Veſt,
Mild Viſitant! the gentle Region bleſt;
In her ſoft ſmile beam'd love, and artleſs grace,
And glow'd celeſtial beauty in her face:
Light as her ſnowy veſture ſweeps the ground
Freſh flow'rets ſpring, and ſhed their odours round:
As from her lip enchanting accents part,
The ſweet tones thrill thro' each reſponſive heart,
And o'er the vermeil lawns that bloom around
Soft echoes waft each undulating ſound;
While Poeſy's bright Sun diffus'd its ray
O'er the young Empire's mild unfolding Day;

* See Rev. Vol. LXVII. p. 26.

Bade the warm Virtues grace her pictur'd Scene *,
And dreſt in Love's gay robe, their charms ſerene,
The Seraph forms inſpir'd Affection's flame,
While Admiration pour'd his loud acclaim.'

In the ſame expreſſive ſtyle has ſhe ſketched out the conſequences that flowed from the plunder of Peru:

'When borne from loſt Peruvia's weeping Land
The guilty treaſures beam'd on Europe's Strand,
As preſs'd her burden'd Plains the ſordid Ore,
Each gentle Virtue fled the tainted Shore;
Sighing each mental Charm forſook the Place,
Each ſweet Affection, and each moral Grace;
Affrighted Love foreſaw the deep'ning gloom,
And wav'd in liquid air his downy plume;
Chill'd by the ſullen ſcene he wings his flight,
While heaps of treaſur'd Ore entomb Delight.'

The firſt appearance of Pizarro is in the ſecond Canto, which concludes with the murder of Ataliba, and Alzira's conſequent madneſs. In the next, the ſavage fanaticiſm of Valverde, a Spaniſh prieſt, and the benevolence of the amiable Las Caſas, are admirably deſcribed. The fourth Canto is occupied by Almagro's expedition to Chili, and the events that took place at Cuzco during his abſence, in conſequence of which he was compelled to return.

'Soon as ALMAGRO heard the voice of Fame,
The triumphs of Peruvia loud proclaim,
Unconquer'd Chili's Vale he ſwift forſakes,
And his dark courſe to diſtant Cuzco takes;
Shuns Andes' icy Shower, its chilling Snows,
The arrowy Gale that on its ſummit blows,
And roaming o'er a burning Deſart, vaſt,
Meets the fierce ardours of the fiery blaſt:
Now, as along the ſultry Waſte they move,
The keeneſt pang of raging thirſt they prove;
No roſy Fruit its cooling juice diſtills,
Nor flows one balmy drop from cryſtal Rills,
For Nature ſickens in th' oppreſſive beam,
That ſhrinks the vernal Bud, and dries the Stream.'

Then follow two lines inimitably fine:

'While Horror, as his giant Stature grows,
O'er the dread Void his ſpreading Shadow throws.'

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* At Cuzco, and in all the other towns of Peru, tragedies and comedies were performed. The firſt were leſſons of duty to the prieſts, warriors, judges, and perſons of diſtinction, and repreſented to them models of public virtue. Comedies ſerved for inſtruction to perſons of inferior rank, and taught them the exerciſe of private virtues. Raynal's *Hiſtory of the European Settlements.*

They

They are additionally ſtriking from the admirable contraſt that preſently ſucceeds, when, after having almoſt totally abandoned themſelves to deſpair, the troops led on by Alphonſo are detached to an eminence from whence,

'They view a Valley, fed by fertile Springs
Which Andes from his lofty ſummit flings,
Where Summer's blooms their mingled odours ſhed,
And glows a roſeate Waſte by Beauty ſpread!
To their charm'd gaze the fair enchanting ſcene
That 'mid the howling Deſart ſmil'd ſerene,
Appear'd like Nature riſing from the breaſt
Of Chaos, in her infant graces dreſt,
When warbling Angels hail'd the lovely birth,
And ſtoop'd from Heav'n to bleſs the new-born Earth.'

The fifth Canto is in a great meaſure epiſodical, though not, indeed, unconnected with the principal ſtory. It contains the loves of Zamor and Aciloe.

'In this ſweet Scene, where Virtue's radiance ſhin'd,
Mild ZAMOR own'd the richeſt gifts of mind;
For o'er his tuneful breaſt the heav'nly Muſe
Shed, from her ſacred Springs, their richeſt dews.
She loves to breathe her hallow'd flame where Art
Has never veil'd the ſoul, or warp'd the heart;
Where Fancy glows with all her native fire,
And Paſſion lives on the exulting Lyre!
Nature, in Terror rob'd, or Beauty dreſt,
Could thrill with dear enchantment ZAMOR's breaſt;
He lov'd the languid ſigh the Zephyr pours,
He lov'd the weeping Rill that fed the flow'rs;
But more the hollow ſound the wild Winds form
When black upon the Billow hangs the Storm!
The rolling Torrent daſhing down the Steep,
Its white foam trembling on the darken'd Deep—
And oft' on Andes' height, with eager gaze
He view'd the ſinking Sun's reflected rays
Glow like unnumber'd Stars, that ſeem to reſt
Sublime, upon his ice-encircled breaſt.—
Oft his wild warblings charm'd the feſtal hour,
Roſe in the Vale, and languiſh'd in the Bower;
The heart's reſponſive tones he well could move,
Whoſe Song was Nature, and whoſe theme was Love.
For now with paſſion warm, his feeling breaſt
The fair ACILOE's tender charms confeſt:
Yet lovelier ſtill her ſoul's ſoft graces ſhine,
And round his heart their mild endearments twine.
Ah ſtay ye roſeate Hours of young Delight!—
Linger ye Moments in your rapid flight—
For ſure if aught on Earth can bliſs impart,
Can ſhed the genuine joy that ſooths the heart,
'Tis felt when early Paſſion's pure controul
Unfolds the firſt Affections of the Soul,

Bids

Bids her ſoft ſympathies the boſom move,
And wakes the mild emotions dear to Love.
The gentle Tribe ACILOE's Sire obey'd,
Who ſtill in wiſdom, and in mercy ſway'd.
Far from his breaſt the radiant dreams were fled
That o'er the Morn of Life enchantment ſhed:
Yet oft as Mem'ry's faithful touch renews
Its varied ſcene, in all her vivid hues,
As roſe the pictur'd Landſcape on his ſight,
'Twas gilded o'er by Virtue's veſtal light:
On Paſſion's Roſe, that ſweeter fragrance ſhed,
Mild Innocence reclin'd her Lily head;
Clear ſhone th' unruffled Mirror in his breaſt,
And Life was Joy ſerene, and Death was Reſt!
Tho' bright the early Spring's enchanting dawn,
When firſt her ſoft hues tinge th' empurpled Lawn,
When ſweet as roſy grace, and fair as light,
She ſwells the panting heart with dear delight;
Yet not unlovely is the milder ray
That meekly beams o'er Autumn's temper'd Day,
Dear to the penſive ſoul the moaning breeze
That wanders mid the Grove, and bares the Trees,
While ſoft the deepning Shadows roll, till light
Sinks in the veil of Winter's cloſing Night.
Now the charm'd Lovers deck their future Years
In forms of Joy, then weep delicious tears—
Expreſſive on the glowing cheek they hung,
And ſpoke the fine emotions whence they ſprung—
'Twas Truth's warm energy, Love's ſweet controul,
'Twas all that Virtue whiſpers to the ſoul—
When, lo! Iberia's ruthleſs Sons advance,
Roll the ſtern eye, and ſhake the beamy Lance.'

In the conflict which immediately ſucceeds, Alphonſo, who has the command of the Spaniſh troops, is victorious. Aciloe hears that Zamor is ſlain, and her father the Cazique, taken priſoner. Going to ſupplicate his releaſe, Alphonſo, ſmitten with her beauty, conceives a violent paſſion for her.

'In vain th' enamour'd Youth eſſay'd each art
To calm her ſorrows, and to ſooth her heart;
While, in the range of thought, her tender breaſt
Could find no hope on which its griefs might reſt,
While her ſoft ſoul, whom ZAMOR's image fills,
Shrinks from the Author of its preſſing ills.
At length, to madneſs ſtung by fix'd diſdain,
The Victor gives to Rage the fiery Rein;
And bids her ſorrows flow from that fond ſource
Where ſtrong Affection feels their keeneſt force,
Whoſe breaſt, when moſt it ſuffers, only heeds
The ſharper pang by which another bleeds:
For now his cruel Mandate doom'd her Sire,
Stretch'd on the Bed of Torture, to expire—

Bound

Bound on the Rack unmov'd the Victim lies,
Stifling in Agony weak Nature's sighs—
But, ah! what form of Language can impart
The frantic grief that wrung ACILOE's heart,
When to the height of hopeless Sorrow wrought,
The fainting Spirit feels a pang of thought
Which never painted in the hues of speech,
Lives at the Soul, and mocks Expression's reach!
At length she trembling cried, "The conflict's o'er—
My heart—my breaking heart! can bear no more—
Yet spare that hoary form—my Vows receive,
And, oh! in mercy, bid my Father live"—
"Wilt thou be mine?" th' enamour'd Chief replies;
"Yes, Cruel! see—he dies, my Father dies!
Save, save my Father"—"Dear, angelic Maid
(The charm'd ALPHONSO cried) be swift obey'd:
Unbind his chains—Ah! calm each anxious pain,
ACILOE's voice no more shall plead in vain;
Plac'd near his child, the aged Sire shall share
Our joys, still cherish'd by thy tender care"—
"No more (she cried) will fate that bliss allow;
Before my lips shall breathe the nuptial Vow
Some faithful Guide shall lead his aged feet
To distant Scenes, that yield a safe retreat,
Where some soft heart, some gentle hand will shed
The drops of Comfort on his hoary head:
My ZAMOR! if thy Spirit trembles near,
Pardon"—she ceas'd—Earth drank her silent tear.
Now Night descends, and steeps each weary breast,
Save sad ACILOE's, in the balms of Rest,
Her aged Father's beauteous Dwelling stood
Near the cool shelter of a waving Wood;
But now the Gales that bend its Foliage die,
Soft on the silver'd Turf its Shadows lie,
While, slowly wand'ring o'er the Scene below,
The gazing Moon look'd pale as silent Woe;
The sacred Shade, amid' whose fragrant Bowers
ZAMOR oft sooth'd with Song the Evening hours,
Pour'd to the Lunar Orb his magic Lay,
More mild, more pensive than her quiv'ring ray:
That Shade with trembling step the Mourner sought,
And thus she breath'd her tender, plaintive thought—
"Ah where, dear Object of these piercing pains,
Where rests thy murder'd Form, thy lov'd Remains?
On what sad spot, my ZAMOR, flow'd the wound
That purpled with thy streaming blood the ground?—
Oh had ACILOE in that hour been nigh!
Had'st thou but fix'd on me thy closing eye,
Told with faint Voice, 'twas Death's worst pang to part,
And drop'd thy last, cold tear upon my heart;
A milder pang would waste this shiv'ring breast,
That in the Grave alone shall seek its rest—

Soon as some friendly hand in mercy lead
My aged Sire to Chili's blooming Meads,
Horror, and Death, shall seal the nuptial tie;
The heart you lov'd, that heart is fix'd to die"—
She ceas'd, when dimly thro' a flood of tears
She sees her ZAMOR's form, his voice she hears—
" 'Tis he! (she cried) he moves upon the Gale,
His trembling sigh is sad, his look is pale—
I faint"—his arms receive her sinking frame—
He calls his Love by every tender name;
He stays her fleeting Spirit: Life anew
Warms her cold cheek—his tears her cheek bedew—
" Thy ZAMOR lives! (he cried) as on the ground
I senseless lay, some child of Pity bound
My bleeding wounds, and bore me from the plain—
But thou art lost, and I have liv'd in vain"—
" Forgive, (she cried in accents of despair)
ZAMOR forgive thy wrongs, and oh! forbear
The look of mild reproach that fills thy eye,
The tear that wets thy cheek—I mean to die!
To pour the ling'ring drops, that chill'd by woe
Scarce warm my shiv'ring heart, and faintly flow—
Could I behold my aged Sire endure
The pains his wretched Child had power to cure?
Still stretch'd in death that hoary form I see!
His grey locks trembling as he gaz'd on me—
My ZAMOR, soft!—breathe not so loud a sigh—
Some list'ning Foe may pitylesS deny
This parting hour—hark! sure some step I hear,
ZAMOR again is lost—for now 'tis near"—
She paus'd, when sudden from the shelt'ring Wood
A venerable form before them stood."

This form proves to be Las Casas, who accompanied Almagro, for the benevolent purpose of tempering his ferocity. His having fallen sick, and been left behind, accounts for his accidental appearance here. He undertakes their cause with Alphonso:

' Before ALPHONSO now the Lovers stand,
The aged Suff'rer join'd the mournful Band;
While, with the look that guardian Seraphs wear
When sent to calm the throbs of mortal Care,
The story of their woes LAS CASAS told,
Then cry'd, " The wretched ZAMOR here, behold;
Hop'st thou, fond Man! a passion to controul
Fix'd in the breast, and woven in the soul?
Ah! know, mistaken Youth, thy power in vain
Would bind thy Victim in the nuptial chain:
That faithful heart will rend the galling tie,
That heart will break!—that tender form will die—
Then by each sacred Name to Nature dear,
By her strong Shriek, her agonizing Tear,
By each dark Horror bleeding Passion knows,
By the wild glance that speaks her frantic woes,

By

By all the wasting pangs that rend her breast,
By the deep groan that gives her Spirit rest;
Let Mercy's pleading Voice thy bosom move,
And fear to burst the bonds of plighted Love."
He paus'd—now ZAMOR's moan ALPHONSO hears,
Now sees the cheek of Age bedew'd with tears—
Palid, and motionless, ACILOR stands,
Fix'd was her mournful eye, and clasp'd her hands:
Her heart was chill'd—her trembling heart, for there
Hope slowly sinks in cold and dark Despair—
ALPHONSO's soul was mov'd—" No more (he cried)
My hapless flame shall hearts like yours divide:
Live, tender Spirit! soft ACILOR, live,
And all the wrongs of mad'ning rage forgive.
Go from this desolated Region far,
These Plains, where Av'rice spreads the waste of War;
Go, where pure Pleasures gild the gentle scene,
Go, where mild Virtue sheds her ray serene."——
In vain th' enraptur'd Maid would now impart
The rising Joy that swells, that pains her heart;
LAS CASAS' feet in floods of tears she steeps,
Looks on her Sire and smiles, then turns and weeps—
Then smiles again—while her flush'd cheek reveals
The mingled tumult of delight she feels:
So fall the chrystal Showers of fragrant Spring,
And o'er the pure, clear Sky soft Shadows fling,
Then paint the drooping Clouds from which they flow,
With the warm colours of the lucid Bow.
Now, o'er the barren Desart ZAMOR leads
ACILOR and her Sire to Chili's Meads:
There many a wand'ring wretch, condemn'd to roam
By hard Oppression, found a shelt'ring home:
ZAMOR to Pity tun'd the vocal Shell,
Bright'ning the tear of Anguish as it fell.
Did e'er the human bosom throb with pain
Th' enchanting Muse has sought to sooth in vain?
She, who can still with Harmony its sighs,
And wake the sound at which Affliction dies!
Can bid the stormy Passions backward roll,
And o'er their low-hung Tempests lift the soul;
With magic touch paint Nature's various Scene,
Dark on the Mountain, in the Vale serene;
Can tinge the breathing Rose with brighter bloom,
Or hang the sombrous Rock in deeper gloom;
Explore the Gem whose pure, reflected ray
Throws o'er the central Cave a paler Day;
Or soaring view the Comet's fiery frame
Rush o'er the sky, and fold the sphere in flame;
While the charm'd Spirit as her accents move,
Is wrapt in Wonder, or dissolv'd in Love.

To add any commendations of this masterly poem, after the liberal extracts that have been given of it, would be unnecessary.

sary. If there be any thing to which we would object (and what is there that has nothing to be objected to?) it is the soliloquy of Alzira, who is driven to distraction by the murder of her husband Ataliba. The Poetess has, we think, extended it to too great a length; had it been more compressed, its effect might possibly have been more forcible. In the structure of her verse we observe she frequently introduces the Trochaic:

> But more the hollow sound the *wild winds* form.
> Its *white foam* trembling on the darken'd deep.

Occasionally introduced, it is not without its beauty: a too liberal use of it is all we would have guarded against.

ART. IV. *Hortus Uptonensis*; or, A Catalogue of Stove and Greenhouse Plants, in Dr. FOTHERGILL's Garden at Upton, at the Time of his Decease, Anno 1781. 8vo. 1s. 6d. Dilly. 1784.

THIS publication contains a list of the Stove and Greenhouse Plants, (*many* and *rare!*) which were in Dr. Fothergill's collection, at the time of his death.—A period over which Hygeia, and the Sciences mourned!

So rich a Catalogue marks the liberality, perseverance, and attention of the possessor. We would wish to hold it out to our nobility and gentry, as a *stimulus* to far more rational modes of employment and expence, than any which horse-racing, or the whole round of debauchery, can possibly supply. What a pity is it, that they who have every other requisite necessary to promote the sciences, viz. *Wealth and Domain*, &c. should so generally want the *primum mobile*, INCLINATION! Yet so it frequently happens, that they who *can* enter into the splendid portals of learning, *will* not, and those who *would*, through poverty, or various inability from want of leisure or opportunity, *cannot*.

——— Διος δ' ετελειετο βουλη.

This Catalogue is not a mere nomenclator, as botanical catalogues usually are, but it has advantages over others of its kind, from the * Indian names being added at the bottom of each page, as also from a few curious notes, which announce late discoveries both of plants themselves, before either not known, or not sufficiently discriminated, and their œconomical uses.

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* This is a very useful addition; for the natives of every country best know the *habitats* of the indigenous plants and productions. To name these to them in their own language, will be a very ready means of procuring them, particularly those whose powers have made them worthy of any note, and frequently perhaps those also of inferior worth. For this reason we wish that still more of these names could have been procured.

But

But what makes it still more valuable, is a preface, by Dr. Lettsom, of twelve pages; containing directions to such as are engaged in pursuits of this kind, how they may best procure seeds † and plants from distant countries. The former are most effectually preserved by the contrivances of packages, which may exclude the outward air, such as waxed papers, or waxed cloths, which are afterwards put up in bottles or boxes; care being taken, by means of *salt* and *saltpetre*, and *sal ammoniacum*, being strewed between the packages, to keep them perfectly cool. The roots are brought in boxes, for which we must refer the reader to the work itself, where he will find very minute directions, together with a plate representing the boxes which are best calculated for the purpose, in their several forms.

For obvious reasons, it is to be wished, that this little tract may find its way into the hands of Captains of ships, or travellers, to either India, who have so many and such golden opportunities of gratifying the ardour of those praise-worthy persons, who direct their labours to the amusement and *service* of mankind.

† The late ingenious Mr. Ellis's Treatise upon this subject will readily occur to the reader's memory, upon the bare mention of the idea.—An account of it will be found in the XLIIId. Vol. of our Review, p. 217.

ART. V. *Tactics*. By Lieutenant Colonel Dalrymple of the Queen's Royal Regiment of Foot. 8vo. 5 s. in boards. Faden *.

THIS little treatise, which is the work of a gentleman of approved military abilities, is composed partly from his own observations, the result of long experience, and partly selected from the best military writers. It was drawn up with the laudable intent of promoting an uniformity in the field discipline of the British regiments, which, as he justly observes, from the dissimilarity in their exercise and manœuvres, seem like troops of different states. These regulations are solely calculated for the infantry.

Colonel D. commences with a proposal for an establishment where there should be a perfect proportion between the ranks and files of our battalions; and where an invariable connection should prevail between the corps which constitute an army; that, independent of the inevitable diminution of men in the course of a campaign, the same harmony should subsist among the remaining bodies. Under this idea, he proposes the following arrangement, which, he says, appears to him more perfect than any he has hitherto met with:

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* This Article has been long delayed, by accident.

'A brigade to consist of 3 regiments, a regiment of 3 battalions, a battalion of 3 companies, a company of 3 squads, a squad of 3 messes, a mess of 3 files, and a file of 3 men. Each division divided into 3 parts; right, left, and center. Each file divided into front, center, and rear. Every division to have its commander, and each man his assigned place in the battalion.'

For forming his corps three deep, he gives the following reason:

'In America, it has been the practice to adopt the formation of two deep: but as troops may be employed in different countries and situations, we would have an establishment calculated accordingly; whenever the depth of our battalions is reduced, the extent must be increased, and the column of march being lengthened considerably, the movement of great bodies becomes more difficult; besides, in an open country, the fire of three ranks must give a manifest superiority over the feeble efforts of two ranks.'

Here the Colonel takes for granted a matter which is controverted by many officers of experience, *i. e.* that great superiority of fire is obtained by a third rank; whereas, especially when formed in the usual manner, with the tallest men in the front, it has been generally conceived, that most of the fire of the rear rank is ineffectual *. But to resume his arrangement. It being necessary, says he, to bring the brigade complete into the field, to preserve an uniformity of action, there should be a a number of supernumerary men, who are to be clothed and trimmed like the rest of the soldiery; and who are occasionally to fill up the vacancies, as they may happen; in the mean-time are to be employed as workmen, bat-men, &c. &c.

We must here beg leave to observe, that if, from this arrangement, or combination, any particular number of men be necessary to procure an uniformity of action, it seems to prove it deficient in the very property or advantage for which it is said to be calculated, *i. e.* the preserving a constant harmony of proportion between the whole body and its parts, however reduced; beside, if the regiment is moderately complete, there will be a much greater number of supernumeraries than can with propriety be employed as bat-men, or than ought to be absent from constant field exercise.

'A mess (continues the Colonel) to consist of 1 corporal, or head of mess, 9 soldiers, and 3 supernumeraries. A squad, of

* Col. Dalrymple, in a note, says, It were better that the shortest man be placed in the front, as he has more command over his firelock in such position, than that now in practice. This is done in several regiments in the following manner: On the word, *Ranks*, *to your firing Order*, The regiment faces to the right. *March*, The men of the front rank spring sideways through the interval, immediately behind them, into the rear, dressing to the left. At the word *To the left Face*, the whole come to their former front.

1 lieu-

1 lieutenant, or head of ſquad, 1 drummer *, and 3 meſſes. A company, of 1 captain, 1 pay ſerjeant, 1 drill ſerjeant, 1 quarter-maſter ſerjeant, 1 armourer, and 3 ſquads. A battalion, of 1 commandant, 1 ſurgeon's mate, 1 colour bearer, 1 ſerjeant major, and 3 companies. A regiment to conſiſt of 1 colonel, 3 commandants, 9 captains, 27 lieutenants, or heads of ſquads, 9 pay ſerjeants, 9 drill ſerjeants, 9 quarter-maſter ſerjeants, 81 corporals or heads of meſſes, 27 horns, trumpeters, or drummers, 729 ſoldiers, 243 ſupernumeraries, 1 major, 1 adjutant, 1 quarter-maſter, 1 pay-maſter, 1 ſurgeon, 1 engineer, 3 colour bearers, 3 ſurgeon's mates, 3 ſergeant majors, 1 trumpet major, and 9 armourers. Total of a regiment, 1172 men. Three regiments, 3516 men. For the brigade ſtaff, 1 general of brigade, 1 adjutant of brigade, 1 aid-de-camp, 1 quarter-maſter of brigade, 1 major of brigade, 1 chaplain, 1 chief engineer, and 1 provoſt. The whole brigade, ſtaff and other officers included, will conſiſt of 3524 men. From this arrangement, the proportion of non-commiſſion officers to the private men is greater, and that of the ſubalterns leſs, than is allowed in our preſent eſtabliſhment: by the firſt the ſervice would be benefited; but in the courſe of an active campaign, the diminution of the latter might perhaps be found inconvenient, the duty commonly running very hard on the ſubaltern officers.'

Inſtead of the ordinary mode of doing duty by detachments from different corps, our Author recommends that all duties ſhould be done by meſſes, ſquads, companies, and battalions, whereby the men would be ſupported by their comrades, and immediately under the command and obſervation of their reſpective officers, acquainted with their diſpoſitions, and with whom it would be material to them to keep a fair character; whereas the good or bad opinion of officers of another corps, whom they may perhaps never ſee again, will be eſteemed, by many, of very little conſequence. Some few objections may be urged againſt this method; but none, in our opinion, ſufficient to counterbalance the benefits that would accrue from it.

To render this eſtabliſhment more perfect, it is propoſed to attach a body of light horſe to each regiment, greater or ſmaller, according to the nature of the country in which they are to act.

In diſcuſſing the appointment of light infantry and grenadier companies, our Author does not ſeem an advocate for either. Of the firſt he obſerves, 'that as we are not like the Romans,

* 'A drum is a moſt wretched inſtrument, the firſt ſhower of rain renders it uſeleſs; the bugle horn, or trumpet, has greatly the preference.'

encumbered with armour, or armed with different weapons, therefore the diſtinction of heavy and light-armed infantry cannot be made amongſt us. We have no other weapons for offence or defence, than the firelock and bayonet; and from their powers they ſhould be uſed alike by all. A light infantry man can be only a markſman; every ſoldier, thus armed, ought to be the ſame. As to dreſs, if a man can march better, and is more at his eaſe in a jacket than a coat, why ſhould he be encumbered with the latter; if a cap be more uſeful than a hat, why ſhould not every man wear one! The moſt convenient mode of carrying ammunition is fully as requiſite for one man as another: in ſhort, our whole infantry, if properly clothed and diſciplined, ought to be equally uſeful in every ſituation. A foot ſoldier ſhould be trained for the ſervice of a plain, a wood, or a mountain, either ſeparately or conjointly; were that once the caſe, we ſhould find little occaſion for an appointment, which is at leaſt unneceſſary.' 'Grenadiers,' he ſays, 'are a conſtant drain of the talleſt and moſt uſeful men, and when formed for ſervice, being ſeparated from their own corps, and placed under an accidental commander, who is totally unacquainted with either officers or men, are ſubject, both themſelves and the regiments from which they are detached, to numberleſs inconveniences.

'A *corps d'elite* may be neceſſary with an army; but it ſhould be formed under diſtinct commanders, who have been accuſtomed to its fixed and eſtabliſhed government; the men ſhould be choſen conſpicuous for their conduct and behaviour, without reference to ſize, and recruited from the army at large: each regiment might be obliged to ſend annually a proportion of men of this deſcription to complete it.'

Armed as the light infantry are at preſent, much may be ſaid both for and againſt his obſervations on that appointment; but in the article of the grenadiers, particularly with reſpect to ſome of the inconveniences pointed out, his deductions are drawn from rather a partial ſtate of the facts. The grenadiers are, it is true, detached from their regiment, but it is with and under the command of the officers of their own company; they are beſides always formed into battalions, commanded by field officers appointed for that duty, who are ſeldom or never changed during the campaign: a very few days ſervice produces a familiarity between the officers and men of the different corps, aſſimilating and uniting them into one body.

The clothing of a ſoldier next comes under his conſideration. This he propoſes to regulate by the principle of the moſt healthful defence againſt the weather, at the ſame time to permit a free uſe of the body and limbs. After examining and reprobating many of the uſual appointments, he determines in favour of a light round hat, a jacket ſomewhat like thoſe worn by our light infantry, a light cloak, woollen ſpatterdaſhes, and on ſervice thin flannel waiſtcoats, inſtead of ſhirts. Reviewing the arms and accoutrements, he approves of the muſket and bayonet, in which he propoſes ſome alterations, as alſo in the

conſtruction

conſtruction of the pouch; the eſpontoons and halberts, carried by the officers and ſerjeants, he would exchange for fuſils and bayonets, giving each officer and ſerjeant a ſmall pouch containing at leaſt twelve cartridges, to be uſed only on particular emergencies. The caliber of the fuſil to be the ſame with the firelocks of the men. The colonel, commandants, majors, adjutants, colour bearers, quarter-maſters, ſerjeant and drum majors, and drummers, he arms with the ſword only. The clothing and appointments of the officers, he would have ſimilar to thoſe of the men; their rank to be notified by ſome diſtinguiſhing mark.

Having clothed and armed his ſoldier, he proceeds to training; in doing which, he very properly recommends gentleneſs and attention; the contrary often tending to cauſe, in a recruit, an inſuperable diſguſt to his new profeſſion. He then enters on the operations of the drill, for which the Reader is referred to the work itſelf.

We cannot help remarking, that the poſition in which he places his recruit, while ſtanding under arms, that is with his heels cloſe together, ſeems of all poſſible poſitions the moſt unnatural, and the leaſt ſtable, and may not unaptly be compared to balancing a pyramid on its apex. It may be urged that ſoldiers are by uſe enabled to ſtand ſteadily in that poſture;—ſo tumblers acquire the power of ſtanding on their heads; but it does not therefore follow, that it is either the moſt convenient or ſteady manner of ſtanding. In juſtice to the Colonel it is neceſſary to obſerve, that he is neither the inventor, nor ſole approver of this attitude, it being the mode directed in the regulations for our preſent exerciſe.

The inſtructions for regulating the ſteps in marching are judicious, and have been practiſed with ſucceſs by many of the beſt diſciplined regiments. In the article of handling the firelock, the Colonel is too good a ſoldier to encumber his ſyſtem with a long manual exerciſe; his motions are few, ſimple, and chiefly confined to the moſt eſſential operations of the firelock and bayonet, loading, firing, and charging. His men are not taught to come down as front rank, a method now almoſt univerſally exploded; nor was the authority of Marſhal Saxe's opinion, which he has quoted in a note, at all neceſſary to juſtify that omiſſion, to any but mere parade officers; his advice to practiſe recruits in firing at the target cannot be enough attended to, though it ſhould be more with a view to make them good markſmen, than that of acquiring a celerity in loading and firing.

On Points of View, for directing bodies on a march, here are ſome excellent rules and obſervations. In this very eſſential point of diſcipline, moſt of the Engliſh regiments are extremely deficient; many old officers have ſcarce ever heard of the term, and more are *unacquainted* with the theory and its application

to

to practice. It is from this cause that few regiments march well in line, and that a brigade can hardly move an hundred yards, without fluctuating or breaking.

As Points of View are necessary to guide the march of a body of men, so are Points of Alignment to direct it in forming. An attention to both cannot be too much inculcated. The Reader will find these subjects accurately explained and illustrated both by words and a diagram. Our neighbours the French are extremely particular in acquiring and practising these indispensible articles of the Tactic science.

On the article of Wheeling, our Author shews the difficulty of performing it uniformly in line, by a body of even a moderate extent; and therefore he recommends wheeling by files, by the pivot man facing to the front required, the center and rear men immediately covering him, the whole body then to follow file by file from the pivot outwards, dressing with the pivot file; a method infinitely preferable to the former, and now pretty generally adopted.

Directions are given for drawing up companies in different orders, and for different occasions; as also for the forming a regiment in order of battle. These will be best understood by inspecting the explanatory plates.

Treating of the March, the Colonel says, 'It must be considered as the first spring of military mechanism; by it an army is enabled to move from one point to another, and change its position with facility. It may be divided into the march of route, and march of manœuvre. The march of route, at the rate of an hundred paces in a minute, is somewhat more than three miles in an hour; that of manœuvre, at an hundred and twenty in a minute, gives upwards of three miles and five furlongs in the same time.'

The *Manœuvres* next follow, wherein are treated the Forming, Marching, and Reducing different columns, under a variety of circumstances; the explanations of these movements refer to a set of plans annexed. Marching in line; Passing a defile; Observations on the attack of infantry; The defence of infantry against cavalry; The principles of central motions, with some other important articles, are discussed in an accurate and instructive manner: but as in many instances they refer to the figures, they cannot be here intelligibly abridged.

Some general rules for the movement of second lines, close this ingenious performance; a careful perusal of which is strenuously recommended to every young officer, desirous of attaining the knowledge of his profession. We would not be understood to confine this recommendation to young officers only, as the most experienced will here find a variety of observations worthy of their attention.

N. B. Mante's translation of *Maizeroy's* Tactics in our next.

ART.

ART. VI. *Three Poems:* I. Siddons, a Poem. II. A poetical Epistle to Sir Ashton Lever. III. An Elegy on the Death of a Young Officer of the Army. By Percival Stockdale. 4to. 1s. 6d. Flexney. 1784.

THE traveller, who is condemned to pass over rocky mountains, and dreary wastes, when he meets with a green tree, stops and gazes at it with transport. Such are the feelings of a Reviewer, when a poetical production presents itself, in which he can trace any marks of genius and imagination. His mind is then relieved, and he forgets the trash through which he has toiled.

Such were our feelings in perusing these three poems, which are the production of an author, in whose writings we have generally found poetic fire, and marks of a vigorous mind, though we have almost as frequently felt ourselves inclined to censure his strong tendency to satire. The pieces now before us are more than usually moderate, though not wholly free from attacks, which we must condemn.

In the first poem, the character of Mrs. Siddons, as an actress, is drawn with judgment, and the descriptive powers of the poet appear to great advantage:

'Siddons! bright subject for a poet's page!
Born to augment the glory of the stage!
Our soul of tragedy restor'd I see;
A Garrick's genius is renew'd in thee.
To give our nature all its glorious course;
With moral beauty, with resistless force,
To call forth all the passions of the mind,
The good, the brave, the vengeful, the refin'd;
The sigh, the thrill, the start, the angel's tear;
Thy Isabella is our Garrick's Lear.

'Tis not the beauties of thy form alone,
Thy graceful motion, thy impassion'd tone;
Thy charming attitudes, thy magic pause,
That speaks the eloquence of nature's laws;
Not these have giv'n thee high theatric fame,
Nor fir'd the muse to celebrate thy name.

'When THOMPSON's *Epithets*, to nature true,
Recall her brightest glories to my view;
Whene'er his MIND-ILLUMIN'D aspect brings
The look that SPEAKS UNUTTERABLE THINGS;
In fancy, then, THY image I shall see;
Then, heav'nly artist, I shall think on thee!
Whatever passion animates thine eye;
Thence, whether pity steals, or terrors fly;
Or Heav'n commands, to fix a verse benign,
With pow'r miraculous, thy face to shine;
Whatever feeling 'tis thy aim to move,
Fear, vengeance, hate, benevolence, or love:

Still do thy looks usurp divine controul,
And on their objects rivet all the soul:
Thy lightning far outstrips the poet's race;
Ev'n OTWAY's numbers yield to SIDDONS' face.'

The second poem is likewise in the strain of panegyric, and the praises are as well merited by Sir Ashton Lever, as those in the former poem are by Mrs. Siddons. The poet recommends the *Holophusicon* to the patronage of the fair sex; and we confess we should be happy to hear, that Sir Ashton were rewarded amply for the taste and labour, expence and liberal, spirit with which he has formed so noble a museum.

The third poem, on the death of a Young Officer, is, perhaps, the best, and most highly finished. The genius of the poet seems to have been animated by the affection of the friend. After praising the virtues of this youth, and lamenting his loss, he thus proceeds:

'And let not the severe, ye martial train,
Tell me my grief is weak, and flows in vain!
Oh! let the short-liv'd joys, and hopes of youth,
Impress you, ever, with important truth!
Since life is short, with virtue fill the span;
The habits of the youth decide the man.
The good from fate their *deathless* graces save,
And are mature, though minors, for the grave.
'And oft to pleasure's gay, luxuriant bow'r,
Contrast the dark, irrevocable hour;
Which, haply, gives you, long, the golden light,
Or adds it's gloom to the returning night.
For not alone, on Mars's purple field,
The sons of war their gen'rous spirits yield;
Death still attends us, on whatever ground;
Lurks in our frame, and hovers all around;
Oft, even the light elastic spring of life,
With life's duration is at fatal strife:
We draw our dissolution with our breath;
Our vital air impregnated with death;
And thus as surely by an atom fall,
As by the Culverin's destructive ball.'

From these specimens, our Readers may judge of the merits of the present poems, which convince us, that if Mr. Stockdale would courageously and firmly resolve to banish satire and invective from his writings, his works would be more universally read, and he would have less cause to complain of

'The patron's coldness, and the critic's gall *.'

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* Siddons, verse 2.

ART.

ART. VII. *Commentaries and Essays:* published by the Society for promoting the Knowledge of the Scriptures. Number I. (To be continued occasionally). Contents. I. An Attempt to illustrate John xiv. 1, 2, 3. II. A new Translation of Isaiah, lii. 13.—— liii. 12, with Notes. III. The Illustration of Christ's last Discourse with his Disciples continued, John xiv. 4—13. 8vo. 1s. Johnson. 1784.

THE plan which has given birth to this pamphlet, having for its object the improvement of religious knowledge, merits particular attention. It appears, from the prefixed sketch of this plan, that the Society by which it is to be executed, undertakes to publish such original papers, explanatory of the Scriptures, or in vindication of the right of private judgment, as shall be communicated and approved; and also to reprint such tracts upon these subjects as shall be thought worthy of renewed attention. The particular advantage which the Society expects to obtain from the miscellaneous mode of publication which they have adopted, is thus explained in the introduction:

'It has been too much the practice of those members of the Christian church, to whom the office of instruction has been delegated, to direct the attention of mankind to certain tenets of religion, which the authority of former ages, rather than the decisions of their unbiassed judgment, had taught them to respect as fundamental—to commence their own researches with an assumption of their truth—and to employ their learned labours in what proved, very frequently, a vain attempt to establish their conformity to holy writ.

'Such was the process of antient philosophy in its unsuccessful efforts to unfold the laws of the visible creation—to explain the works of God.

'A theory, or an hypothesis, framed by human fancy, anticipated what ought to have been the result of a laborious investigation into fact.

'But when, ascending with steady step from each well established observation, human industry reversed the former process, and the conclusion flowed from experiment as its only proper source, truth disclosed itself to the enraptured understanding in its genuine simplicity; and the laws and ordinances stood revealed, which the great Creator had imposed upon the larger masses of material being, when he constructed the stupendous fabric of the world.

'Let similar wisdom direct our movements, and similar success may be expected, when, with that humility and patient attention, which should ever accompany such researches, our labours are employed in the investigation of religious truth.

'The word of God, revealed in the Scriptures of both Testaments, like the book of nature, lies open to us all—like the laws of nature, the doctrines of revelation may be conceived to be at once both simple and sublime—sufficient to affect the improved mind with wonder and delight; yet such as the most unlettered understanding may apprehend with facility, when the cloud of human prejudices,

which has so long obscured the heavenly light of truth, shall be totally withdrawn.

'The Society presumes, that it will assist in the removal of these prejudices, and at the same time tend to inform the mind of the true believer with just and proper sentiments of the benevolence of the great Creator, exhibited in the gospel, that last best gift of God to man, if the friends to religious inquiry be invited sedulously to pursue, what may not unaptly be termed, the *analytic* mode of enquiry into the genuine doctrines of the Scriptures.

'Instead of assuming a position, and attempting a demonstration of its truth, by authorities from Scripture, which bears a resemblance to the *synthetic* method in philosophy, they would propose to invert the process, by previously establishing the genuine sense of those authorities, which may have been brought in evidence of the doctrine proposed.'

The design here proposed, of investigating Scripture doctrine, in the same manner in which we investigate the principles of natural knowledge, is certainly the most rational that can be adopted. But in the execution of it one material difficulty must occur; that it is scarcely possible to find a Scripture critic so perfectly disengaged from the influence of system, as the success of the plan seems to require. Even in philosophical researches, it is not always easy so completely to divest ourselves of all attachment to received systems, or to upstart hypotheses, as to make experiments accurately, and relate them faithfully. In settling the sense of doubtful passages in the Greek and Roman classics, it is well known that critics have not always preserved *a calm and composed temper*. It is therefore scarcely consistent with the experienced imbecillity of the human mind, to expect that, in prosecuting theological inquiries, men will preserve themselves free from prejudice. So much has already been written to establish different creeds, and such care is commonly taken, by instructors of different orders, to give their hearers an early bias towards some system, that it is hardly possible, even for a young man, to sit down to the investigation of the meaning of the Scriptures, with a mind that is not *warped in favour of some specific opinion*. After the most diligent study of the languages in which the Scriptures are written, the most accurate attention to various readings, and the most extensive knowledge of customs and facts alluded to in the phraseology of the several writers; different persons, under the bias of their respective preconceptions, will put a different construction upon, and deduce different conclusions from, the same passages of Scripture: different opinions will, after all, remain, concerning the degree of value which belongs to certain figurative modes of speech; some inclining to the freest latitude of interpretation, in order to bring the Scriptures to an accommodation with the philosophical principles which they think it necessary to support; others adhering *more closely to* what appears the literal construction, although it

it may lead them to conclusions of which it may not be easy to give a satisfactory explanation. Thus different systems may still be maintained; and different parties will still charge each other, as the author of the second Essay, in this Number, charges Bishop Lowth, with having been 'misled by early prejudices, and an undue attachment to established systems.'

In this manner we are apprehensive that, after all the elucidations of Scripture which this design may add to the great abundance of materials of this sort already before the Public, in the several forms of commentaries, dissertations, and sermons, many points of polemical theology will remain unsettled. But, though we are not very sanguine in our expectations from plans of this kind, we do not, however, mean to insinuate that they are without their use. Such attempts may be of great service, directly, in elucidating the sacred volumes; and, indirectly, by shewing, that many opinions, which the heat of theological controversy, in the early ages of the church, introduced as articles of faith, derive as little support from the authority of Scripture as from that of reason. And if the farther prosecution of these researches should not produce that uniformity of opinion which many seem to expect, it will probably produce an effect not less important, a general conviction that the essential articles of the Christian faith are few and obvious, and a general agreement to drop the farther prosecution of those points of dispute, which shall appear, either from the nature of the subject, or for want of sufficient *data*, not to admit of a certain decision.

Having thus freely expressed our sentiments concerning the plan of these Commentaries, we shall satisfy ourselves with laying before our readers a general view of the contents of this first number.

The first Essay treats upon the opening of Christ's farewel discourse to his disciples, John xiv. 1. 2, 3. The author calls in question the propriety of the interpretation which has been given of this passage, by the unanimous consent of commentators, as referring to a future state; and maintains, that by 'his father's house,' our Saviour means his church, and by 'many mansions,' the different departments and offices which his apostles and disciples were to occupy after his death. In the remainder of the passage, he understands our Saviour as assuring his disciples, that his departure would be the means of supplying them with powers and qualifications for this office; that he would come to them again, and abide with them in those miraculous gifts with which they should be endowed after his resurrection; and that they should be his associates, or fellow-labourers, occupying the same station in which he had been, and being employed in the same work.—After carefully perusing the author's arguments in favour of this interpretation, we own it

appears to us (perhaps through the influence of *early prejudices*) by no means satisfactory.

The second Essay gives a new version of *Isaiah* lii. 13.—liii. 12. and justifies by many authorities and arguments the passages in which this translation differs from Bishop Lowth's.

The last Essay is a paraphrastic illustration of the remainder of Christ's last discourse, with several inferences.

This publication is to be continued occasionally, as materials are communicated to the Society, through the hands of the Publisher, or any of the Members.

ART. VIII. *Bibliotheca Topographica Britannica.* Continued. See Review for February last, p. 116.

OUR industrious Compiler maintains a steady and a rapid course. Though his work has now advanced to a considerable bulk, he seems not to be at a loss in discovering materials for its continuance. In his progress, he appears unwilling that any *minutiæ* should escape, of which we have had frequent evidence, and have now a farther proof in the article before us, *viz.*

No. XIV. *Additions to Stoke Newington* *.

The first seven pages consist of arms, inscriptions, and epitaphs in the church and church-yard; the remainder is chiefly employed in an account of the Abney family, so noted in this place, and the manor which has been for many years in their possession. Among other remarks, he takes notice of the share which Sir Thomas Abney had in establishing the Protestant succession in these kingdoms, the whole or principal merit of which is said to have been ascribed to him in his funeral sermon: a considerable person then living assured him, on this occasion, that he had done more service to the King (William) than if he had raised him a million of money. The annual revenue of the manor, particulars of which are here given, is said to be 826 pounds.

No. XV. *Extracts from the MS. Journal of Sir* Simonds D'Ewes, *with several Letters to and from Sir* Simonds *and his Friends* †.

This number is composed from the originals in the British Museum. The family of *Ewes*, or *Des Ewes*, were formerly 'Lords of the *dition* of *Kessel*, in the dutchy of *Guelderland*,' from whence they were driven to England by the intestine wars, in the time of Philip the Archduke, and his son Charles V. The journal of the life of Sir Simonds was written by himself, and is said to 'contain some curious particular facts, which,

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* Quarto. 6d. Nichols. 1783. † 4to. 3s. Nichols. 1783.

having

having been recorded soon after they happened, give to the narrative a degree of authenticity to which modern historians cannot pretend.' Should the Reader object, that several passages of this Diary have already been published in some of Hearne's pieces, the Editor's apology is, that they are here connected in one view.

Sir Simonds D'Ewes was well acquainted with Sir Robert Cotton and Mr. Selden, two of the most extensive scholars of their time. He was a man of literature; an antiquary, very sedulous in his collections; a friend to public utility and liberty, but not to anarchy and confusion, though a member of the long parliament. His library, containing, beside books, various manuscripts, coins, &c. was very dear to him; he expresses great solicitude concerning it in his will, some parts of which are here inserted, directing that it might be kept entire, but not so engrossed as to prevent an access to it, for the public benefit, by lovers of learning, and men of known virtue and integrity. Yet great and earnest as his affection and zeal for his library were, after having mentioned some particulars relative to Sir Robert Cotton, who in the latter part of his life suffered the mortification of having his library 'locked up from his use;' Sir Simonds adds concerning himself—'When I afterwards read, in the great and most elegant Latine historie of Mons. James de Thou, of some learned men who deceased with greif after their libraries had been pillaged and spoiled by the violence of war, it made me call to my sad remembrance the loss the commonwealth had in our judicious Cotton; and it might well induce me often to pray, that if by tyranny or injustice my library should be wrested from me, I might account it but a creature comfort, and so submit to God's will in it with patience and humility.'

The extracts which form the principal part of this number are indeed curious and entertaining; they relate to events of the day, and give us accounts of, Robert Cecil first Earl of Salisbury; the murder of Sir Thomas Overbury; of Carr earl of Somerset and his wife; King James's going to parliament in 1621; Bacon's delivery of the Great Seal; King James's death and funeral; assassination of the Duke of Buckingham; Prince Charles's journey into Spain, with several other particulars of a public and private nature. We shall insert only a few short extracts from this journal.

The behaviour of Sir Francis Bacon on delivering the Great Seal is thus related: Four Lords 'coming to York house, told him they were sorry to visit him on such an occasion, and wished it had been better. "No, my Lords, replied he, the occasion is good;" then delivering the Great Seal, he added, "It was the King's favour that gave me this, and it is my fault that hath taken it away; *Rex dedit, culpa abstulit*," or words to that effect.'

Of Archbishop Laud this short description is given: 'Dr. Laud, Bishop of London, a little, low, redd-faced man, of meane parentage, succeeded him (Dr. *George Abbott*). I shall neede to say no more of him heere, because his owne speech, made in the Starre-chamber, June 14, Wednesday, 1637, at the censure of some godlie men, being since printed, sufficientlie shewes his allowance and practice of the adoring or bowing to and towards the altar, with other tenets which made me even tremble when I read it.'

Of William Prinne, Esq; barrister of Lincoln's Inn it is said; 'He was a most learned religious gentleman — — I went to visit him a while after (the execution of his sentence) in the Fleet, and to comfort him; and found in him the rare effects of an upright heart, and a good conscience, by his serenitie of spirit and cheareful patience.'

Of Sir Robert Cotton and Mr. Selden, with whom Sir Simonds was on friendly terms, and to each of whom, in one of his wills, he had ordered a respectable legacy, we, notwithstanding, meet with the following account: '1624. On Tuesday, September 28, going, as I frequently used, to visit Sir Robert Cotton, England's prime antiquary, I there met with Mr. John Selden, a man of deep knowledge and almost incomparable learning, as his many published works do sufficiently witness, with whom Sir Robert, our joint friend, brought me acquainted, and we held ever after a good outward correspondence; but both of them being more learned than pious, I never sought after, or ever attained unto, any great entireness with them; yet I had much more familiarity with Sir Robert Cotton than with Mr. Selden, being a man exceedingly puft up with the apprehension of his own abilities.'

Of King James the First our Journalist says, 'It did not a little amaze me, to see all men generally sleight and disregard the loss of so mild and gentle a prince, which made me even then to fear that the ensuing times might yet render his loss more sensible, and his memory more dear to posterity; for though it cannot be denied but that he had his vices and deviations, and that the true church of God was well near ruined in Germany, while he sat still and looked on; yet if we consider his virtues and learning on the other hand, his care to maintain the doctrine of the church of England pure and sound, his opposition against James Arminius, Conradius, Vorstius, and other *blasphemous Anabaptists*, and his augmenting the liberties of the English, rather than his oppressing them by any unlimited or illegal taxes and corrosions; we cannot but acknowledge that his death deserved more sorrow and condolement from his subjects than it found.'

By

By what is said, above, of opposition to *blasphemous Anabaptists*, as in some other instances, it appears that Sir Simonds partook, in a degree, of the bigotry and folly of the times.

Among other memorandums, a short one, dated Feb. 16, 1624, informs us, that divers Lords, in their robes, attended the King *on horseback* to the house of parliament. Sir Simonds gives an interesting account of the assassination of George Duke of Buckingham: from hence, as well as from other relations, it seems that Felton was unconnected in the affair, and acted from the impulse of his own mind, verily persuaded, however unjustifiable the action in itself, that it was the part of justice and benevolence to free the Public from an extravagant, tyrannical, and wicked minister.

No. XVI. '*Collections towards a Parochial History of* Berkshire: *Being the Answers returned to Mr.* Mores's *circular Letters and Queries for the Parishes of* Bisham, Chadlesworth, Colesbill, Cumner, East Garston, Shaw, Shifford, Sparsholt, Speen, Stanford, Suthamstede, *and* Yattenden: *To which are added a few Particulars collected by the Editor for those of* Aldworth, Shottesbrooke, *and* White Waltham *.'

Mr. Mores, in his introduction to the queries for Berkshire, circulated by him in 1737, observes, 'That they are previous to an intended personal visitation of each parish; and are designed to render such a perambulation more expeditious and more effectual.' Had Mr. Mores accomplished his purpose, and added his own observations, these descriptions would doubtless have been rendered more satisfactory and complete: at present they are very imperfect, and to be regarded chiefly as essays and assistances towards a performance more exact, more instructive, and more satisfactory. We shall observe the usual method of presenting our Readers with a few short extracts of what may seem remarkable or amusing.

Mr. Buckley, vicar of Cumner, among other things relative to that parish, presents a copy of certain small sums of money directed to be given at different places on the perambulation circuit in the Rogation days; he adds, 'Our processions here are very regularly kept up, and you will see the reason of it from the above table; the several sums of money there mentioned being distributed in bread and cheese and beer to those who attend the procession, at the respective farms.' Among other remarks we are told, 'Six shillings and eight pence (being one of the sums ordered in the table aforesaid) is always, according to this order, brought to the vicar, at Ensham Ferry, in a bason of water by the ferry-man, who waits on him with a clean napkin: the vicar, after having fished for the money and wiped his

* *4to. 5s.* Nichols. 1783.

fingers, is expected to distribute the water among the young people who come within his reach, as a token of remembrance to them of the custom.'

One of the best papers in this Number is written by the late Dr. Collet of Newbury, being part of a letter to Dr. Pococke, Bishop of Ossory, and published in the fiftieth volume of Philosophical Transactions. It is rather wonderful, that Mr. Mores had not applied to Dr. Collet to assist him in his design, which it does not appear that he did, though it is particularly recommended to him by one of his correspondents. This extract relates to the peat which is dug up near Newbury. It is found in the middle of the valley on each side of a river, extending in all from between a quarter of a mile to about half a mile in breadth, and in length about nine miles westward and seven eastward. This peat serves not only the poor, but many other persons for firing, and the ashes prove a very good manure for both grass and arable land: it is found at various depths, from one to eight feet below the surface of the ground: it is a composition of wood, branches, twigs, leaves, and roots of trees, with grass, straw, plants, and weeds, and lying continually in water makes it easy to be cut through with a sharp peat-spade. Great numbers of trees are plainly visible in the *true* peat, lying irregularly one on another; even cart-loads of them have been taken out and dried for firing; but the nearer they lie to the surface of the ground, the less sound is the wood. No acorns are found, though many cones of the fir-tree are, and a great number of nut-shells: they are of a darkish colour; the nuts are hollow within, and some have a hole at the broad end. Several other particulars are mentioned concerning this curious and useful production. This paper is dated in the year 1756, as are most of the rest about that time, and about the year 1759.

Mr. Forster, in describing the parish of *Shifford*, or, as he conjectures *Sheep-ford*, in answer to one of the queries, says, Our sports are foot-ball, wrestling, and cudgelling; *Ludi quidem, sed nonnunquam seria ducunt in mala* *. He adds a particular account of their corrupt pronunciation; and among the rest, that when they should say, *I told him so to his face*, they say, *I told him so to his head.* Concerning this place, and *Bright Walton*, he also remarks, that they are so much out of the way, and so hid by the woods, that as the tradition goes, they were never visited or molested by any one, Royalist or Republican, during the whole course of the civil war. An inscription, however, in the church register seems a little to oppose this tradition, when it is said, 'This was that Thomas Nelson that

* *Sports or diversions indeed; but sometimes they bring on serious evils.*

fought two dragoons in Hangman Stone Lane, in the time of the civill warr, and was never well afterwards.'

In describing the parish of Childrey, a long account is given of a perpetual chantry, founded by William Fettiplace Esq; with an Alms-house. We chiefly take notice of it on account of the sums ordered to be annually paid on the celebration of the *Obit*, as it is called, or the anniversary of the founder's funeral, and others of the family. 'To fifteen poor people of the parish, 5s. To the parson or curate of the church of Childrey, 20d. For lights, 6d. To four other priests, 2s. To the ringers, 4d. To the clerk for ringing every night at seven o'clock the great bell *(per se curfew pulsatum)* 6s. 8d. To the parishioners of Childrey, and especially to the poor ones, who shall be present at the said obit, immediately after it is ended, in bread and drink, 2s. 8d.' This chauntry, with an almshouse for three poor men, and a free school, were founded in the year 1526.

Among other particulars of the parish of Shaw, some of which are entertaining, we observe the following: 'The river Lambourne, or, as anciently called Lambesbourne, rendered famous, and with reason, by Sylvester in his translation of Du Bartas, p. 55,

Little Lambesburne——
All summer long, while all thy sisters shrink,
Then of thy tears a million daily drink——

runs through this parish. It rises about eleven miles off, at a town called Lambourn; and it is actually certain, that this little stream is fuller in summer than in winter, one year with another. In some additional remarks concerning this parish of Shaw, of a later date than the former, the account above is rather contradicted; but in the description of the parish of Garston, by Mr. J. Whitaker, it is said, 'This little stream, which is of infinite importance to a country consisting chiefly of dry stony downs, covered with large flocks of sheep, rises in the bottom of Mr. Hippesley's paddock, and possesses the singular quality of ceasing to flow in the winter, and of flowing briskly in the summer. In a visit I paid to Mr. Hippesley about three weeks ago *, he informed me, that, according to custom, it had then begun to flow more languidly than in any part of the summer.' After having mentioned an attempt some naturalists have made to explain this phænomenon, he farther adds; 'Whatever may be the physical causes of this extraordinary property, it is certainly a great instance of providential superintendency; that superintendency which raises the water-cane amid the burning heats of the tropics, and lends the genial warmth of the fur to the frozen inhabitants of the polar regions.'

* This letter is dated Sept. 3, 1759.

The etymology of names, if not rested on fanciful conjecture, but attained with certainty, or a good degree of probability, is sometimes not only pleasant, but useful. Etymology, therefore, is enquired after in the first of the *Parochial Queries*. But often an answer is not returned, or very imperfectly. We are however presented with a few derivations. *Cumner*, sometimes *Cumenora*, is, in one record, belonging to the Abbey of Abingdon, called *Colman opa*, properly interpreted *Colmanni ripa*, i. e. Colman's bank, brow, or shore. Colman, or Cuman, it is well known, was a Scotch or Irish saint, in great repute in many parts of Britain. Probably the first church in the Parish might be dedicated to him. *Speen* seems to have its rise from the word *Spina*, a name which the Romans gave to the place, from whence it may be conjectured that it abounded in thorns and bushes. *Suthamstead*, the southern village. *Shaw*, a coppice. *Garston*, a town among the furze; *Gars* signifying furze. *Aldworth*, old town, place, or street, or farm.

Many pages are added to make up the volume from Mr. Hearne's letter to a friend, containing an account of antiquities between Windsor and Oxford, first published in the Monthly Miscellany 1708 and 1709, afterwards by itself in 1735, and again in Hearne's edition of Leland's Itinerary, vol. v. p. 127. The extracts here made chiefly relate to the parishes of *White Waltham*, and *Shottisbrooke*, or *Sottesbrooke*. Here are several entertaining remarks, and among the rest a short narrative of the celebrated Mr. Henry Dodwell, who lived several years in the parish of Shottesbrooke, and was buried in that church.

This Number contains three plates (beside what are printed on the Letter-press) of monuments, &c. in churches.

N. B. The succeeding Numbers from XVII. to XX. are published; and will be duly noticed.

ART. IX. *John Physiophilus's Specimen of the Natural History of the various Orders of Monks*, after the Manner of the Linnæan System. Translated from the Latin, printed at Augsburgh. 8vo. 2s. 6d. with Plates. Johnson. 1783.

IF ridicule be not the test of truth, it is often employed, with great success, in exposing error. There are some errors that we are incapable of attacking on the common ground of reason and argument; because principles which apply to the common sense of mankind, are denied by their abettors. In such a case, ridicule must supply the place of logic; and satire will prove more effectual than disputation. Nature, which made nothing in vain, hath designed, that satire and ridicule should of themselves, without the intervention of the laboured steps of argument, find, by a free and easy road, a way to the covert of absurdity,

ſurdity, that by preſenting it to the light in its own colours, it might bring forward its own evidence, that it might be expoſed and condemned by *itſelf*. It is, indeed, a ſhort and compendious method. It ſuperſedes the neceſſity of logical deduction: for it is itſelf the logic of common ſenſe, without the forms of the ſchools, and ſaves a man all the toil and trouble of proving nonſenſe to be nonſenſe, and contradiction contradiction.

The writer of the preſent work ſeemed to have entertained this general idea of the power of ridicule: and hath ſingled out from the maſs of Romiſh abſurdities, the various orders of the Monks, as a very proper ſubject for a trial. The ſubject, indeed, lay open to every ſhaft of wit and ſatire: his mode of attack is, however, ſomewhat new and ſingular.

This production is attributed to Baron BORN, of Vienna, who (as his tranſlator obſerves) hath himſelf been ſignalized, as one of those naturaliſts alluded to in the Author's preface, and who is ſufficiently known in England by the fine collection of natural hiſtory which he diſpoſed of to the earl of Bute. The reader may be gratified to learn another circumſtance, which is, that this ſatirical performance is thought to be patronized by the emperor of Germany: the ſatire in return facilitating the enterprizes of that prince againſt the orders of Monks.

The preface, by the tranſlator, contains a number of juſt reflections on the feebleneſs and abſurdity of the monaſtic orders; though on the whole it is a piece of dry and formal declamation, in which we find nothing either new, or pointed, or animated. The work itſelf conſiders the various claſſes of theſe *cumberers of the ground*, as a 'genus of animals giving ſuck, diſtinct from the man: a middle *link* between the man and the ape, with more affinity to the latter.' This ludicrous repreſentation (not indeed very happy for its wit or conſiſtency—for it is like the picture which Horace's friends would hold in contempt) is deſigned to exhibit the Monks in ſuch a light as to produce in the Spectator—not diſguſt at the painter, but an abhorrence of the original. How far he hath effected his purpoſe, may be, in ſome degree, collected from the following ſpecimen:

'2. THE DOMINICAN MONK.

The Dominican monk is without a beard: his head is ſhaved, with a chaplet of hair, broad and unbroken: he has ſhoes on his feet, and his tail is covered: his tunic is white, and of a woolly texture, with a belt of the breadth of three fingers: his hood is verſatile, gibbous about the neck, the hem gathered, and blunted at the point: the appendix of the hood, or the ſcutum, the front is rounded, the back is pointed, with a longitudinal ſeam dividing both theſe ſcuta: his ſleeves are of equal width throughout, and folded back: his collar is white, and ſcarcely viſible, eſpecially when a large and fat chin hangs over the trunk of the body: when he goes

out he is covered with a long black woollen cloak, with a black hood and scutum, back and front, covering an inner white one. His inner coverings are for the most part white: the sleeve of his waistcoat is close, and projecting beyond the wide sleeve of his tunic.

'The lay brothers are without a cloak; they never lay aside the black hood and scapulary.

'The *gait* of the Dominican monk is hypocritical; his carriage is amorous, and his countenance deceitful. He barks at midnight, with a hoarse and unpleasant voice.

'He is distinguished by the acuteness of his scent, smelling out wine and heresy at a great distance. Devouring every thing, he is always hungry. The younger of this species go through a probation of fasting. The old ones, banishing all employment and all thought, indulge their palate, nourish themselves with succulent meats, sleep upon down, go to bed drunk, rise very late in the day, and are much attached to the flesh of swine, that all they eat may be converted into fat, and that their own substance may attain the nature of bacon. Of consequence they always carry about with them an infinite belly. Enemies to the vow of chastity, they rush headlong to indiscriminate venery.

'A species most inimical to human kind and human reason, and in the formation of which, nature seems to have been somewhat negligent. He espies his prey from a distance, he often hints it by the direction of others, he obtains it sometimes by cunning, and sometimes by main force; he drives it upon a pile which he has previously lighted; the pile is then surrounded by a whole troop of these animals, who insult over the streaming blood of the panting sufferers, and the various tortures of their miserable prey, applauding themselves with horrible howls and execrable barking, and finally dividing among themselves the spoils of the victim. We are told, that the inquisitor general is of all these species the most barbarous, and that he kills his prey merely by looking upon it. The most noxious are found in Spain, Portugal, and South America. But ours are by no means destitute of venom, which becomes deadly when they are transported into a warmer climate. Nature has endowed them with the property of changing the appearance of their skin, now appearing of a white, and now of a black tint, that under this concealment they may be the more terrible. The beneficent creator has given rulers to the human species, who, lest these animals should be too fatal, might either exterminate their species, or by the employment of certain charms, might render them innoxious.

'The Dominican nun differs little from the male, except in the wearing a white veil, and being a little more gentle in her carriage.

'The Dominican monk follows the rule of Dominic, a native of Spain, who first, by the consent of the chief priest of Europe, destroyed the human kind by fire; and lest the species should be wanting who might exercise this mischievous employment, instituted in the thirteenth century, an order of monks teaching religion by fire *and sword.*

'*The symbol of* this species is a mad dog, grasping a lighted *torch, and threatening* racks, tortures, and death.

We

We have extracted this specimen as the most favourable. The Reader will see how studiously the Linnæan manner is attempted to be preserved: and indeed throughout, the form of expression is such, as evidently shews the Author to be most perfectly acquainted with the system of the great Naturalist.

This performance hath undoubtedly the merit of Originality both in its plan and execution. The application of the Linnæan system, which is confined to natural objects in the animal and vegetable world, to an ecclesiastical order, was the project of a strange fancy;—but the project, though novel, is not pleasing. It is conducted on principles of strained association. The allusions are far-fetched and unnatural: the images are discordant and heterogeneous, and the whole performance wants both ease and spirit to engage the attention of the Reader. Those who are curious in Natural History, will be gratified to see how artificially the several classes of *church* animals are ranged by this ingenious writer. The Engraver has likewise contributed his share towards the Reader's entertainment.

*** An Edition of the Original * is likewise published by Mr. Johnson. Price 1s. 6d.

ART. X. *The Epistolary Correspondence, Visitation Charges, Speeches, and Miscellanies, of the Right. Rev. Francis Atterbury, D. D. Lord Bishop of Rochester.* With historical Notes. Vol. III. 8vo. 5s. boards. Nichols. 1784.

> "How pleasing Atterbury's softer hour!
> "How shin'd the Soul unconquer'd *in the Tow'r!*"

THUS sung the Poet, who would have laughed at any other Poet for the *Bathos* at the conclusion of this celebrated Eulogy on the social qualities and steady heroism of this admired and distinguished Prelate. He who partook of the entertainment which Atterbury condescended to afford his friends in a select Circle, and in a *Family-way*, was best qualified to describe the pleasures of so great an indulgence. But those who were never admitted to such familiarity, must give others credit for the luxury of being at ease with a man, whose "unconquered soul" both *in the tower* and out of it, always repels us with the idea of haughty reserve in behaviour, and unyielding tenacity in opinion. What he was on the public theatre of life is well known; and we do not perceive that his familiar correspondence was mellowed by the mild shades of what the Poet calls his "*softer hours.*" A spirit of stern dignity, like his ruling principle, pervaded even the private and more humble intercourses of life; and pride and Atterbury seem to be as inseparable as the *name* of Phidias and his *shield.*

The greatest *part of the letters* in this collection were ad-

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* *The Latin merits great* commendation.

dressed

dressed to Bishop Trelawney, who was one of Atterbury's earliest friends, and who continued to be his zealous and active patron. This generous attachment to his interest was acknowledged by Atterbury, with a warmth of expression which did honour to his feelings. It is a correspondence of twenty years (from 1700 to 1720), which is here published; and was communicated to the Editor by Sir Harry Trelawney, the great nephew of the Bishop, and the heir of his title and estate. Many of the letters are wholly of a private and personal concern: though most of them contain references to matters which will afford amusement to Readers of a particular class.—Readers who are fond of private anecdotes, which respect some great and distinguished characters in the church and state, though they throw little light on those characters, and add nothing to the stock of useful knowledge. There are, however, some letters in this collection which are intrinsically valuable, and may afford much profit and entertainment to Readers of a higher class. In general, they are models of easy and correct writing; and discover an elegant taste, and an accomplished mind. Nevertheless, they are so frequently tinctured with the prejudice of party, and sometimes so *deeply* "*palled in the dunnest smoke*" of bigotry and intolerance, that we cannot help lamenting, that such great talents should be mixed with qualities so unfriendly to the interests of Liberty, and so unworthy of the character of a Christian Bishop.

The restoration of the dignity and authority of the Convocation, was an object which Atterbury had much at heart; and no one pursued it with more zeal and spirit than he did. One of his earliest publications on this subject involved him in disputes with several clergymen * of learning and eminence, whom he treated with a haughtiness and disdain, which even his superior abilities did not warrant him to assume. Many of the letters now published give a particular (we cannot say a very entertaining, or a very interesting) account of this forgotten struggle, which terminated in the defeat of the Champion of the Convocation.

The following Extracts will sufficiently discover the spirit of Dr. Atterbury, and with what views he exerted himself in the defence of (what Samuel Wesley *pathetically* calls in his Elegy on the Bishop) "*long neglected Sacerdotal Rights.*"

'Dr. Jane hath taken the chair in the Committee for inspecting books written against the Truth of the Christian Religion. We sat to-day, and several books were brought in to be censured; and an Extract from one Toland's "Christianity not mysterious" laid before us, Dr. Jane is very hearty in it, and moved that we might sit *de die in diem* till we had finished our business.'

* Wake, Nicholson, Hody, Kennet, &c. &c.

'I bring

'I bring in to-morrow a book of one * Craig, a Scotchman, Chaplain to the Bishop of Sarum [*Burnet*] to prove, by mathematical calculation, that according to the pretension of the probability of historical evidence in such a space of time (as he mentions) the Christian Religion will not be credible. It is dedicated to the Bishop.

Perhaps its having been written by a Chaplain of Bishop Burnet, was a principal motive that induced Atterbury to propose it to the Convocation for censure. His aversion to that Bishop was of the most rancorous sort; and whenever he mentions his name, he betrays an enmity of soul which nothing could excuse. It is easy to guess at the source of his hatred. Burnet's attachment to the principles of the Revolution, and the moderation of his temper with respect to ecclesiastical rights and religious controversies, gave great offence to the Jacobites and High Churchmen; and every engine of malice and craft was employed to degrade his character, and obstruct his usefulness. As a specimen of that atrocious policy, by which his enemies endeavoured to ruin his reputation, we will present our Readers with two Extracts from these Letters.

Let. XXXVII. 'I sent your Lordship (*Bishop Trelawney*) a transcript of part of a Letter, relating to a Right Rev. Prelate. I have, since that, an account of a matter of fact imparted to me, in which he is said to be deeply concerned. It is of so high and scandalous a nature, that I dare not venture to write it to your Lordship till I am better acquainted with, and assured of the particulars, and then I will send your Lordship an account of it.'

Let. XXXVIII. 'What I hinted to your Lordship in my last, about the Bishop of Sarum, is a very scandalous story indeed, and comes to town well attested by some very considerable clergyman of his diocese. It relates to one Mutal, a late Chaplain of his, who was almost forced by the Bishop to marry a French Nun, lately converted by the Bishop: in twenty weeks time after which Mrs Mutal was brought to bed of a child. Mutal openly complains that he had no thoughts of marrying her; but the Bishop pressed him to it, and would not let him be easy till he had done it. And the Gentlemen who send this account do not not stick to give the reason of this con-

* Craig Theologiæ Christ. principia mathematica, Lond. 1699. 4to.——Dr. Warburton speaks of this work in the very entrance of his *Divine Legation of Moses*; but considers it as rather a "*whimsical*" than an heretical, or impious performance. He admits the principle of the Scotchman's hypothesis in a qualified degree, but is unwilling to carry the conclusion so far as it seems to have been carried by Mr. Craig. "Time may (says he) and doth efface memorials, out of which the *external* evidence of Christianity is composed; which evidence must therefore become more and more imperfect, without being affected by that whimsical and partial calculation, to which a certain Scotsman would subject it." *Div. Legat.* Vol. I. B. 1. § 1. p. 2. *See also the note in the margin.*

duct;

duct; and openly in their letters to say, that the Bishop wanted a cover for his lewdness.' The Editor justly considers this as an improbable, malignant story.

In Let. XXIII. The Earl of Nottingham is said to 'be as deep as any body in all the new methods of *moderation*:' and in the following Letter, we have the same sneer thrown out against those who possessed some portion of his Lordship's spirit. 'Things go not well here. The spirit of *moderation* prevails to an *immoderate* degree; and the church is dropped by consent of both parties. Castaires, and the agent for the Irish Presbyterians, are more familiarly seen, and more easily received at the levees of some great Ministers (who are called our friends) than much honester men: and our Lambeth friends in Convocation triumph excessively in the late ecclesiastical promotions. The Bishop of Carlisle is going to Cambridge for his degree. The Letter, for it was proposed to the Heads of the Houses at Oxford, and they deferred passing it till the Vicechancellor had received a suitable answer, and that he sent Nicholson, of which notice being sent the Bishop, he resolved to send no answer, but apply himself elsewhere.'

Nicholson, who had been the *Archdeacon* of Carlisle, was one of Atterbury's antagonists about the rights of the Convocation, and returned him his own uncivil and disdainful language. An Extract from a Letter to Dr. White Kennet will shew the opinion he entertained of Atterbury's talents for a subject that was connected with the Antiquities of British History. 'The man that quotes *Gervase of Dover* in words at length; that thinks a hired Clerk (though it signifies neither more nor less than a *Court Chaplain*) an 'odd expression in the Saxon Chronicle, may brush up his eye-brows as high as he pleases; but he is not at all that *sure* man that he takes himself to be in matters of English History and Antiquities.' In the conclusion of this very severe Letter, Nicholson (afterwards Bishop of Carlisle) laments that 'many men of gravity and good learning should caress an *empty misrepresenter* of our histories, antiquities, and records; and should patronize an *ambitious wretch* in his insolent attempts against our antient and apostolical church government.'

One great object of Atterbury, in his attempts to restore the power of the Convocation, was to suppress the seminaries of education among the Dissenters.

The eagerness with which he was disposed to carry on any prosecution against the Tutors and Schoolmasters of that denomination, breaks out in several letters, and shews a fierce and tyrannical spirit.

Let. XXXVIII. 'The cause of Sandercock (a Dissenting Minister of Tavistock) is ripe for sentence: and I think to order Mr. Lye to make him draw up and sign an acknowledgment of his fault, and a desire of pardon; and after that, to condemn him in full costs: *and to admonish him* not to attempt any thing of the same kind, under

under the penalty of excommunication. This will be a sufficient check to him and to the party *.'

LET. XXXII. 'Gilling (*a Dissenting Minister of Newton Abbot in Devonshire*) is under prosecution in my court (viz. *as Archdeacon of Totness*) but Welsh, of King's Kerswell, was never complained of to me. If there be any body ready to give evidence against him, Mr. Lye shall take care to prosecute him effectually and speedily.'

Tantæne animis cœlestibus Iræ!

But we would turn from this dark part of the Bishop's character, though we can scarcely turn to any part of it that is not, in some measure, shaded by it.

LET. XXXIX. 'Mr. St. Evremond † died renouncing the Christian religion ‡; yet the church of Westminster thought fit, in honour to his memory, to give his body room in the Abbey, and to allow him to be buried there gratis, as far as the Chapter was concerned, though he left 800 l. sterling behind him §, which is thought every way an unaccountable piece of mismanagement. Sartree ‖ buried him roundly, and *hoped* that his brother would rise to life eternal. Dr. Birch ** proffered to be at the expence of the funeral, on account of the old acquaintance between St. Evremond and his father Waller ††, but that proffer not being accepted, is resolved to have the honour of laying a marble stone on his grave.

'My

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* In a postscript to LETTER XXXIX. he says, 'I am like to have a great deal of trouble with the Nonconformist at Tavistock, for instead of submitting, he hath demanded a copy of the Articles, in order, as is supposed, to a prohibition. But I intend, by *the blessing of God*, to go through with that matter, whatever the trouble and charge of it be.'

The EDITOR's Notes.

† He died September 9, 1703, aged ninety years, five months and twenty days.

‡ Amongst other legacies, he gave 20 l. "to the poor French refugees," and 20 l. "to the poor Roman Catholics, or of any other religion." His MSS. to the Earl of Galway, his executor. N. B. In a subsequent letter of Atterbury it is said, that St. Evremond composed verses a few days before he died, 'which,' says he, 'are remarkable for nothing but his hardiness in dying professedly of Epicurus's religion. They are called his *Dernieres Soupires*.'

§ He ordered, by his Will, that he should be buried without pomp, which was complied with.

‖ A Prebendary of Westminster. He married a sister of Addison, "a sort of Wit," says Swift, "very like her brother." Mr. Sartree died September 30, 1713. His widow, (afterwards married to Daniel Combe, Esq.) died March 2, 1750, and left her estate, after some legacies were paid for the erection of a monument in Westminster Abbey, to her brother's memory. There is a tablet in the Cloisters there to the memory of Mrs. Addison, probably her mother, "Sept. 30, 1715."

** Dr. Peter Birch, one of the Prebendaries and Archdeacon of Westminster.—*He married the daughter of Waller the poet.*

†† *See some of his verses to* Waller in Nichols's "Select Collection

'My Lord Duke of Buckingham's house *, which your Lordship saw rising last winter, is almost finished. He hath placed four several mottoes upon the four sides of it, which is somewhat singular; and, which is worse, they who pretend to judge of such things, like none of them. On the front, "Sic siti lætantur lares †." On the back front, "Rus in urbe." On the side next the road, "Spectator fastidiosus sibi molestus." On the North side, "Lente incepit, cito perfecit."

It appears from a Letter in this Collection, dated June 29th, 1704, that the authors of the "Tale of a Tub" were generally supposed at Oxford, at its first publication, to have been Edmund Smith (commonly called Rag Smith), and John Phillips, author of the celebrated poems entitled, *Cyder*, the *Splendid Shilling*, &c.—'I wish, says Atterbury to Bishop Trelawny, their pens were employed in the way your Lordship mentions: they would be able to do service.' What the *way* was, is not explicitly said; but it is not difficult to conjecture. In another Letter, written soon after the former, Atterbury says, 'The author of a "Tale of a Tub" will not as yet be known; and if he be the man I guess, he hath reason to conceal himself, *because of the prophane strokes in that piece, which would do his reputation and interest in the world more harm, than his wit can do him good.* I think your Lordship hath found out a very proper employment for his pen, which he would execute very happily. Nothing can please more than that book doth here in London.' It undoubtedly flattered the High Church party to see the first wit in the world enlisted under their banners; and eager to join his splendid talents with their rigid zeal to crush schism and heresy, and give lustre and stability to the pillars of hierarchy and orthodoxy. The *profaneness* of "The Tale of a Tub" sometimes made the graver sons of the church "shake their heads at Dr. Swift." But still he was not to be renounced. Their

lection," Vol. I. p. 123, and "Verses written in his Essays." Vol. V. p. 85.——By Pitt he is thus strongly characterized:

"Old Evremond, renown'd for wit and dirt,
"Would change his living oft'ner than his shirt.
"Roar with the Rakes of State a month; and come
"To starve another in his hole at home."

* Now the Queen's Palace.

† This Motto occasioned the following lines:

Happily plac'd these lares are
To feed on vistos and fresh air;
To dine with Humphry's Duke each day,
And gaze their supper-time away!
But Ceres, with her *sheaf* of corn,
Would better *Sheffield*'s house adorn:
To which if Bacchus grapes would bring,
Then might these *merry lares sing*.

cause needed the support of his abilities; and the end he had in view atoned for a little profaneness in the means by which he endeavoured to accomplish it.

The 92d Letter in this Collection was written to Dr. Atterbury by Mr. Bryan Fairfax, Secretary to the Archbishop of Canterbury, and contains an account of Edward Fairfax, the translator of Tasso, with some very curious particulars relating to his family. The Editor's notes are very satisfactory.

The concluding Letters are of a critical and controversial nature. They passed between Bishop Atterbury, Dr. Wall, and Bishop Potter. It is this correspondence to which he alludes in his speech, when he urges the improbability of his being concerned in a plot when (amidst a variety of domestic incidents and employments of a tender and pressing nature, enough to occupy all his thoughts) "he was engaged also in a correspondence with two learned men about a subject of great use and equal difficulty, the settling the times of writing the Four Gospels."

The object of these letters is to establish, chiefly indeed by internal evidence, and arguments *à priori*, the very early date of the Gospels.

The following conclusions Bishop Atterbury speaks of as 'so clear, that he doubted not of proving them to the satisfaction of every indifferent mind,' viz.

That the Gospels were all written in the same order in which they are now placed:—that St. Mark's Gospel was written partly as an epitome, and partly and chiefly as a supplement to St. Mathew's:—that St. Luke had seen both these Gospels when he wrote his own:—that St. John had seen the three preceding Gospels, and intended to supply what was still wanting in all of them:—that the Gospel of St. Luke was written many years before the Acts, and between the 46th and 57th years of our Lord, and nearer to the first than to the last of these periods:—the consequence from whence is, that St. Mark's Gospel must have been written yet nearer to our Lord's ascent.

The Bishop produces several arguments to prove that the Gospel of John was written before the destruction of Jerusalem. He lays a considerable stress on the following words in 2d verse of the 5th chapter of that Gospel: "Now there *is* [εστι] at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda; having five porches." 'The whole tenor of the words (says he) to my apprehension implies that that edifice with five porches (and consequently Jerusalem itself) was then standing when this passage was written. Indeed the Complutensian and Wechelian editions read εστη and ην, but without any authority that I can find; there being no MS. now extant that reads the text otherwise than we do; nor any version, beside two of no great weight, the Arabic and Persian, that

that countenances such a reading: and perhaps these two versions may appear otherwise to those who have recourse to the originals in the Polyglott; for Dr. Mill, whose authority I follow in this case, owns that he only consulted the Latin translations of these.'

The Bishop thinks the credit of the Gospel of St. John very much depends on the supposition of its having been written before the destruction of Jerusalem. 'The allowing,' says he, 'a Gospel in which these passages (viz. *those prophetical of the fate of that city*) to have been written *after* Jerusalem was laid waste, without any notice there taken of the event, does, in my humble opinion, tend towards suggesting a reflection that may be made use of by infidels to disparage the character of St. John, and weaken the credit of his testimony. I dare not explain my my meaning.' Surely it needed no explanation. But the Bishop's caution and delicacy is a great proof of his reverence for the Scriptures; and of the apprehensions he had formed of the danger resulting from speculations that tended to weaken their authority, and under the pretence of freedom produce a fluctuating spirit of scepticism, if not an absolute and inveterate infidelity. Speaking of the concluding verse of the Gospel of Mark, he says, 'It is possible that verse might have been added many years after the Gospel was published; and there are many antient MSS. without the latter part of St. Mark in them. But this is a way of arguing I am not willing to take refuge in; having always thought that Grotius indulged his conjectures of this kind too freely.' And Grotius hath had too many imitators; men unqualified to follow him in the more noble paths of learning and criticism, have found it a very easy matter to imitate the more exceptionable part of his character as a commentator on the Word of God; and who, while far—*very far* behind him in all that we revere, outrun him in that which deserved to be censured.

ART. XI. *A Voyage to the Pacific Ocean.* Performed under the Direction of Captains Cook, Clerke, and Gore. [Continued from the Review for June last, p. 474.]

HAVING given a general account of this valuable and entertaining work, we shall now endeavour to follow our celebrated navigator through this third, long, and dangerous voyage; at the same time extracting from his plain, yet well-written narrative, such particulars as most engaged our attention in the perusal of it.

Captain Cook sailed from Plymouth sound, in the Resolution, on the 12th of July 1776, leaving his intended consort, the Discovery, behind him, on account of her Captain being detained in London longer than was expected; and passed Cape Finisterre on the 24th. On the 30th, being in Latitude 31° 10′ N. they observed a total eclipse

eclipse of the moon, which gave 15° 35′ ½ W. Long. for the situation of the ship at that time. On the 1st of August they anchored in the Road of Santa Cruz, at the island of Teneriffe, where they took on board a plentiful supply of wine and vegetables, and recruited their stock of water. They also purchased at this place large quantities of corn and hay, for the subsistence of the numerous stock of live animals which they carried with them, and designed to leave at the different islands they might touch at in the South Seas. Captain Cook gives a pretty full account of the inhabitants, soil, produce, and trade of this island; but as matter, more interesting in its nature, and more in quantity than our scanty limits will afford room for, offers itself to our consideration in the course of the voyage, we shall omit it, observing only that great alterations in every one of the articles, mentioned above, seem to have taken place since Captain Glas wrote his account of the group of islands, of which this makes one.

They left Teneriffe on the 4th of August, passed the islands of Bonavista and Mayo on the 10th and 12th, and looked into Porto Praya Bay, in the island of St. Jago, on the 13th in the morning; but not finding the Discovery there, as they expected, they made the best of their way for the Cape of Good Hope, where they arrived, and anchored in Table Bay, on the 18th of October. Here Captain Cook took every step that prudence, foresight, and experience could dictate for refreshing and restoring the health of his people; by supplying them, in the most plentiful manner, with fresh meat, soft bread, vegetables, and fruits, of every kind that the place afforded.

On the 10th of November the Discovery anchored in the Bay, having sailed from England on the first of August; and she arrived at the Cape without meeting with any accident, or any thing remarkable, except losing one of her marines, who fell overboard. This ship arrived with her crew in perfect health; but the Resolution had three or four sickly, of complaints which they brought with them from England.

Having completely refreshed the crews of both ships, and got on board as many stores, and as much provision and water, as the ships could stow, they sailed from the Cape on the 30th of November; shaping a south-easterly course for the island which had been discovered by M. Marion du Fresne, in 1772. At the Cape, Captain Cook added to his original stock of animals, which he intended for the islands in the South Seas, by purchasing two young bulls, two heifers, two young horses, two mares, two rams, several ewes and goats, and some rabbits and poultry. The inconvenience which he put himself to, and which the officers and crew submitted to with chearfulness, and even pleasure, for the sake of their friends in those remote regions, deserves to be taken notice of; and it will be acknowledged by every one who knows what it is to live so long on board a ship crowded with animals, and especially of such a size as many of these were. But what is it that benevolent hearts will not, themselves, submit to, when they consider that they are, by that means, enabled to bestow blessings of such a magnitude as they were then intent on bestowing, and on so large a portion of their fellow-creatures? Blessings which will last as long as the world endures;

and, consequently, of which innumerable millions, yet unborn, will be partakers!

On the 5th of December they were overtaken with a sudden and violent squall of wind; in which the Resolution lost her topmast: and, on the 6th, being in Lat. 39° 14′ S. and Long. 23° 56′ E. they passed through several spots of water of a reddish colour. Some of this water was taken up, and found to abound with small animalculæ of a red hue, which the microscope discovered to be like a cray-fish. On the 12th, at noon, they saw land to the south-east, which proved to be two islands: the largest, about 15 leagues in circuit, is in Lat. 46° 53′ S. and Long. 37° 46′ E. The other, about 9 leagues in circuit, is in Lat. 46° 40′ S. and Long. 38° 8′ E. The shores of both were bold and rocky; the land of a considerable height; utterly barren, and in most places covered with snow: and they saw not the least appearance of shelter for a ship any where on their coasts. Capt. Cook called them Prince Edward's Isles.

They passed to the southward of these islands, still keeping a south-easterly course, with an intention of getting into the latitude of the land which had been discovered by M. Kerguelen in 1772; and visited again, by the same navigator, in the latter end of the year 1773. On the 16th they met with penguins, divers, and rock-weed, floating on the sea; and they continued to meet with more or less of these signs of land until the 24th, during almost all which time they had turbulent and thick foggy weather, which rendered their situation extremely dangerous, and their navigation troublesome and tedious. On the 24th, however, about six o'clock in the morning, the fog clearing away a little, they discovered land, consisting of one pretty large, and several smaller islands; extending from 48° 30′ to about 50 degrees of south latitude; and from about 68° 15′ to 70° 30′ of east longitude.

The coasts of this land are, in general, pretty bold, and broken; of course, shelter for ships may be expected there; and, indeed, Capt. Cook anchored in, and has described two very convenient harbours, and given plans of them.—Fresh water was met with in plenty, and good; but beside that, very little refreshments of any kind. Ducks, of a small sort, and well-flavoured, were found; but no other fowls that are generally esteemed eatable. There were, however, great numbers of penguins, albatrosses, shaggs, gulls, and peterels. Seals were the only quadruped found there, and the whole catalogue of plants did not exceed sixteen or eighteen: but, out of these, three were eatable; and, dressed some ways, not unpalatable. On the whole, this land appears to be more dreary, desolate, and barren than any which has yet been discovered in so low a latitude: and the examination of it cost more animals than all that it will ever produce are likely to be worth; for the bad weather which Captain Cook met with while he continued on the coasts of it, killed two of the bulls, one heifer, two rams, and several of the goats, which he had taken on board with an intention of leaving them at the Friendly, Society, and other islands that he might happen to meet with in the course of his voyage. The very great tenderness of males, in comparison of females, has frequently been remarked in the human species: indeed, the proofs of it are abundant; for no person can look

into the parochial registers of human mortality, attentively, without being struck with it. Does not this circumstance seem to point out a similar defect in the constitutions of the males in the brute creation? Since out of five animals, the sexes of which are here discriminated, and which died of the hardships they experienced in their new situation, four appear to have been males. This part of Captain Cook's narration is accompanied with pretty extensive notes, added by the very ingenious Editor, with a view of comparing Captain Cook's account of this land with those of M. *de Kerguelen* and M. *Pages*, to which accounts Captain Cook was an utter stranger: and as this comparison does honour to the integrity of each of these three celebrated navigators; but particularly to the sagacity and penetration of the indefatigable conductor of the voyage under consideration, we are persuaded every candid reader will feel himself obliged by them.

Leaving this place, they steered East by North for Van Diemen's land, which they saw on the 24th of January 1777, about three o'clock in the morning, and anchored in Adventure Bay (so named by Captain Furneaux, in the former voyage); on the 26th in the afternoon. The next morning different parties were sent on shore to fill water, fell wood, and cut grass for the cattle; and of every one of these articles they found plenty, and good of its kind, as well as reasonably convenient to come at. They also hauled the seine, and caught great plenty of fish; but chiefly of that kind which seamen call the elephant fish, a representation of which may be seen in Plate XVII. of Frezier's voyage to the South Sea, where it is called pejegallo, or the cock-fish. They also caught several large rays, hurses, a few soles and flounders, two sorts of gurnards, some small mullet, and a few others. The only animal they saw here was a sort of Opossum, about twice the size of a large rat; but the *Kangooroo*, mentioned in Captain Cook's first Voyage, without doubt, inhabits this part of New Holland, as well as those further North, since several pieces of its skin were found on the natives. The birds are large brown hawks or eagles; large pigeons, wild-ducks, shaggs, paroquets and plover, and many others of a smaller size, beside great variety of the gull kind. The reptiles and insects were large blackish snakes, lizards, scorpions, spiders, dragon, gad, and camel flies, musquitoes, and a large black ant, the pain of whose bite is almost intolerable, for the short time it lasts.

The forest trees are all of one sort, growing to a great height, and generally quite straight, and without branches, except near the top. The bark is white and thick; and, within, are sometimes collected pieces of a reddish transparent gum, or resin, which has an astringent taste. The leaves are long, narrow and pointed; and it bears clusters of small white flowers, the cups of which were, at this time, scattered plentifully about the ground, with another sort that resembled them in shape, but were much larger; which makes it probable that there are two *species* of this tree. The wood is very long, and close-grained; extremely tough; and, consequently, fit for spars, oars, and many other uses; and would, on occasion, make very good masts (perhaps none better) if a method could be found to lighten it. The bark of the smaller branches, fruit, and leaves, have

an agreeable pungent taste, and aromatic smell; and, in its nature, has some affinity to the *myrtus* of botanists. Besides this, there is but one tree which is very common, and that a dwarf, scarcely ever exceeding ten feet in height. It branches very much, has a large yellow cylindrical flower, consisting only of a vast number of filaments; which, being shed, leave a fruit like the cone of a pine. The underwood consists chiefly of two small shrubs; one of which seems to be the *leptospermum* of Forster, and the other a new species of the *melaleuca* of Linnæus. Other plants are by no means numerous, consisting chiefly of a *species* of *gladiolus*, rush, bell flower, samphire, wood-sorrel, milk-wort, and some few others: there are also several kinds of fern, and some mosses; but none of them very uncommon: and they found not one among the vegetable productions of this place that afforded the smallest subsistence for man.

The first day our voyagers were ashore at this place, they saw none of the inhabitants; but on the second, in the afternoon, eight men and a boy made their appearance at the place where the people were cutting wood. They made their approach without the least signs of fear; and none of them had any weapons, except one, who held in in his hand a stick of about two feet in length, and pointed at one end. 'Being desirous,' says Captain Cook, 'of knowing the use of this stick, I made signs to him to shew me; and so far succeeded, that one of them set up a piece of wood as a mark, and threw at it, at the distance of about twenty yards: but we had little reason to commend his dexterity; for, after repeated trials, he was still very wide from the object. Omai, to shew them how much superior our weapons were to theirs, then fired his musquet at it; which alarmed them so much, that notwithstanding all we could do or say, they ran instantly into the woods. One of them was so frightened, that he let drop an axe and two knives, that had been given to him. From us, however, they went to the place where some of the Discovery's people were employed in taking water into their boat. The officer of that party, not knowing that they had paid us so friendly a visit, nor what their intent might be, fired a musquet in the air, which sent them off with the greatest precipitation. Thus ended our first interview with the natives.

'These people were quite naked, and wore no ornaments; unless we consider as such, and as a proof of their love of finery, some large punctures or ridges raised on different parts of their bodies, some in straight, and others in curved lines.

'They were of the common stature, but rather slender. Their skin was black, and also their hair, which was as woolly as that of any native of Guinea; but they were not distinguished by remarkably thick lips, nor flat noses. On the contrary, their features were far from being disagreeable. They had pretty good eyes; and their teeth were tolerably even, but very dirty. Most of them had their hair and beards smeared with a red ointment; and some had their faces also painted with the same composition.

'They received every present we made them without the least appearance of satisfaction: and when some bread was given, as soon as they understood that it was to be eaten, they either returned it, or threw it away, without even tasting it. They also refused some elephant

elephant fish, both raw and dressed, which we offered them: but, on giving some birds to them, they did not return these, and easily made us comprehend that they were fond of such food.'

The 29th being quite calm, and consequently no possibility of sailing, Captain Cook sent the usual parties on shore, and accompanied the wooding party himself, as he saw several of the natives sauntering along the shore near the part which our people were going to, and which assured him, that though their consternation had made them run away so abruptly the day before, they were convinced that no mischief was intended them, and were desirous of renewing the intercourse.

'We had not been long landed,' says he, 'before about twenty of them, men and boys, joined us, without expressing the least sign of fear or distrust. There was one of this company conspicuously deformed; and who was not more distinguished by the hump upon his back, than by the drollery of his gestures, and the seeming humour of his speeches; which he was very fond of exhibiting, as we supposed, for our entertainment. But, unfortunately, we could not understand him; the language spoken here being wholly unintelligible to us. It appeared to me, to be different from that spoken by the inhabitants of the more Northern parts of this country, whom I met with in my first voyage; which is not extraordinary, since those we now saw, and those we then visited, differ in many other respects. Nor did they appear such miserable wretches as the natives whom Dampier mentions to have seen on its Western coast.'

From these extracts it is manifest that Captain Cook thought the natives of these three parts of the same island, differed from one another very materially; but the Editor has added two notes on this part, seemingly with a view to shew, that the difference is not so great, but that they may have originated from one common stock: of this let the learned judge. The accounts of Dampier and Hawkesworth are in every person's hands; and we will not pretend to decide for them. We ought, however, to observe, that the opinion of Mr. Anderson, the surgeon of the Resolution, accords perfectly with this opinion of the Editor.

Some of the natives, who made their appearance this latter time, wore, round their necks, three or four folds of small cord, made of the fur of some animal; and others had a narrow slip o the *Kangooroo's* skin, tied round their ancles. The Captain gave to each of them a string of beads and a medal; which, he thought, they received with some degree of satisfaction. They appeared to set no value on iron, or on iron tools; and were even ignorant of the use of fishhooks: at least they appeared to be so, from the little notice they took of some which were shewn to them. After staying about an hour with the wooding party, Captain Cook left them, and went to the other side of the bay, where the haymakers were at work, and thence he returned on board to dinner; where Lieutenant King arrived soon after. From him Captain Cook learned that he had but just left the shore, when several women and children made their appearance, and were introduced to Mr. King by some of the men who attended them. He gave presents to all of them, of such trifles as he had about him. These females wore a *kangooroo* skin (in the same

shape as it came from the animal) tied about their shoulders, and round the waist: but its only use seemed to be to support their children, when carried on their backs; for it did not cover those parts which most nations conceal; they being, in all other respects, as naked as the men, and as black; and their bodies marked with scars in the same manner. In this, however, they differed from the men, that though their hair was of the same colour and texture, some of them had their heads completely shorn, or shaved: in others, this operation had been performed only on one side, while the rest of them had all the upper part of the head shorn close, leaving a circle of hair all round, somewhat like the tonsure of the Romish ecclesiastics. Many of the children had fine features, and were thought pretty; but of the persons of the women, especially those advanced in years, a less favourable report was made.

'The land is, for the most part, of a good height, diversified with hills and vallies, and every where of a greenish hue. It is well wooded; and if we may judge from appearances, and from what we met with at Adventure Bay, is not ill supplied with water.' The latitude of Adventure Bay is 43° 21′ ⅓ S. its Long. 147° 29′ E. The variation of the compass 5° 15′ East; and the dip of the needle's South end 70° 15 ½.

On the 30th of January they weighed and sailed from Adventure Bay, with a light breeze at West; which soon after veered round to the South, and increased to a perfect storm. This gale was indicated by the barometer; for the wind no sooner began to rise, than the mercury began to fall. Another remarkable circumstance attended the coming on of this gale, which was very faint at the first: it brought with it a degree of heat which was almost intolerable. The mercury in the thermometer rose, almost instantaneously, from about 70° to near 90°; but this heat was of so short a duration, that it seemed to be wafted away before the gale that brought it, though that was exceeding short; so that some on board did not perceive it. They pursued their course to the Eastward, and on the 10th of February, in the afternoon, discovered the land of New Zealand; and on the 12th, in the morning, anchored in Queen Charlotte's Sound.

On the 13th, the astronomical observatories were erected on the same spot where they had been erected before; and also two tents, one from each ship, for the accommodation of the astronomers, guard, the cooper, and other people whose avocations required them to be on shore. Two men were employed in brewing spruce beer: the carpenter and his crew were sent on shore to cut wood; and different parties of men were appointed to water and refit the ship.

When our people first arrived in the Sound, the natives were very shy, and seemingly fearful of coming on board the ship. This was accounted for on a supposition that they were apprehensive this new visit to their country was made to revenge the deaths of Captain Furneaux's people. 'But if any suspicions of this kind were entertained by them,' says Captain Cook, 'they very soon laid them aside; for during the course of this day (the 14th), a great number of families came from different parts of the coast, and took up their residence close to us; so that there was not a spot in the cove, where a hut could be put up, that was not occupied by them, except the place where

where we had fixed our little encampment. This they left us in quiet possession of; but they came and took away the ruins of some old huts that were there, as materials for their new erections.

'It is curious to observe with what facility they build these occasional places of abode. I have seen above twenty of them erected on a spot of ground, that, not an hour before, was covered with shrubs and plants. They generally bring some part of the materials with them; the rest they find upon the premises. I was present when a number of people landed, and built one of these villages. The moment the canoes reached the shore, the men leaped out, and took possession at once of a piece of ground, by tearing up the plants and shrubs, or sticking up some part of the framing of an hut. They then returned to their canoes, and secured their weapons, by setting them up against a tree, or placing them in such a position, that they could be laid hold of in an instant. I took particular notice that no one neglected this precaution. While the men were employed in raising the huts, the women were not idle. Some were stationed to take care of the canoes; others to secure the provisions, and the few utensils in their possession; and the rest went to gather dry sticks, that a fire might be prepared for dressing their victuals. As to the children, I kept them, as also some of the more aged, sufficiently occupied in scrambling for beads, till I had emptied my pockets, and then I left them.

'These temporary habitations are abundantly sufficient to afford shelter from the wind and rain, which is the only purpose they are meant to answer. I observed that, generally, if not always, the same tribe or family, though it were ever so large, associated and built together; so that we frequently saw a village, as well as their larger towns, divided into different districts, by low pallisades, or some similar mode of separation.

'Amongst our occasional visitors was a chief named Kahoora; who, as I was informed, headed the party that cut off Captain Furneaux's people, and boasted that he himself had killed Mr. Roe, the officer who commanded. To judge of the character of Kahoora, by what I heard from many of his countrymen, he seemed to be more feared than beloved amongst them. Not satisfied with telling me that he was a very bad man, some of them even importuned me to kill him; and, I believe, they were not a little surprised that I did not listen to them; for, according to their ideas of equity, this ought to have been done: but if I had followed the advice of all our pretended friends, I might have extirpated the whole race; for the people of each hamlet or village, by turns, applied to me to destroy the other.

'On the 16th, at day-break, I set out with a party of men and five boats to collect food for our cattle. Captain Clerke, several of the officers, Omai, and two of the natives went with me. We proceeded about three leagues up the Sound, and landed on the East-side, where we cut as much grass as loaded the two launches.

'As we returned, we visited Grass-Cove, the memorable scene of the massacre of Captain Furneaux's people. Here I met with my old friend Pedro, mentioned in my last voyage. He, and another of his countrymen, received us on the beach, armed with a pa-too and

ſpear. Whether this reception was a mark of their courteſy, or of their fear, I cannot ſay; but I thought they betrayed many ſigns of the latter. However, if they had any apprehenſions, a few preſents ſoon removed them, and brought down to the beach two or three more of the family; but the greateſt part of them remained out of ſight.

'Whilſt we were at this place, our curioſity prompted us to inquire into the circumſtances attending the fate of our countrymen; and Omai was made uſe of as our interpreter for this purpoſe. Pedro, and the reſt of the natives preſent, anſwered all the queſtions that were put to them on the ſubject, without reſerve, and like men who are under no dread of puniſhment for a crime of which they are not guilty. For we already knew that none of them had been concerned in the unhappy tranſaction. They told us, that while our people were ſitting at dinner, ſurrounded by ſeveral of the natives, ſome of the latter ſtole, or ſnatched from them, ſome bread and fiſh, for which they were beat. This being reſented, a quarrel enſued, and two New Zealanders were ſhot dead, by the only two muſquets that were fired. For before our people had time to diſcharge a third, or load again thoſe that had been fired, the natives ruſhed in upon them, overpowered them with their numbers, and put them all to death. Pedro, and his companions, beſides relating the hiſtory of the maſſacre, made us acquainted with the very ſpot that was the ſcene of it. It is at the corner of the cove, on the right hand. They pointed to the place of the ſun, to mark to us at what hour of the day it happened; and, according to this, it muſt have been late in the afternoon. They alſo ſhewed us the place where the boat lay; and it appeared to be about two hundred yards diſtant from that where the crew were ſeated. One of their number, a black ſervant of Captain Furneaux, was left in the boat to take care of her.

'We were afterward told that this black was the cauſe of the quarrel, which was ſaid to have happened thus: One of the natives ſtealing ſomething out of the boat, the negro gave him a ſevere blow with a ſtick. The cries of the fellow being heard by his countrymen at a diſtance, they imagined he was killed, and immediately began the attack on our people; who, before they had time to reach the boat, or to arm themſelves againſt the unexpected impending danger, fell a ſacrifice to the fury of their ſavage aſſailants.

'The firſt of theſe accounts was confirmed by the teſtimony of many of the natives, whom we converſed with, at different times, and who I think could have no intereſt in deceiving us. The ſecond manner of relating the tranſaction, reſts upon the authority of the Young New Zealander, who choſe to abandon his country and go away with us, and who, conſequently, could have no poſſible view in diſguiſing the truth. All agreeing that the quarrel happened while the boat's crew were ſitting at their meal, it is highly probable that both the accounts are true, as they perfectly coincide. For we may very naturally ſuppoſe, that while ſome of the natives were ſtealing from the man who had been left in the boat, others of them might take the ſame liberty with the property of our people who were on ſhore. Be this as it will, all agree, that the quarrel took its riſe from ſome thefts, in the commiſſion of which the natives were detected. All agree, alſo, that there was no premeditated plan of bloodſhed;

bloodshed; and that if these thefts had not been, unfortunately, too hastily resented, no mischief would have happened. For Kahoora's greatest enemies, those who solicited his destruction most earnestly, at the same time confessed that he had no intention to quarrel, much less to kill, till the fray had actually commenced. It also appears, that the unhappy victims were under no sort of apprehension of their fate, otherwise they would never have ventured to sit down to a repast, at so considerable a distance from their boat, amongst people who were the next moment to be their murderers. What became of the boat I never could learn. Some said she was pulled to pieces, and burnt; others told us that she was carried, they knew not whither, by a party of strangers.'

On the 23d, having got as much wood and water for the use of the ship, and grass for the cattle, as could be stowed away, they struck their tents, and on the 24th weighed and sailed out of Ship Cove: but both wind and tide proving unfavourable, they came to again without the island of Motuara, where several natives came on board to take their leave, and last presents; and amongst them came Kahoora. 'This,' says Captain Cook, 'was the third time he had visited us, without betraying the smallest appearance of fear. Omai presently pointed him out, and solicited me to shoot him. Not satisfied with this, he addressed himself to Kahoora, threatening to be his executioner, if ever he presumed to visit us again.

'The New Zealander paid so little regard to these threats, that he returned, the next morning, with his whole family, men, women, and children, to the number of twenty and upwards. Omai was the first who acquainted me with his being along-side the ship, and desired to know if he should ask him to come on board. I told him he might; and accordingly he introduced the chief into the cabin, saying, "There is Kahoora, kill him!" But, as if he had forgot his former threats, or were afraid that I should call upon him to perform them, he immediately retired. In a short time, however, he returned; and seeing the chief unhurt, he expostulated with me very earnestly, saying, "Why do you not kill him? You tell me, if a man kills another in England, that he is hanged for it. This man has killed ten, and yet you will not kill him; though many of his countrymen desire it, and it would be very good." Omai's arguments, though specious enough, having no weight with me, I desired him to ask the chief, Why he had killed Captain Furneaux's people?

'At this question, Kahoora folded his arms, hung down his head, and looked like one caught in a trap; and I firmly believe, he expected instant death. But no sooner was he assured of his safety, than he became cheerful. He did not, however, seem willing to give me an answer to the question that had been put to him, till I had again and again repeated my promise, that he should not be hurt.

'Then he ventured to tell us, that one of his countrymen having brought a stone hatchet to barter, the man to whom it was offered took it, and would neither return it, nor give any thing for it; on which the owner of it snatched up the bread as an equivalent, and then the quarrel began.

'The

'The remainder of Kahoora's account of this unhappy affair differed very little from what we had before learned from the rest of his countrymen. He mentioned the narrow escape he had during the fray; a musquet being levelled at him, which he avoided by skulking behind the boat, and another man, who stood close to him, was shot dead. As soon as the musquet was discharged, he instantly seized the opportunity to attack Mr. Rowe, who commanded the party, and who defended himself with his hanger (with which he wounded Kahoora in the arm) till he was overpowered by numbers.

'Mr. Burney, who was sent by Captain Furneaux the next day, with an armed party, to look for his missing people, upon discovering the horrid proofs of their shocking fate, had fired several vollies amongst the crowds of natives who still remained assembled on the spot, and were, probably, partaking of the detestable banquet. It was natural to suppose that he had not fired in vain; and that therefore some of the murderers and devourers of our unhappy countrymen had suffered under our just resentment. Upon enquiry, however, into this matter, not only from Kahoora, but from others who had opportunities of knowing, it appeared that our supposition was groundless, and that not one of the shot fired by Mr. Burney's people had taken effect, so as to kill, or even to hurt, a single person.'

We have laid the whole of Captain Cook's information concerning this unhappy affair before our Readers, not only on account of its being a subject that every one who had read the former relations must be interested in, but also as it conveys to our knowledge many singular traits in the characters of this bold and intrepid, but savage people.

From this place Omai was permitted to take away, but with their own consent, as well as the consent of every one of their friends, two youths: one of them was the only son of a deceased chief, who had a mother living, who parted from him in such a manner as a mother may be supposed to part from a son: the other was the child of an inferior person, who was sent with the former as his attendant or servant. Captain Cook says, 'He was presented to me by his own father, who, I believe, would have parted from his dog with far less indifference.' The former of these boys was about 17 or 18 years of age, and very intelligent. From him they learnt that a ship, utterly unknown to us, had arrived at New Zealand, and put into a port on the north-west side of Teerawittee, but a few years before the Endeavour, which they always distinguish by calling it Tupia's ship; and that the captain of her had a child by a woman of the country, who was now about the age of the other boy, *viz.* nine or ten years. From this young New Zealander they also learned, that there are in that country snakes and lizards of a most enormous size, which sometimes seize and devour men. He described the latter as about eight feet in length, and as much round as a man's body. They could not mistake his meaning, notwithstanding no such thing has ever been seen by any European who visited that country; for he drew with his own hand a very good representation both of a snake and a lizard. Some few other particulars concerning this country and its natives, which were not known before, are as follow:

They

They believe that the souls of such as are killed in battle, and their flesh afterwards eaten by the enemy, are doomed to perpetual fire; while the souls of those who die a natural death, or whose bodies are preserved from such ignominious treatment, ascend to the habitations of the gods. The common method of disposing of their dead is by interment in the earth; but, if they have more of their slaughtered enemies than they can eat, they throw them into the sea. They have no such things as *morais*, or other places of public worship; nor do they ever assemble together with this view: but they have priests who alone address the Deity in prayer for the prosperity of their temporal affairs, such as an enterprize against a hostile tribe, a fishing party, or the like. Polygamy is allowed; and it is not uncommon for a man to have two or three wives.

On the 25th they weighed, and sailed out of the sound; and, as soon as they had cleared Cook's Streights, steered East by North, with a fine gale. Soon after they lost sight of the land, the two New Zealand adventurers being overtaken by the sea-sickness, which in all probability gave a turn to their reflections, began to repent heartily of the step they had taken. All the soothing encouragement their new friends could administer availed but little. They wept, both in public and in private; and made their lamentations in a kind of song, which, as far as the meaning of the words could be comprehended, was expressive of the praises of their own country and people, from which they were to be separated for ever. Thus they continued for many days, till their sickness wore off, and the tumult of their minds began to subside. Then these fits of lamentation became less and less frequent, and at length entirely ceased. Their native country and their friends were, by degrees, forgotten, and they appeared to be as firmly attached to our people, as if they had been born among them.

They continued to make nearly an easterly course, without any accident intervening worth notice, till the 11th of March; when, being in Lat. 39°½ S. and Long. 196° E. the wind veered round to the Eastward: they, however, continued to make some Easting, along with much Northing, until the 16th of the same month, at which time they were in 33° 40′ S. and 198° 50′ E. The wind then became due East, and sometimes even to the northward of it, so that they generally made no better than a north course, and sometimes to the westward even of that. On the 27th they crossed the tropic of Capricorn, in Long. 201° 23′ E. and on the 29th they saw land, which was soon found to be inhabited; and some of the inhabitants came off towards the ship; one of which, after much entreaty and encouragement, went on board her. They appear to be the same race which is found at Otaheite and the Friendly Isles, their language, manners, and dress, being not greatly different. The island is full five leagues in circuit, of a moderate and pretty equal height throughout, and its shores guarded with a reef of coral rock, in those parts, at least, which Captain Cook was on. He says that it appeared capable of supplying all their wants; but they found no anchorage, nor place fit to land at. Its name is *Mangeea*, and its situation Lat. 21° 57′ S. and Long. 201° 53′ E.

They

They left Mangeea on the 30th, and at noon the next day saw another island, bearing N. E. by N. They came abreast of it next morning, and then saw another right a-head. The former being the larger, and about the size of that they had left, they made for it; but the wind being scant, as well as contrary, they were two leagues from it the next morning. However, being in great want of fodder for their cattle, Captain Cook sent two boats, armed, to look for anchorage and a landing-place; and stood after them as fast as he could. Soon after the boats left the ship, several canoes were seen coming from the shore. Three of them, each conducted by a single man, came along-side the Resolution; and, with a little persuasion, one of them made his canoe fast to the ship, and went on board her; and the other two, encouraged by his example, soon followed him. Several other canoes soon after came from the shore, one of which brought a present from the chief of the island, expresly for Captain Cook, whose name he had learned from Omai, who went in the boats that were sent to seek anchorage. 'These visitors were afraid to come near the cows and horses, nor could they form the least conception of their natures; but the sheep and goats, they pretended, did not surpass the limits of their ideas, as they gave us to understand that they knew them to be birds. It will appear,' adds Captain Cook, 'incredible that human ignorance could ever make so strange a mistake; as there is not the most distant similitude between a sheep or goat and a winged animal. But these people seemed to know nothing of the existence of any land animals besides hogs, dogs, and birds. Our sheep and goats, they could see, were very different creatures from the two first, and therefore they inferred that they must belong to the latter class, in which they knew there is a considerable variety of species.'

In the afternoon the boats returned; and Lieutenant Gore was of opinion that much good food might be got for the cattle, if boats were sent to lie just without the surf, by prevailing on the natives to bring off to them such articles as were most wanted. Captain Cook dispatched Lieutenant Gore with three boats to try the experiment, which he was the rather induced to do, as there was little or no wind, and therefore the delay of a day or two was of little moment; and as he had reason to believe he could depend on Mr. Gore's diligence and ability, he left it entirely to him to act, as from circumstances he should judge to be proper. The ship's being a full league from the island when the boats put off, and having but very little wind, it was noon before they could work up to it. They then saw the boats riding just without the surf, and a prodigious number of the natives on the shore, abreast of them. From this circumstance they concluded that some of the gentlemen had landed. The whole afternoon was spent without any of the boats returning, during all which time Captain Cook kept plying to and from, as near the reef as prudence would permit, with a view of being as near at hand as possible, if any improper use should be made by the natives of the confidence which, it now plainly appeared, had been put in them. The natives, however, kept coming off to the ships, with a few cocoa-nuts; and these occasional visits served to lessen the

the solicitude of those on board for their companions who were on shore, as their venturing on board seemed to imply, at least, that their countrymen had no bad intentions towards them. At length, a little before sun-set, they had the satisfaction to see the boats put off; and, when they got on board, it was found that Mr. Gore himself, Omai, Mr. Anderson, and Mr. Burney, were the only persons who had landed.

Mr. Anderson, who narrates the transactions of the day, says, 'We determined to go on shore unarmed, to create a greater confidence in the natives, and thereby run the hazard of being treated ill or well. Mr. Burney and I went in one canoe, a little before the others; and when we landed, an islander took hold of each of us, but obviously with no other intent than to support us in walking over the rugged rocks to the beach; where several others met us, holding green boughs in their hands, and they saluted us by applying their noses to ours. We were led from the beach by our guides, through a great crowd of people, who flocked with eager curiosity to look at us, and through whom we should not have made our way, if those who attended us, and seemed to be of authority, had not dealt blows, with little distinction, among them. We were led up an avenue of cocoa-nut trees, and soon came to two rows of men, with clubs, which they rested on their shoulders, as we do musquets, and between which we were led till we came to a person who sat fanning himself, and seemed to be a chief. This man we were desired to salute, which we did, and then proceeded on, amongst the men armed with clubs, until we came to a second chief, who likewise sat cross-legg'd on the ground, fanning himself. In the same manner we were conducted to a third, who seemed older than either of the others. After saluting him also, he desired us to sit down, which we were very willing to do, being much fatigued with walking up in the excessive heat which we felt amongst so vast a crowd of people.

In a few minutes the people were ordered to separate, when we saw about twenty young women, ornamented with red feathers, as each of the three chiefs were, and engaged in a dance, which they performed to a slow serious air, sung by them all. We rose and went to them; and though we must have been strange objects to them, their dance was continued, without paying the least attention to us. They were directed by a man, who seemed to point out every motion they were to make. They do not change their place, as we do, in dancing, yet their feet were never at rest, and the exercise seemed to consist chiefly in moving their feet and fingers very nimbly, while their hands were held in a prone position, before their faces; and, now and then, they clapped them together. Their motions and song were performed to such exact time, that it was clear to us they must have been taught with great care. This dance was not finished, when we heard a noise, as if some horses had been galloping towards us; and, on looking aside, we saw the people, armed with clubs, who had been desired, we suppose, to entertain us with a sight of their manner of fighting. This they did by one party pursuing another, who seemed to fly before them.

As

As we supposed the ceremony of being introduced was now at an end, we began to look about for Mr. Gore and Omai; and though the crowd would scarcely suffer us to move, we at last found them, as much incommoded by the multitude as ourselves. They were introduced to the three chiefs in the same manner that we had been; and Mr. Gore made them presents of such things as he had brought from the ship for that purpose; and, by means of Omai, made them understand what our intention was in coming on shore: but he was given to understand in return, that we must abide with them till the next day, and then we should have what was wanted. They now seemed to take some pains to separate us from one another, and I was at one time an hour without seeing any of my companions. I told the chief, with whom I was sitting, that I wanted to speak with Omai; but he peremptorily refused my request: at the same time I observed that the people began to pick my pockets of such little things as I had about me, and when I complained to the chief of this treatment, he justified it. From these circumstances I now began to apprehend they had formed designs of detaining us amongst them. They did not seem of a disposition so savage as to make me anxious about the safety of my person; but it was vexatious to think that we had hazarded being detained by their curiosity. In this situation I asked for something to eat, and bread-fruit, cocoa-nuts, and a sort of sour pudding, was presented me by a woman; and on my complaining of the heat, the chief himself condescended to fan me. About this time Mr. Burney found me, to whom I mentioned my suspicions; and in order to try whether they were well founded, we attempted to walk down to the beach, but were stopped before we got half way, and compelled to return. We now found Omai, entertaining the same suspicions: but he had, as he fancied, an additional reason for fear; for he saw they had dug a hole in the ground for an oven, which they were now heating; and he could assign no other reason for it, than that they meant to roast and eat us, as is practised by the natives of New Zealand. Nay, he went so far as to ask them the question, at which they were greatly surprised, asking him in return, if we did so? A young pig, which we saw soon after, lying near the oven which they had heated, removed Omai's apprehensions of being put into it himself; and Mr. Burney and I were very angry at him for betraying his suspicions. They however contrived to rifle our pockets of every thing that was in them, often under colour of expressing their admiration of, and friendship for us; and at last snatched a bayonet from Mr. Gore's side, and a dagger from Omai's. These things were not suffered to pass without complaint, but we received no redress: and though we made repeated attempts to get to our boats, they as often stopped us, and sometimes in a manner which bordered on rudeness. Finding that the only way to procure better treatment, was to yield implicit obedience to their will, we went again to the place we had left; and they now promised that we should have a canoe to carry us off to our boats, as soon as we had eaten of a repast which they had prepared for us.

Accordingly, the second chief to whom we had been presented in the morning, having seated himself, and directed the multitude

tude to make a pretty large ring, made us ſit down by him. A conſiderable number of cocoa-nuts were brought; and ſhortly after a long green baſket, with a ſufficient number of baked plantains for a dozen people. A piece of the hog which had been dreſſed was then ſet before each of us, of which we were deſired to eat; but our appetites had failed from the fatigue of the day, and what we did eat was more to pleaſe them than ourſelves. It being now near ſun-ſet, we told them it was time for us to go on board; which they allowed, and ſent down to the beach the remainder of the victuals which had been dreſſed, to be carried with us to the ſhips: but we were not ſuffered to depart before Omai had been treated with a liquor he had not taſted before for a long time, and which is prepared here in the ſame manner as at other places in the South Seas. When we arrived at the beach, we found a canoe ready to put us off to our boats, which was done with the ſame caution and attention that was obſerved when we landed. But their thieviſh diſpoſition did not leave them to the laſt; for a perſon of ſome conſequence among them, who came with us, took an opportunity, juſt as they were puſhing the canoe into the ſurf, to ſnatch a bag out of her, which I had with the greateſt difficulty preſerved all the day, there being a ſmall pocket-piſtol in it which I was unwilling to part with. Perceiving him, I called out with as much diſpleaſure as I could expreſs; on which he thought proper to return, and ſwim with the bag to the canoe; but denied that he had ſtole it, though he was detected in the very act. They put us ſafely on board the boats, and we returned to the ſhips, well pleaſed that we had got out of the hands of ſuch troubleſome maſters.' In juſtice to Mr. Anderſon, we muſt remark, that the above account is but an abſtract of what he has written, though we have, for obvious reaſons, delivered it in the firſt perſon.

On reviewing this moſt curious tranſaction, we cannot help calling to our memory the manners of the patriarchal times, as deſcribed in the book of Geneſis, chap. xviii. And it does not appear to us that theſe people had any intention in detaining ours, different from thoſe which actuated the patriarch in a ſimilar tranſaction. The apprehenſions of our people were indeed natural enough; but they aroſe from their ignorance of the intentions, manners, and cuſtoms of their hoſpitable entertainers, and their want of the means of informing themſelves of them: and it is highly probable, that even thoſe actions which appear in the harſheſt light, appeared not ſo to the natives; or they might be at a loſs how to make uſe of others, from not underſtanding each others language ſo perfectly as might be wiſhed. It muſt, however, be owned, that Captain Cook looked on this matter in a ſomewhat leſs favourable light. He ſays, 'It has been mentioned that Omai was ſent on this expedition, and perhaps his being Mr. Gore's interpreter was not the only ſervice he performed that day. He was aſked by the natives a great many queſtions concerning us, our ſhips, our country, and the ſort of arms we uſed; and, according to the account he gave me, his anſwers were not a little upon the marvellous. As for inſtance, he told them, that our country had ſhips as large as their Iſland, on board which were inſtruments of war (deſcribing our guns) of ſuch

dimenſions,

dimensions, that several might sit within them; and that one of them was sufficient to crush the whole island at one shot. This led them to enquire of him, what sort of guns we actually had in our two ships? He said, that though they were but small, in comparison with those he had thus described, yet with such as they were, we could with the greatest ease, and at the distance the ships were from the shore, destroy the island, and kill every soul in it. They persevered in their enquiries, to know by what means this could be done; and Omai explained the matter as well as he could. He happened, very luckily to have a few cartridges in his pocket. These he produced; the balls, and the gunpowder which was to set them in motion, were submitted to inspection; and, to supply the defects of his description, an appeal was made to the senses of the spectators. It has been mentioned above, that one of the chiefs had ordered the multitude to form themselves in a circle. This furnished Omai with a convenient stage for his exhibition. In the center of this amphitheatre, the inconsiderable quantity of gunpowder, collected from his cartridges, was properly disposed on the ground; and, by means of a bit of burning wood from the oven where dinner was dressing, set on fire. The sudden blast, and loud report, the mingled flame and smoke that instantly succeeded, now filled the whole assembly with astonishment; they no longer doubted the tremendous power of our weapons, and gave full credit to all that Omai had said.

'If it had not been for the terrible ideas they conceived of the guns of our ships, from this specimen of our mode of operation, it was thought that they would have detained the gentlemen all night. For Omai assured them, that if he and his companions did not return on board the same day, they might expect I would fire upon the island. And as we stood in nearer the land in the evening, than we had done any time before, of which position of the ships they were observed to take great notice, they probably thought we were meditating this formidable attack, and therefore suffered their guests to depart.'

We have been induced to give this short extract, as a specimen of the manner in which Omai will, probably, deliver the history of his travels. It will also shew, that Omai possessed both genius and judgment; and that he was not altogether that stupid being which many represented him, merely from not considering the disadvantages he laboured under, not only from want of language, but also from being an utter stranger to the objects which offered themselves to his consideration. But,

'This day, it seems, was destined to give Omai more occasions than one, of being brought forward to bear a principal share in its transactions. The island, though never before visited by Europeans, actually happened to have other strangers residing in it; and it was entirely owing to Omai's being one of Mr. Gore's attendants that this curious circumstance came to our knowledge.

'Scarcely had he been landed upon the beach, when he found amongst the crowd there assembled, three of his own countrymen, natives of the Society Islands. At the distance of about two hundred leagues from those islands, an immense, unknown ocean intervening,

tervening, with ſuch wretched ſea-boats as their inhabitants are known to make uſe of, and fit only for a paſſage where ſight of land is ſcarcely ever loſt, ſuch a meeting, at ſuch a place, ſo accidentally viſited by us, may well be looked upon as one of thoſe unexpected ſituations which the writers of feigned adventures love to ſurpriſe their readers with; and which, when they really happen in common life, deſerve to be recorded for their ſingularity. It may eaſily be gueſſed with what mutual ſurprize and ſatisfaction Omai and his countrymen engaged in converſation. Their ſtory, as related by them, is an affecting one. About twenty perſons in number, of both ſexes, had embarked in a canoe at Otaheite, to croſs over to the neighbouring iſland of Ulietea. A violent contrary wind ariſing, they could neither reach the latter, nor get back to the former. Their intended paſſage being a very ſhort one, their ſtock of proviſions was very ſcanty, and ſoon exhauſted. The hardſhips they ſuffered, while driven along by the ſtorm, they knew not whither, are not to be conceived. They paſſed many days without having any thing to eat or drink. Their numbers gradually diminiſhed, worn out by famine and fatigue. Four men only ſurvived, when the canoe overſet, and then the perdition of this ſmall remnant ſeemed inevitable. However, they kept hanging by the ſide of their veſſel during ſome of the laſt days, till Providence brought them in ſight of the people of this iſland, who immediately ſent out canoes, took them off their wreck, and brought them aſhore. Of the four who were thus ſaved, one of them is ſince dead: the other three, who lived to have this opportunity of giving an account of their almoſt miraculous tranſplantation, ſpoke highly of the kind treatment they had met with here; and ſo well ſatisfied were they with their ſituation, that they refuſed the offer made to them by our gentlemen, at Omai's requeſt, of giving them a paſſage on board of our ſhips, to reſtore them to their native iſlands. The ſimilarity of manners and language had more than naturalized them to this ſpot; and the freſh connections which they had here formed, and which it would have been painful to have broken off, after ſuch a length of time, ſufficiently account for their declining to reviſit the places of their birth. They had arrived at this iſland at leaſt twelve years ago. For I learnt from Mr. Anderſon, that he found they knew nothing of Captain Wallis's viſit to Otaheite in 1765; nor yet of ſeveral other memorable occurrences, ſuch as the conqueſt of Ulietea by the natives of Bolabola, which preceded the arrival of the Europeans.'

Capt. Cook being thus diſappointed of the fodder he wiſhed to procure from this iſland, directed his courſe for the ſmaller one, on which the boats landed without much difficulty; and, as the iſland was, at this time at leaſt, uninhabited, they had not the ſame inconveniencies to ſtruggle with; and, in conſequence, they procured ſomething to preſerve the cattle alive for the preſent, but not by any means enough either to attempt reaching Otaheite, which was many degrees to windward, nor even the Friendly Iſles, which lay at about the ſame diſtance to leeward. He therefore puſhed for Hervey's and Palmerſton's Iſles, diſcovered in his former voyage; at the latter of which he ſucceeded, ſo far, as to procure fodder ſufficient to

reach the Friendly Isles; but water was yet wanting: Providence, however, soon after supplied this want by some very heavy showers, which happened about that time *.

These necessary articles being obtained, they steered west, with a view of making Annamocka; and on the 28th of April got sight of the islands which lie to the eastward of it. They passed to the south of these islands, and then hauled up for Annamocka; but squally weather coming on, they anchored, at the approach of night, off the S. E. end of Komango, and about two leagues from it, in 15 fathoms, on a bottom of coral, sand, and shells. Notwithstanding the badness of the weather, and the distance, some canoes came off to them, and along side without the least hesitation, bringing cocoa-nuts bread-fruit, plantains, and sugar canes, which they bartered for nails. At five in the morning they weighed, and plied up towards Annamocka, the wind being contrary; and they did not anchor in the road where Captain Cook had anchored in his last voyage, until five o'clock in the afternoon of the 2d of May. During all this time, the ships were surrounded with such a multitude of the natives in their canoes, who came off to trade, that it was with difficulty they made their way among them.

* We cannot pass over this part of the narrative of our truly great navigator, without taking notice of the wanton, petulant, and illiberal attacks, which have been made on this part of his conduct by the authors or fabricators of former accounts of the voyage. We now see, that in this instance, as in every other, his conduct was dictated by the most consummate prudence. He found that the season was already too far advanced to reach the coast of America soon enough to do any thing to the purpose that year; and, at the same time, that if he did not immediately make for the tropical regions, where islands might every day be expected, and consequently supplies of food and water for the cattle, which he had now so long, and with so much inconvenience to himself and people, preserved for the most benevolent purposes, they must inevitably have perished, and the whole of that part of his project have been rendered abortive, without answering any other useful purpose.

[*To be continued in our next.*]

MONTHLY CATALOGUE,
For JULY, 1784.
POLITICAL.

Art. 12. *Some other Thoughts on a Parliamentary Reform*; in Reply to a late Publication intituled, "Thoughts on a Parliamentary Reform †." 8vo. 1s. Stockdale.

TO attempt a decision between Mr. Jenyns, the reputed Author of the pamphlet alluded to, and his present antagonist, would seduce us into a train of discussion sufficient for a third pamphlet on the subject. What the former urges concerning the defects of public assemblies, is but too well established by experience, to be satisfactorily invalidated; and may by some be received as a proper corrective of the fond plans of certain speculative reformers: but whether we are therefore to infer, that it is vain to pay any attention whatever to our political institutions, and prudent

† See Rev. May, p. 378.

to

to leave obvious evils to their natural operation, and truſt all things at ſixes and ſevens, to the deciſion of chance, is quite another queſtion. If we cannot purify human nature, there is, however, ſome difference among men, and modes of diſcrimination; there are, moreover, means of correcting the inſtitutions they act under, ſo as to counteract every irregular bias we find them liable to be ſwayed by, and to direct their joint endeavours as cloſely as poſſible to the public welfare. In this wholeſome aim we may ſucceed by cool vigilance, if we do not overſhoot the mark by attempting too much, on the credit of viſionary expectations that were never yet realized.

As to the ſmart retorts, and perſonal recriminations, that diſfigure every page of this Reply, whatever advantages they may furniſh in literary ſkirmiſhes, yet as they are more injurious than ſerviceable in the ſearch of truth, we ſhall leave the Writer to congratulate himſelf on his dexterity in the uſe of them.

Art. 13. *Thoughts on the National Debt*, and on Taxation, with a Mode of Relief in both theſe Reſpects; and Means ſuggeſted, by which to regulate the Taxes on all Orders of the People. Humbly offered to the Conſideration of the Legiſlature and the Public. 8vo. 1s. Nicoll.

This author ſets out in the ſearch of *a ſingle tax*, the extenſion and income from which, might be a ſubſtitute for all thoſe to which we are now ſubject; and he fixes on dwelling-houſes as the objects of ſuch a tax. Mr. Dobbs had before ſuggeſted this idea *, but as he rated them by the number of hearths or fire-places, the preſent writer taxes them according to their rent; which latter has this advantage, that according to Mr. Dobbs's plan, the taxation may be reduced, by ſtopping fire-places up, whereas rent is a ſtandard not ſo eaſily eluded. But as houſes are no adequate teſt whereby to eſtimate the wealth of the occupiers, he adds to this, a tax on domeſtics; and to perfect his plan of equalization, extends his view to other taxes on articles of luxury. But theſe auxiliaries deſtroy the ſimplicity we hoped for, render the whole a complicated ſyſtem, and defeat the firſt intention: for when no boundary line is fixed, has he done any thing more than cleared the way for the ſame ground to be travelled over again?

Art. 14. *A Letter to the Electors of Great Britain in general*, and thoſe of Weſtminſter in particular. By Sam Houſe, Eſq. in which the Right Hon. W. Pitt's character is properly delineated. 8vo. 1s. Ridgway. 1784.

Squire Houſe, a ſtrenuous partizan for Mr F. and of courſe as ſtrenuous an opponent to Mr. P. adviſes the people to a bold refuſal to pay taxes, until parliamentary repreſentation is reformed. If the name of the writer is genuine, which is not diſcredited by any internal evidence, he ſeems to have retailed the politics of ſome ſtaunch club which he attends in his *public* character †: if the name be only aſſumed, the ſimilitude is very naturally executed, without anſwering

* See Review for March laſt, p. 229.

† Sam. Houſe is the name of a perſon who retails punch and porter ſomewhere in Weſtminſter, and who is a zealous champion for Mr. Fox.

any farther end. In either case, this letter is well suited to the taste of a tap-room.

Art. 15. *The Parallel*: in a Second * Letter to the Right Honourable William Pitt, from a Presbyterian of the Kirk of Scotland. 8vo. 1s. Debrett. 1784.

The Presbyterian sticks close to the Minister, and like a horse-stinger, after giving him a bite, takes a wheel round, and then returns to give another. The parallel here offered, is between Mr. Pitt and the Duke of Buckingham, minister to James I. and Charles I. Superficial observers may, perhaps, wonder how such a parallel is to be supported on the side of the present minister! Alas, that is all to come, and is the reason that this parallel, as it is called, is no more than a rough outline of Buckingham's character, ending with a desire that Mr. P. would use it as a reflecting mirror. It is sufficient for the present occasion, that Buckingham came young into favour, and became odious as a minister: that he fell by the hand of an assassin, is, we trust, nothing to the purpose.

Art. 16. *An Answer to Thoughts on a Parliamentary* † *Reform.* 8vo. 1s. Debrett. 1784.

In company, that man has but an ill time of it, who attempts to argue seriously with a joker; the sarcastic retorts of whom, generally raise a laugh at his expence. In writing, indeed, the immediate confusion excited by the triumphs of a wag, are avoided, but no laurels are acquired; no one will attend to the reply, but those who have already laughed with the man of humour, the greater number of whom will yield to the temptation of drollery; so that the serious man has still the disadvantage, though it may happen, as in this instance, that he has the best of the argument. The author here commented on, with all his genius, might have been better employed than in sporting with the complaints of his country; after having, in the opinion of many, uniformly contributed to produce them!

Art. 17. *The Argument collected*, or State Carriage reviewed. By a Private Gentleman. 8vo. 6d. Southern. 1784.

It is far from being improbable, that this private gentleman may rank in the foot guards; and if so, as his manual exercise of the quill cannot be commended, we would advise him to ground his pen and take up his firelock.—His present subject is, *the late revolution in the Ministry*.

Art. 18. *Seven Letters to the Common Council of the City of London*, and One to the Livery, relative to their Committees, the Expenditure of the City Cash, Blackfriars Bridge, the State of the Prisons, Court of Conscience Debtors, and the partial Distribution of Justice to them; with some Observations on the bad Policy and Inhumanity of keeping such Multitudes in Confinement. By Fidelio, a Member of the Court. 8vo. 6d. Dilly. 1784.

These letters appear to have been originally published in some London newspaper, and only prove that the revenue of the city is

* For the First Letter, see Rev. vol. LXX. p. 150.
† See Rev. for May last, p. 378.

even

even worse managed than that of the state: impurities at the fountain head, naturally contaminate the subordinate streams.

MISCELLANEOUS.

Art. 19. *The Herald of Literature*; or, a Review of the most considerable Publications that will be made in the Course of the ensuing Winter, with Extracts. 8vo. 2s. Murray.

It is wonderful to observe the progress of human ingenuity in the art of book-making. Formerly, if a man wished to become an author, there was nothing for it but to spin the thread out of his own brain, and then to weave up the piece as well as he was able for himself. But now, in this, as in almost every other manufacture, we have a thousand ingenious contrivances for shortening labour. Instead of disturbing his own stores, a writer has now nothing more to do, than to ransack the stores of those who have gone before him, and after garbling them without mercy or judgment, to bring forth a heap of scraps under the inviting title of *Beauties*. When this fund begins to fail, the next step is to turn over the leaves of futurity, and with a marvellous spirit of prophecy, *anticipate* all the learning, and genius, and wit, of the coming year. The attempt, it is true, is pretty bold; but it is new, and therefore must take. 'The Herald of Politics was successful; and why not the Herald of Literature?"—For this plain reason; grave conjecture is not wit, dull criticism is not satire. If anonymous scribblers take it into their heads to write historical paragraphs, and then prefix to them the respectable names of Gibbon or Robertson; if they presume to write verses for Mr. Hayley, or comic scenes for Mr. Sheridan, or Miss Burney, and then deal out their praises and their censures, as if the authors were respectively answerable for such reveries; what is all this to the historian or the poet? what is all this to the Public?

Art. 20. *An Essay on Misanthropy.* By Percival Stockdale. 8vo. 1s. Law. 1783.

The misanthropy of Mr. Stockdale is a mixed character of spleen and benevolence, suspicion and candour, resentment and forgiveness. The depravity of human nature provokes both his indignation and his compassion. He is quick in his discernment, acute in his feelings. The evils of life strongly affect his mind, and the miseries of the human species excite his sympathy. But while he abhors vice he would spare the vicious. He hath a thousand apologies to make for them; some he draws from the general corruption and imbecility of human nature; some from the various situations in which men are placed, and the temptations to which they are exposed: and there are apologies which the candid mind will draw from *itself*—from a consciousness of its own weakness, and the imperfection of its own resolutions and virtues, in the hour of trial: "Who can say, he hath made his heart clean; he is pure from his "sin?"

This Essay is animated and ingenious; but we do not think its tendency such as will intitle it to recommendation. It too much tends to level the distinctions between the virtuous and the vicious; and under the pretence of humility and candour, depresses the more generous sentiments of the human heart, and weakens the motives to virtue and religion.

Art. 21. *Remarks concerning the Savages of North America.* 8vo. 3d. Birmingham, printed by Pearson and Rollason. Sold by Baldwin in London. 1784.

These Remarks are introduced to the Reader by the following advertisement: 'A gentleman who has just received from France a copy of the following *Remarks*, written by Dr. Franklin, and printed by himself, for his own amusement, at his own house at Passey, near Paris, having favoured the publishers with it, they reprint the same, being sensible that the most trifling miscellaneous productions of that distinguished Author will be agreeable to the Public.'

There is, we think, sufficient *internal* evidence in this little tract, to prove that it is the production of the great American philosopher and politician to whom it is ascribed. Its design is to shew, that the North American *savages*, as we term them, are not inferior to the nations of Europe, in all the essentials of politeness; and, particularly, that in their public debates and consultations, they are, beyond all comparison, more strict in observing the laws of decorum than the polite British House of Commons, 'where scarce a day passes without some confusion, that makes the Speaker hoarse in calling *to order!*'

This piece is strongly marked by that plainness and simplicity of manner, accompanied by that point and poignancy, which distinguish the Doctor's writings, whenever he chooses to indulge his vein of pleasantry.

Art. 22. *The Wit of the Day*, or the Humours of Westminster; Being a Collection of the Advertisements, Hand-bills, Paragraphs, Squibs, Ballads, &c. which have been circulated during the late remarkable Contest for that City. Faithfully compiled by a Clerk to a Committee. 12mo. 2s. 6d. Debrett, &c.

The wit of the day during an election loses its spirit to-morrow, after the hurly-burly is over: such scraps, therefore, one would think, were hardly worth collecting;—certainly not worth criticising.

Art. 23. *Military Sketches.* By Edward Drewe, late Major of the 35th Regiment of Foot. Dedicated to the British Army. 8vo. 2s. 6d. Debrett. 1784.

This ingenious and spirited writer hath been distinguished both for his valour and his misfortunes. We are sorry to see, that the latter stepped so closely on the former. But splendid talents excite envy; and sometimes ensnare their possessors, by leaving them unguarded to the attacks of a wary and watchful enemy. Major Drewe's prosecutor was lieutenant-colonel Cockburne *. He fell a victim to this man's implacable resentment; and thus an officer of merit has been lost to the service, for a few indiscretions, which, according to the account here given, nothing but personal jealousy and hatred would have magnified into serious charges that went directly to the overthrow of our author's military fortune; and all the flattering expectations which a generous ambition could excite within a heart

* Late governor of St. Eustatia.

that

that beat high with a love of fame. 'On my return (says he) from the new world, deprived of all but my honour, I found my acquaintance divided into three classes; friends, enemies, and neutrals. I judged that those friends who knew my case, would think it somewhat unguarded in me to publish my little errors to the world, when my material character was sound; yet that other friends, who were ignorant of my case, would be anxious to learn it; and if I concealed it from them, might give credit to those reports which my enemies had most industriously circulated. In the mean time, the neutrals knowing that I was cashiered, and unacquainted with the particulars of my fate, would, of course, put the most unfavourable construction on my conduct. Besides this, the anxiety occasioned by answering perpetual questions, on an ungrateful topic, threatened to disturb my future peace; nor could any answer of mine be convincing, as it would be supposed to flow less from truth than the desire of exculpation. I therefore found it necessary to publish †, to convince my friends, that whatever my errors had been, my character, as a gentleman and a man of spirit, stood unshaken: boldly to shew the world that I declined not laying the naked facts before it, in full confidence that when my unimpeached character in essentials, proved by the testimony of veteran officers, and strengthened by the voice of majesty itself, should be published at my own expence, it might prevent insult from those who knew only my sentence, but were uninformed of the causes which produced it.

'So fully has this publication answered my views, that I was determined to give it more general circulation, by prefixing it to this little work, that you might see, at one glance, what I was, and what I would have been, had I met with favour instead of enmity. But my adversary hath fallen also; and on the very day which blended me with the peaceful. Rest to his military remains! In no period of his misfortunes have I indulged myself in acrimony or triumph. I am the victim of his faults, yet I have never detracted from his merits. But though I have withdrawn the publication of my case, yet I trust I may be indulged in some quotations from it; especially as I conceive them so necessary to me, that the credit of this work would be affected should they be kept from public view. Much as I scorn an ungenerous advantage, yet I am not enough a Roman, to suffer my fame to sink out of delicacy, to one who sought entirely to destroy it.'——'Before I can hope that this work will gain attention [*a work designed to inculcate military discipline and obedience,*] I feel myself bound to produce evidence, that my disobedience was not voluntary; that it was *ungenial* to every feeling of my soul, and was called forth by an unexampled situation which changed my merits into crimes, and where every struggle for fair fame, strained tighter the cords of oppression.'

The *extracts* from the Major's case, consist of questions proposed by him on his trial at St. Lucia, to the captains Fitzgerald, Campbell, and Massey, with their answers—much to the credit of his

† This publication, which contained a simple narrative of the proceedings of the court-martial, never came under our *Review*.

military character. — 'Exclusive of the accusations *then* exhibited against *him.*' It appears that Mr. Drewe was very impatient of the command of Colonel Cockburne. He had declined his parades; informed General Vaughan of his disagreeable situation, and begged to be removed to another regiment, particularly to the second of the grenadiers, then ordered for an expedition. This brought on a train of circumstances which end very unfortunately; but though his majesty confirmed the sentence of the court-martial, by dismissing Mr. Drewe from his service, as major of the thirty-fifth, yet his majesty assured the judge-advocate, that he did it "with *much regret*, having been informed of the prisoner's spirited behaviour, and the wounds sustained by him in the service of his country, as well as his *unimpeached character as a gentleman:*" but the service required '*strict* obedience and discipline;' and therefore the confirmation of the sentence was deemed indispensably necessary, 'in point of example.' [*Letter from Sir Charles Gould, Judge-Advocate-General, to Lord Amherst.*]

Mr. Drewe's apology for publishing these particulars, is expressed with spirit and elegance. 'It may be hinted to me, that *true* merit is modest. Let me restore the reading, and say, that *successful* merit is modest. The successful man may cover himself safely with the veil of affected modesty, conscious that public fame will soon draw it aside, and expose the generous hypocrite to view. But should there exist a case, in which, by an indiscriminate sentence, he whose breast glows with the flame of glory, is in danger of being classed with the mutinous or cowardly; he who has attentively studied his profession, of being blended with the uninformed and idle; he whose courage has been directed by reason, of being confounded with the inconsiderate and the impetuous: in such a case, his mind will collect itself into a becoming indignation; the plea of false modesty will not be attended to; and though the uncandid and unfeeling may upbraid him, yet the voice of injured honour will be heard most loudly; for what in the successful man is boasting, is in the unfortunate only vindication.'

The conclusion of the address to the British officers, is beautiful and affecting. 'I pledge myself a faithful citizen of that state which I am no longer permitted to defend: but yet shall my expiring breath avow the uprightness of my intentions, and arraign the rigor of my sentence.— And now, in the most solemn and affectionate state of mind, let me bid you my final adieu. Let me gratefully thank you for the countenance you have shewn me in every period of my varying fortunes; for attentions which have brightened even my prosperous days, dispelled the gloom from my adverse ones, and which, reflecting the consciousness of my breast, will, I trust, raise me above all events on this side that happy and triumphant state when human trouble shall be no more!'

The general Contents are the following. Letter from a Soldier—an old Soldier—an older—Speech of Potomakow—a Tale—a Fragment—Love of the Service—Wounds—Contrast between Condé and Turenne—Hannibal and Scipio—Elegiac Epistle.—This little publication is remarkable for splendid thoughts and expressions. The Writer is not a correct reasoner; nor is his wit always pure or classical;

ficial: but he possesses a brilliant and inventive fancy; lively parts, and a certain portion of that enthusiasm which is the distinguishing attribute of genius.

Art. 24. *A Letter to Dr. Priestley.* 8vo. 1 s. Baldwin. 1784.

When Dr. Priestley quitted the ground of fair and open controversy, and ran (as this Writer expresses it) into 'a bye-path,' we thought it high time to quit him.

The controversy is now turned into another channel—by what hand, as it is not said, we have no right to conjecture, much less to declare. *That* is a liberty reserved for those higher and more privileged spirits, who are not under the restraints of this "low "pinfold," and are not to be judged by the common laws of good breeding, any more than a great genius in poetry, when he *starts with brave disorder from vulgar rules.*

The Advocate who hath taken up the case we have dropped, hath managed it so much to our satisfaction, that we are content to leave it wholly in his hands; and beg leave to recommend this LETTER (purposely written, as we understand, in vindication of the MONTHLY REVIEW) to our Readers, as a full answer to Dr. Priestley's 'Remarks.' See Rev. for May last, p. 399.

'On a review of the dispute,' says our Vindicator 'between you and your Critic, I see nothing of the least consequence that he is called on by honour or truth to retract or palliate. You have not rendered a Defence necessary. You have not even obliged him to seek the cover of apology. His accusations are before the Public; so is your Vindication: and were I the Reviewer, I should be sincerely desirous that all who have read the former might read the latter also. He need not shrink from the most rigid scrutiny; but with "*much tranquillity* (to use your own words)—*a tranquillity more approaching to a pleasing alacrity than to any uneasy apprehension,*" he might "*wait the issue of the controversy,*" if the learned and impartial were to be his judges.

'By your own honest confession "*the majority of the learned are against you.*" Now, as the subject in dispute between you and the Reviewer is of a *learned* nature, one might imagine that numbers would carry some weight in the scale, and that a man of modesty would in some measure repress his confidence, and abate something of the decision of an oracle, when he finds the πλειστοι (each of whom, perhaps, as good a judge as himself) of the contrary opinion.

'Remember, Sir, that you are not, at least *at present*, ranging in the trackless wilderness of metaphysical speculation; you are not *now* pursuing the meteor of fancy in "*the high priori road.*" No. You and your Critic are both got on plain ground, marked out by direct paths, and circumscribed by distinct boundaries. Here, Sir, imagination is an intruder, and he who, instead of collecting plain facts, amuses himself with arbitrary inferences, may possibly delude the ignorant, but he can never satisfy the judicious.

'A man of a shrewd and fertile fancy, smitten with the love of paradox, may draw up *canons of historical criticism* which may well enough agree with the particular branches of a darling hypothesis; and *canons* equally specious and plausible may be so framed, as to

suit

suit an hypothesis in every view opposite to it. But there is one canon which an *historian* should never lose sight of. It should be the great, directing principle of all his enquiries into history; and that is, the canon which arises out of the concurrent records of the *times*, *persons*, and *facts*, that are the immediate subjects of examination; and not out of random, unmeaning, equivocal—or, as you call them, "*incidental circumstances.*" At least, he should be careful not to have the universal current of clear, explicit and positive evidence run full against him. If it should, though his confidence may bravade it, yet all his sophistry cannot turn the stream.'

Art 25. *A new Grammar of the French Language*; with Exercises upon the Rules of Syntax, Dialogues, Vocabulary, Idioms, *&c.* By Francis Soulés. 8vo. 3 s. 6 d. bound. Dilly, *&c.*

This Grammar is more copious than most productions of the same nature. The Author consulted utility; and in general he hath, in our opinion, obtained this important end. In the present work, not only the French, but even the English parts of speech, are taken notice of; so that the scholar may see in what the two languages agree, and in what they differ. The rules of syntax are followed by an exercise, in order to imprint them on the learner's memory. No exceptions are intermixed with the general rules, for fear of puzzling too much the pupil's mind; but they are placed afterwards by themselves, and are likewise followed by exercises. There are besides in this Grammar, dialogues, useful sentences, and a vocabulary, which were not in the former *Method* published by this Author, and which will make it more acceptable to those who do not like to trouble their heads with grammatical intricacies.

Art. 26. *Letters from a Peeress of England to her Eldest Son.* 12mo. 2 s. 6 d. sewed. Debrett. 1784.

A sprightly, sensible, and elegant performance: but many of its maxims are equivocal, many suspicious, and some false and contradictory. The *ruling* maxim of the whole is this—if you would preserve the affection, and establish the esteem of a wife, avoid too much familiarity; treat her with the utmost delicacy, and approach her, even in the common intercourses of domestic life, with respect and tenderness.

This maxim is chiefly illustrated and enforced by observations and examples, which refer solely to *high life*; and the Author seems to be well versed in the characters which shine in the more elevated circles. 'Do not sleep in the same bed, or, if you can avoid it, in the same room with your wife. How indelicate for you to step into her bed and her maids in the room, or into her bedchamber, even whilst she is undressing . . . . . I do not say you should *never* sleep with your wife; I say, have two beds, two bedchambers. There will happen, in the course of time, several unavoidable circumstances which may make her an unpleasant companion in bed, and you very disagreeable, supposing discord should ever reign between you. But, suppose for an instant you quarrel, how horrid to be obliged to inform your house and your upholsterer, that you choose no longer to sleep with your wife!

'Never come near your wife's bed till her maids are quite retired from the apartment. If you were her lover you durst not; and

and if you mean your wife ſhould love you, never let the huſband take any greater liberty than the lover would..... What an abominable thing for a man to come into a woman's room when her ſhoulders are expoſed, or ſhe is drawing on her ſtockings, particularly when there is a third perſon by! and yet huſbands do this conſtantly.——I hope neither you nor any other reader imagine theſe Letters to be trifling, becauſe I begin by citing trifles. It is not two or three conſequential great qualities in the heart of a married man that will make his life, or that of his wife, happy. Ah no! my ſon, it is the attention to trifles, ten thouſand of which I may chance to forget in the courſe of a million, at leaſt which I ought to delineate; and which, neglected, make married people in general ſo unhappy.'

The Author ſeems tolerably converſant with ſome doctrines of *ſimulation*, which, it ſeems, muſt be practiſed, if we would go through life, eſpecially the marriage life in ſome trying ſcenes of it, with eaſe and credit.

MEDICAL *and* CHEMICAL.

Art. 27. *Chemical Reflections* relating to the Nature, Cauſes, Prevention and Cure of ſome Diſeaſes, in particular the Sea Scurvy, the Stone and Gravel, the Gout, the Rheumatiſm, Fevers, &c. Containing Obſervations upon Air, upon Conſtituent Principles, and the Decompoſition of Animal and Vegetable Subſtances, with a Variety of occaſional Remarks Philoſophical and Medical. To which is added the Method of making Wine from the Juice of the Sugar cane. By James Rymer, Surgeon at Ryegate. 8vo. 2s. 6d. Evans, 1784.

If any remarks of ours upon 'Poor Crocus,' ſhould have tempted Mr. Rymer to throw off the diſguiſe of a borrowed name, we are ſorry for it, as he ſeems now to have launched into a wide ſea of medical and philoſophical diſcuſſion much beyond his depth to fathom; and has ventured upon ſubjects far too numerous and difficult to be elucidated in the narrow compaſs of a few duodecimo pages.

Art. 28. *A ſerious and friendly Addreſs to the Public*, on the dangerous Conſequences of neglecting common Coughs and Colds, ſo frequent in this Climate; containing a ſimple, efficacious, and domeſtic Method of Cure, neceſſary for all Families. By a Gentleman of the Faculty. 8vo. 1s. 6d. Murray. 1784.

Both the intention and execution of this little pamphlet merit commendation. The methods of cure and prevention which the Author preſcribes are ſuch as may be of *general* ſervice. The little trouble which the application of them will occaſion, muſt recommend them to the wealthy, while the poor will adopt them on account of their cheapneſs, and of the readineſs with which they may be followed.

The Author promiſes in a Note, *Some Obſervations on the neglected efficacious Simples of this Kingdom*. This may prove a uſeful work; and we ſhall be glad to ſee ſuch a plan executed by the Author of this Addreſs.

Art. 29. *Practical Eſſays upon Continual and Intermitting Fevers*, Dropſies, Diſeaſes of the Liver, and the Uſe of the Bath Waters; the Epilepſy, the Colic, Dyſenteric Fluxes; and the Operation

of

of Calomel. With an Appendix, and some Observations on the Use of a Decoction of the inner Bark of the common Elm in Cutaneous Disorders. *The Second Edition.* By Daniel Lysons, M. D. Physician to the General Hospital at Bath, and late Fellow of All-Souls College, Oxford. 8vo. 5 s. Boards. *Wilkie.* 1783.

As these essays have all been before published, and were noticed by us when they first appeared, it is unnecessary for us to do more than announce this republication of them in one volume, as expressed in the title-page.

Art. 30. *A Method of constructing Vapour Baths,* so as to render them of small Expence, and of commodious Use in private Families. With a Design and Description of a convenient Hot-Water Bath. By James Playfair, Architect. 8vo. 1 s. Murray, 1783.

The principles on which this method is founded, are, that in the *vapour-bath,* the water being applied, not in the state of *steam,* but of *solution in air,* a much less quantity of the heated fluid than usually supplied, will suffice, provided the heat of the enclosed air can be kept up to a sufficient degree;—and, that dense substances, especially metallic ones, being the greatest conductors of heat, they are to be avoided in the construction of the vessel containing the vapour, and in their place the lightest and most non-conducting matters made use of. The whole apparatus for the vapour bath is, therefore, reduced to a tin boiler, tin pipes wrapt in flannel, and a deal box with a cotton cover, for the reception of the body and circulation of the vapour. The mechanism is fully explained by plates, to which we refer those who are desirous of further information. The expence of such a vapour-bath is said not to exceed five guineas. There is nothing particular in the plan for a *hot-bath,* except that it is smaller, and requires a less supply of water than usual.

Art. 31. *An Essay on the Use of the Red Peruvian Bark,* in the Cure of Intermittents. By Edward Rigby, Member of the Corporation of Surgeons in London. 8vo. 2 s. Johnson. 1783.

In Dr. Saunders's well-known pamphlet upon the Red Peruvian Bark, the present writer bore an early and ample testimony to its superior efficacy. The effects of the above pamphlet in producing conviction in the minds of practitioners were, we believe, very considerable. Mr. Rigby, however, justly thought that in a matter of such practical importance, there could be no objection to an accumulation of evidence. He has, therefore, drawn up a very full, clear, and decisive body of proof, wherein the extraordinary powers of this bark, as a febrifuge, are established, and various facts and observations are related, which point out the time and manner in which it may be most successfully applied.

Art. 32. *A Sovereign Remedy for the Dropsy.* Published by Desire, for Public Benefit. 4to. 6d. Dodsley. 1783.

Some good body, from the best motives, we do not doubt, has here made public an infallible remedy for all dropsies, in which he or she seems to place implicit confidence. Though, to those acquainted with the various nature and causes of this disease, and its dependence, in general, on some inveterate and incurable fault in the

the constitution, such a pretension must appear absurd; yet as a lucky case now and then occurs, in which a particular medicine produces unexpected effects, we shall so far promote the benevolent design of the publisher, as to copy the recipe.

"Take of broom-seed, well powdered and sifted, one drachm; let it steep twelve hours in a glass and half of good rich white wine, and take it in the morning fasting, having first shaken it, so that the whole may be swallowed. Walk after it, if you are able, or use what exercise you can without fatigue, for an hour and half; after which you must be sure to take two ounces of olive oil; and you must not eat or drink any thing in less than half an hour, or an hour after taking the oil. Repeat this every other day, or once in three days, and not oftener, till cured; and do not let blood, or use any other remedy, during the course."

The operation of this medicine, we are told, is very gentle, and often insensible. Indeed, its apparent safety has induced us the more readily to give it to the Public.

NOVELS.

Art. 33. *Laura and Augustus:* An authentic Story, in a Series of Letters. By a young Lady. 12mo. 3 Vols. 7 s. 6 d. sewed. Cass. 1784.

A fond girl marries the man of her choice, and offends her father to such a degree, that a series of misery, aggravated by want and sickness, instead of softening his resentment, renders him still more implacable and relentless. What, however, steeled his heart against the distresses of the unfortunate pair, yielded at last to that melancholy scene which put a period to their misery. It was so tragical, that pride could no longer withstand the pleadings of compassion, nor shield him from the stroke of remorse. We see him kneeling at his daughter's feet; we see him weeping o'er her lifeless corpse;—bitterly lamenting an obduracy, the dreadful effects of which it was too late to repair.

This Novel is said to be 'the production of a *virgin* pen.' The epithet is neither new nor striking. It hath been laughed at ever since Mr. Pope ordered John to "shut the door" against those female adventurers of Parnassus, who had nothing better to plead for their admission than a "*virgin* tragedy," or an "orphan muse." Give us something worth reading, something that really interests us by the entertainment it affords, or the instruction it furnishes, and call you her by any name you please—virgin or not, just as it may suit your purpose, or gratify your taste.

Art. 34. *The Sentimental Deceiver:* or the History of Miss Hammond. In a Series of Letters. By a Lady. 12mo. 3 s. Lane. 1784.

Another virgin pen!—Though, unless we took the lady's words for it, we should rather have supposed that this was *not the first time.* There is a great deal of deception in those matters; and few have the honesty of Miss Hammond, who is the heroine of this melancholy tale. She had been robbed of her *virgin* treasure by a *sentimental deceiver* (though he appears to us no more *sentimental* than other deceivers who are guilty of the same theft), and instead of keeping *the secret, as most girls* would have done, revealed it to a

gentleman who offered her his hand. This was acting *sentimentally*; but she will have few imitators, though all will affect to admire her ingenuousness. All will say she was frank; but most will say she was foolish. This is a wise generation; the men are very sagacious, and the women are a match for them.

Art. 35. *Damon and Delia.* A Tale. 12mo. 3s. Hookham. 1784.

The Author makes an effort, sometimes to be witty and sometimes to be pathetic. But his wit is too insipid to amuse, and his pathos is too dull to affect.

SCHOOL-BOOK.

Art. 36. *School Dialogues for Boys*; being an Attempt to convey Instruction insensibly to their tender Minds, and instil the Love of Virtue. By a Lady. 2 Vols. 12mo. 4s. Marshal.

In these Dialogues children are supposed to instruct one another by conversations drawn out of little incidents, such as commonly arise in schools. They contain a great deal of good advice; but it is delivered with somewhat too much sententious formality to suit the characters of the piece. Children are contented with hearing the advice of others, and seldom become preceptors to one another. The work, however, is not without merit. The incidents, if not interesting, are natural; the language is easy, tolerably correct, and the moral is always good.

HUSBANDRY, *&c.*

Art. 37. *A Description of a Net* invented to effectually destroy the *Turnip Fly*, and for preventing the Caterpillars being so destructive to the Turnips. With a Plate annexed, representing the Machine. 8vo. 6d. Leeds printed, and sold by Wallis in London.

The contrivance seems to be a notable one, and its use is certainly important. It only requires a degree of industry in the farmer to carry it into execution, which, in this age of improvement, we hope will not be wanting. The invention is simple, and the expence very moderate.

RELIGIOUS.

Art. 38. *A Dialogue between a Countryman*, and a Clergyman from London, who took his Organ to a Country Village, to set off the Doctrine of John Calvin. 8vo. 6d. Norwich. 1783.

A new way of making converts to Calvinism! - David made his music serve a very different purpose, when he played the devil *out* of Saul. But wonders will never cease; and music, like the satyr's breath, may, we find, answer two opposite ends:

'And here may lay a fiend, and there may raise,'

And the last devil may be worse than the first.

In the dispute between the Calvinistic preacher and Dick the farmer, on the profound points of 'personal, particular, and eternal election, reprobation, &c.' the honest countryman, with plain sense, is much too hard for his teacher, armed with all the dreadful dogmas of Calvinistic creeds.

Art. 39. *An Elucidation of the Unity of God*, deduced from *Scripture and Reason*; addressed to Christians of all Denomina-

tions.

tions. By J. G. Esq; Second Edition, with Additions, &c. 8vo. 1s. Cambrdge, printed; and sold in London by Johnson. 1784.

This piece was first published under the title of *Reflections on the Unity of God, as it accords with the received Doctrine of the Trinity*; of which some notice was taken in our Review for June 1783, p. 550.

SERMONS.

I. *A Discourse shewing the beneficial Effects of the established religious Worship of England.* 8vo. 6d. Evans. 1783.

The object of this plain and well-meant discourse is, to inculcate a reverence for the established religion of this country, by shewing that the form of worship prescribed by it tends to promote the peace and interest of individuals, to establish the good order of society, and to promote the general welfare of mankind.

II. *Preached in the Parish Church of St. George, Middlesex,* May 1. 1783. Being the Anniversary of Mr. Henry Raine's Charity. By Sam. Bishop, M. A. Head Master of Merchant Taylors School. 8vo. 6d. Rivington. 1783.

Mr. Raine's excellent charity, directed chiefly to the education of youth * in the principles of the established religion, is worthy of the highest encomiums; and it hath in Mr. Bishop a panegyrist equally qualified to display its merits, and enforce its obligations. The text is, "He being dead yet speaketh." He makes the institutor of the charity the preacher of a considerable part of the Sermon. This is effected by what the rhetoricians call a *prosopopœia*. The figure is bold; but well managed, it is striking. The only fault is the *dead* man's *speaking* too much in this Sermon.

III. *A Discourse shewing the beneficial Effects of virtuous Principles and Industry.* 8vo. 6d. Norwich printed, and sold by Evans, in Paternoster-row, London. 1784.

A plain practical discourse, preached, as we are informed in a note, in support of a charitable institution for the improvement of youth in virtue and industry. One such discourse, containing only common sentiments urged in a persuasive style, is of more use to mankind, than a hundred elaborate disquisitions into speculative points of doctrine.

* The portioning of worthy but indigent maidens in marriage, was another laudable object of this charity.

CORRESPONDENCE

*** The Reviewers are sorry to find that the Rev. Mr. Ramsay, author of an Essay on the Treatment of African slaves, mentioned in our last, is dissatisfied with any expression in our account of his work. They venerate the purity of his intentions, and they think highly of his knowledge of the subject. They never suspected him to be an advocate for slavery. The extreme caution, however, with which he speaks of that horrid trade, might have induced some persons to entertain *that opinion*, without considering the wisdom of *conciliating instead of irritating*, and the virtue of alleviating miseries

ries that cannot, perhaps, in the present state of things, be totally removed, or prevented. The gloom and ardour of Rousseau himself, that most eloquent of writers, would sink under extreme caution, "*Caderent omnes e crinibus hydri.*" He had no occasion, like our Author, to bear the struggle of sentiment 'with the selfishness of the age, and to suppress many a generous wish.'

When the Reviewers intimated that Mr. Ramsay seemed to wish success, in any way or degree, to the slave trade, they understood it with the modifications he has suggested, but have, perhaps, expressed themselves without sufficient accuracy. In justice, therefore, to the Author, his *Note*, casually omitted in our extract from the conclusion, is now subjoined.———

This * is on the supposition that the slave trade could be conducted without that violence and injustice to individuals, and enormous loss of lives in the passage from Africa, and during the seasoning in the colonies, that now accompanies it. For the greatest benefit that can possibly happen to a few, cannot justify us for endeavouring it by murder, by violence, bad air, and famine, in making the experiment. They must offer themselves willingly for the voyage, and be better accommodated and treated during the course of it.'

* See the paragraph, p. 417 of our last Review, beginning with '*The minds of these our fellow-creatures*,' and ending with the second line of the subsequent page.

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††† We are thoroughly satisfied that it was not Mr. Cornish's intention to put any of the writings of the heathen moralists on a footing with the Sacred Scriptures. We only imagined that he had bestowed too much praise on a passage which we still think liable to objections. We will not, however, enter into any dispute on this subject with a gentleman, whose sentiments respecting the authority of the scriptures, so perfectly coincide with our own, and with whom our difference in this respect is too slight to deserve contention.—We have read his letter addressed to the Monthly Reviewers with great satisfaction; and think ourselves honoured by every testimony of approbation from so respectable a quarter. We hope always to pursue that line which will secure the esteem of the judicious and candid part of mankind: indifferent to the cavils of the envious, and unmoved by the censures of mortified authors, who are angry with us for having spoken the truth.

*** Philomath's Letter from Edinburgh is acknowledged; but the narrow limits of the Review, and the multiplicity of those productions of the press which are necessarily comprehended in our plan, will not admit of our embracing the Writer's hint with respect to the inaugural dissertations published by the candidates for degrees in medicine in that university.

☞ The Publication referred to by M. D. was reviewed (though the Article is not yet inserted) before the arrival of his favour, dated *July 23d. There is a strong coincidence between the opinion of the Reviewer, and that of this obliging Correspondent.*

THE MONTHLY REVIEW,

For AUGUST, 1784.

ART. I. *Elements of Mineralogy.* By Richard Kirwan, Esq. F.R.S. 8vo. 5s. boards. Elmsly. 1784.

THE epochas of a science may justly be compared to the halting places on a road, where the weary traveller, taking a retrospect of the tract he has gone over, gathers fresh vigour to proceed in his toilsome journey; and those ingenious authors who collect all that has been done in a science, who methodize those discoveries, and lay them before the Public in a comprehensive view, contribute essentially to the progress of knowledge, by marking those epochas, and thereby exciting a zeal for farther pursuits. The work now before us, had it no other merit, would in this respect alone deserve ample commendation; but when we consider the numerous and valuable additions to the stock of mineralogical knowledge, made by the Author's own indefatigable labours, some of which are here communicated, for the first time, to the Public, we must acknowledge that he is entitled to a more than common share of gratitude from the cultivators of natural knowledge.

This work may be considered as the third station in the mineralogical career. Omitting the knowledge of the ancients, which was but vague in this branch of natural history, we may consider *Wallerius* as the first who made an attempt towards a system of mineralogy. He classed the mineral productions according to their external appearances. *Cronstedt*, suspecting the sufficiency of external characters for discriminating with any certainty the multitude of objects that present themselves in this class of beings, thought it best to arrange them according to their internal properties discovered by chemical agents. And, notwithstanding the arguments and very meritorious labours of two patrons of Wallerius's classification, *Werner* (author of an excellent treatise, *in German, on the* external characters of fossils, a

tranſlation of which into Engliſh is much wanted), and *Romé de L'Iſle* (who has lately publiſhed a new and much enlarged edition of his Criſtallographia *), yet *Bergman*, in his *Sciagraphia* †, ſtill adhered to Cronſtedt's method, as the moſt ſimple and accurate.

The Author of theſe Elements, after pointing out, in a ſenſible and modeſt Preface, the cauſe of our palpable inferiority, in mineralogy, to moſt of our neighbours, which he derives chiefly from the want of proper eſtabliſhments for the cultivation of it as a ſcience, enquires more particularly into the queſtion, Whether the characters of minerals ſhould be taken from their external appearances, or the internal conſtitution of them? 'Every ſcience,' he ſays, 'muſt be founded on permanent principles; and the only principles of this ſort, that mineralogy affords, are undoubtedly the relations of the bodies it conſiders with chemical agents. This will plainly appear, by examining each of the external characters in particular; namely, colour, tranſparency or opacity, coherence, texture, ſhape, and ſpecific gravity.' Each of theſe are here particularly examined, and found incompetent, as *criteria*, for eſtabliſhing generic differences.

Our Author, nevertheleſs, is far from aſſerting that the conſideration of mere external properties is entirely uſeleſs: he is rather inclined to admit them for aſcertaining ſpecific varieties, when the properties of the genus are already known by analyſis. By ſome experience in this mode of viewing the objects, he thinks that the eye may gradually become acquainted with the *phyſiognomy* of foſſils. But he ſtill inſiſts that where a *new* ſubſtance occurs, or ſuch an abſolute certainty is required as conſtitutes the foundation of a ſcience, the chemical teſts muſt be recurred to, and are alone to be depended upon.

In this work, therefore, both the internal and external characters are called in to complete a claſſification. The outline, as muſt already appear, is of the ſynthetic order, and therefore not differing materially from thoſe of Cronſtedt and Bergman. All mineral productions are divided into, 1. Earths; 2. Salts; 3. Inflammable ſubſtances; and, 4. Metals.

Of pure or ſimple earths, our Author admits only five ſorts; viz. 1. The Calcareous; 2. The Ponderous, which he now calls Barytes; 3. The Magneſian, or Muriatic; 4. The Argillaceous, or Earth of Alum; and, 5. The Siliceous. Having eſtabliſhed the general characters of theſe ſeveral earths, he gives us a table of their affinities with each other, and with the calx of iron; a ſubject which had never yet

* See our laſt volume, p. 319.

† Vid. Rev. for January laſt, p. 47.

been

been properly considered. He then proceeds to enumerate the combinations of these earths with the several saline, inflammable, and metallic principles, with which they are frequently combined. In the arrangement of stones according to the five elementary earths, he calls *simple species* those which consist of a compound of only two ingredients; and the *compound species*, such as arise from the combination of two or more simple species. Treating of salts, he distinguishes them as usual into acids, alkalies, and neutral salts. The inflammable substances are, the Fire damps or inflammable air, Hepatic air, Naphtha, Petrol, Barbadoes tar, Asphaltum, Mineral tallow, Jet, Coal, Peat, Turf, Amber, and Sulphur. The 17 well-known metallic substances we shall not enumerate, but shall only observe, what the Author could not know when he published this book, that the Siderites, which is here classed as a distinct ore, has of late been found not to be a peculiar semi-metal, but, more probably, a combination of iron with the phosphoric acid.

The species and varieties of the several metallic substances, treated of in this part are very numerous, and scientifically arranged. The new semi-metals are particularly defined. The manner of extracting the regulus from each, both in the dry and moist way, is described in a clear and satisfactory manner. The works of Scheele and Bergman are here quoted almost in every article.

At the end of the first part, relating to earths, we find, 1. A chapter on vegetable and animal earths, both which, by repeated experiments, are found to be reducible to some of the five above-mentioned elementary earths: 2. An appendix on the nature of the diamond and plumbago, which seem to hold a middle place between earths and inflammable substances, and cannot therefore be classed with either; and, 3. A general examination, or analysis, of earths and stones, to which is added, a table of the comparative hardness and specific gravities of different species of stones; all which, we are satisfied, will prove of singular use to future mineralogists.

At the end of the fourth part, and of the work itself, the Author has given us, in an Appendix, some geological observations, chiefly relating to mountains, their antiquity, their origin, their height, and their structure; also, to volcanoes, petrifaction, the veins of metallic ores, and hot springs. Lastly, we find three tables, 1. Of the quantity of metal in a reguline state, contained in 100 grains of different metallic calces; 2. Of the weight and colour of metallic and earthy precipitates; and, 3. Of the proportions of ingredients in earths and stones.

Before we close this article, we cannot omit mentioning, with due commendation, *the extensive* mineralogical and chemical

erudition of the learned Author, those of his materials which are not produced from his own stock, being collected not only from the voluminous publications of most of the Philosophical Academies, but from a number of single treatises, chiefly German and Swedish, many of which are, perhaps, not yet known to any one in this country except himself.

We beg leave to add, that this work will be rendered much more useful by either a synoptical table, or an index of its contents.

ART. II. HERMESIANAX; *sive Conjecturæ in Athenæum atque aliquot Poëtarum Græcorum loca, quæ cùm corriguntur et explicantur, tum Carmine donantur. Auctore* STEPHANO WESTON, S. T. B. *Collegii Exoniensis in Academia Oxoniensi socio, et Ecclesiæ Mamhead in agro Devoniensi Rectore.* 8vo. 3s. Nichols. 1784.

MR. Weston, the Author of these emendations, is not unknown to the learned world: he has already distinguished himself, by some judicious observations, which were inserted in the last edition of Bowyer's Conjectures on the New Testament *.

In the work before us he has encountered greater difficulties; and we wish that it were in our power to add, that he had met with equal success †.

After a careful and impartial examination of the passages which he has selected, and of the conjectures which he has proposed, we find more to commend in his industry and learning, than in his taste, or sagacity.

If we were called upon to point out the particular remarks which deserve commendation, we should mention the following:

In verse 47. of *Hermesianax*, the change of ανεδεξαλο into ανεπλεξαλο. In ver. 57. πολυπρηωνα κολωνην. The former word wants the support of an authority. In 76. προγαμοις is plausibly substituted for προγονοις. V. 89. is uncommonly difficult. Mr. Weston restores sense to the passage by reading: Οιον δε κληδων μονον εξοχον εχραεν ειναι. In p. 25. Ποσσ' αδινοις is plausible, but not quite satisfactory. The common reading of ινα is certainly unintelligible. In the preceding line, we prefer θεος to the proposed θεον. In p. 53. Κατεασας is undoubtedly right, for Hesychius explains it κατακοιμηθεις. The whole explanation of this difficult passage in Pratinas deserves commendation. Κυκνον αγοντα is well supported against Casaubon's reading of αδοντα. In p 59. the correction Ξυθα seems probable. P. 73. ενδυτον for ενδοθεν is well supported. P. 85. απαρνα for απαντα is not improbable. P. 120. απορεξει seems a better read-

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* *For an account of this work, see Rev. Vol. LXVII. p. 113.*

† *We hope in a future edition the numerous and gross typographical errors will be rectified.*

in

ing than απόρεψει. P. 122. μη μοι χρυσεΐ' Αταλαντας is an ingenious substitution for Κροισοιο ταλαντα, though Mr. W. was anticipated in this remark by Reiske. This circumstance does not detract from his sagacity in proposing it.

We shall not enter upon the invidious task of enumerating the corrections, which appear to us either unnecessary or inadmissible., But we are much surprised, that in p. 17. Bentley's admirable and *characteristic* reading, Κεπφατελεβωδη, did not deter our Critic from attempting any further emendation of the passage of Archestratus. The position of τε in Mr. W. is surely wrong, and the whole of his alteration very languid.

Mr. W. in p. 83. examines the ομμαλων απο, in the 217th line of the Medea of Euripides. This is truly a *crux criticorum.* We have a long list of commentators, who have attempted to explain this passage, in Heath. To their number may be added the names of Brunck and of Weston. But still we think that we shall confer a favour on our learned Readers, by transcribing for them a passage from one of the Dutch Reviews, in the article, which contained the account of the Medea, as published by Musgrave and Brunck. The Reviewer would read it thus: "Δωμαλων επι—Alii rem suam bene gesserunt—" He then says, "Θυραια sunt res externæ, et hoc loco *respublica*, quæ rei familiari opponitur." p. 52. The passage cited by Mr. Weston from the *Heraclidæ* confirms this emendation.

The merit of conjectural criticism is not easily ascertained. It is, therefore, possible that some of Mr. Weston's readers may approve of the observations which we cannot applaud, and assent to the emendations which we cannot admit. But with respect to one point, there will not be any difference of sentiment among scholars. We mean, that no alteration should be proposed, unless it is absolutely necessary, and at the same time either supported by a parallel passage, or illustrated by that clear and incontrovertible analogy, which may sometimes be permitted to supply the place of more direct proof.

In this assertion, we are justified by the uniform practice and decisive authority of Bentley, of Hemsterhuys, of Valckenaer, and other eminent critics, with whose writings Mr. Weston seems familiarly acquainted.

We readily acknowledge, that from the labours of this critic we have sometimes derived instruction. We were, however, disappointed in our expectation of the entertainment which we had been accustomed to receive from the precision and taste of Rhunkenius, from the acuteness and brilliancy of Toup, and from the perspicuity and elegance of Tyrwhitt.

In his Latin poetical translations, we cannot think Mr. Weston has been happy. We look in vain for the neatness of

Bourne, the correctness, the fullness, and the simplicity of Grotius, or the force and dignity of Scaliger.

In the Preface, where the Author adopts the opinions of Mr. Harris, in discriminating the different species of criticism, he has not imitated the manner, or preserved the perspicuity of that elegant and amiable writer.

We are equally pained and surprised to observe such defects in the latinity of a writer, who possesses no mean stock of erudition, and has aspired to the arduous task of correcting and translating Greek poets, the remains of whom are known only to the curious, and scarcely understood even by the most learned.

But whatever imperfections may be found in this work, we must respect the learning, and commend the diligence of the Author. He has frequently failed, where greater critics have not been more successful; but he never attempts to depreciate their merit, in order to exalt his own. This must be acknowledged in justice to the Author, and to ourselves. For we are always inclined to encourage philological researches; and more especially, when they are conducted with candour and diffidence, with an honest desire to excel, and a just sense of superior excellence.

Art. III. *A System of Tactics*, Practical, Theoretical, and Historical. Translated from the French of M. Joly de Maizeroy, Colonel of Infantry, and Member of the Royal Academy of Sciences, by Thomas Mante, Esq. late Major of Brigade. 8vo. 2 vols. 13s. boards. Cadell.

THE Treatise before us is improperly styled *a system*, a term which implies a chain of principles and conclusions following and depending on each other; wherein every proposition, from the simplest movement to the most complex manoeuvre, is defined and demonstrated. In this work, it is, on the contrary, supposed, that the reader is acquainted with the elements of the science on which it is written, and such as are not possessed of that preliminary knowledge, are referred to other books for information. The Author indeed seems conscious of the deficiency, for which he thus apologizes: 'It may be thought,' (says he) 'that a system of tactics should begin by the elementary part; that it should first explain the manner in which men are to be raised, the rules which ought to be observed in the choice of them, how they are to be formed into esconades, companies and regiments: and then proceed to the method of disciplining, arming, and disposing of them: but as these objects are contained in the French military code, and every nation has its own particular regulations, I thought it unnecessary to enter into details, with which I must suppose the reader sufficiently acquainted.'

Not-

Notwithstanding this apology, we cannot help thinking that some of these articles should have appeared in the work, to entitle it to the appellation of *a system of tactics*; not that the manner of raising or chusing men makes any part of that science, the object of which is the forming and manœuvring them when raised and chosen. But enough of the title; let us proceed to examine the contents of the work, the scope and arrangement of which will be best understood from the Author's own words, in part of his Preface.

'Among the great number of books we have on the art of war, some are too dry, including only general maxims; others too voluminous; there are others again merely systematical. M. de Feuquieres, indeed, gives us examples with his precepts, but he confines himself to what he was an eye-witness of, or what happened in his own time. It appeared to me, that a work of a proper size, partly dogmatical and historical, which should unite in the same point of view the systems of the different ages, and in which we might see the principles of the art reduced to practice, and exemplified by a detail of great actions, could not but prove equally curious and instructive, without disgusting those who have but little time to spare, or no taste for large works. I do not pretend to give any rules of my own making; I content myself with being the interpreter of the greatest masters in the art, whose theory is the result of their own experience and knowledge. These are my authorities. Nobody, therefore, I hope, will, after this avowal, accuse me of rashness. If I call certain things into question, it is because the ablest may err, and principles once corrupted degenerate into the most dangerous prejudices.

'Though the invention of powder and of new arms have occasioned various changes in the mechanism of war, we are not to believe, that it has had any great influence on the fundamental part of that science, nor on the great manœuvres. The art of directing the great operations is still the same. It is from a contrary opinion that for about a century past so many bad maxims prevailed, and that we have left the right track. It is this that has made us extend our battalions at the expence of their depth, and form thin and fluctuating lines, without either solidity or action. It is this which has induced us to multiply our fire-arms, and endeavour, by an extreme quick discharge of them, to compensate the loss of that advantage which is no longer to be obtained by an heavy shock. It is this, in fine, and perhaps a shameful effeminacy, which has made us lay aside defensive arms, which were the support of valour, and carried it to its greatest length. After all it cannot be said, that we, as a nation have lost any part of our power, because our neighbours have adopted the same methods, and at the same time with ourselves. If our forces are become enervate, theirs have degenerated in an equal proportion. As all the nations of Europe imitate each other from a spirit of fashion; as one pursues a new system, the others adopt it, without giving themselves much trouble to examine its utility. Whence it often happens, that we give into practices which agree but little with the national character. It was not thus the Romans imitated other nations: they did it by masters, who scrutinized the nature of the several objects which came before them, *and the relations* they could have with the

whole of their regulations; and when they once adopted any thing, they constantly abided by it.

'When we shall have under our eyes, as it were, the methods of the most famous captains amongst the ancients, compared with those of our own, we shall be able to form a clearer judgment of these matters. It is with this view I have taken more pains to give facts than reasons. Examples may persuade, whereas it is from the mouths of illustrious men only precepts are admitted.

'To judge of the great art with which the ancients carried on their military operations, we must be acquainted with their regulations, their arms, and their customs. This constitutes the first part of the present *System of Tactics*, and serves as an introduction to it. The readers, already versed in the art of war, will easily recollect what they know of the subject, and perhaps discover some observations that have escaped them. The rest may flatter themselves with possessing an historical miniature of the different methods of the ancients, and of their manner of fighting.

'The second part contains the description of several battles, arranged under that class of disposition with which it corresponds. The account of every action is followed by observations, and sometimes parallels, and often, as occasion offers, a theory on the manœuvres. If the reader here meets with the battles of Arbela, Leuctra, Mantinea, and Pharsalia, though the plans of them have been already given, it is because these actions are more analogous to my subject than any others. Besides, I cannot help thinking, that what has already been said of these actions, is far from being as exact as it might have been. But in rectifying these accounts, it has been by no means my intention to set up for the original writer of them: I acknowledge with pleasure the merit of those authors to whom we are indebted for them, and also the great utility of their labours in works of that kind.

'The third part treats of the Tactics of the Turks, of the Persians, and Mamalukes, and of the orders of battle common amongst those nations: I give some of the battles fought by them with each other, or between the Turks and the Christians: to these I add remarks, and withal endeavour to throw some new lights on the most important matters. I give some account of many dispositions, of which Vegetius has not spoken: in the examples I apply to them, we shall see such master-strokes, as may serve for rules in similar cases. The two last chapters contain an examination of the *cuneus*, or *wedge* of the ancients, with observations on the system of M. de Folard. In the fourth part, I apply a new system of Elementary Tactic to the different operations of war; I speak of several dispositions, offensive and defensive; and as much as the limits I have prescribed to myself will permit, of every other object of the military art. I have endeavoured to select all those passages of history, which I thought could be most useful and interesting to a soldier, to give him models to copy in every case, as well as instances of faults he ought to avoid: in short, to exhibit the art of war in its operations, and to illustrate its principles by facts.'

Such is the plan of this work, which is executed in a manner that bespeaks the Author a man of extensive reading, and a diligent investigator of the scientific part of his profession.

In

In the first chapter, treating of the origin of war and arms, he gives a sensible and entertaining detail of the armour, weapons, chariots, and discipline of the ancient people of Asia; with many general remarks on military arrangements. One assertion we must, however, beg leave to controvert, and that by an instance drawn from his own country. It is where he says, 'the infantry was *ever* deemed the principal part of the army;' and that 'such civilized nations as had a military police, always observed a proportion between their cavalry and their infantry;' ever considering the latter as the best support and principal foundation of their power. Whereas *Pere Daniel*, in his *Hist. de la Milice Françoise*, declares, that from the reign of Charlemagne to that of Charles the 7th, a period of more than five hundred and fifty years, the French infantry was of little estimation, being composed, as Brantome says, of a base, ill-armed, disorderly banditti. "*Que de marants, bellistres, mal-armez, mal-complexionnez, fainears, pilleurs, & mangeurs du peuple.*" We do not mean to say that infantry is not the most useful part of an army, but only to shew it has not, as there asserted, been *ever* so deemed.

In a detail of the arms and discipline of the Greeks and Romans, he describes the phalanx of the first, and the legion of the last—afterwards comparing the properties and advantages of those two orders, with an accuracy and precision which demonstrate that he has well considered the subject. In these dissertations he is guilty of a small impropriety, common to writers of his nation, *viz.* intermixing modern and ancient terms; for example, in his description of the battle of Pidna *, he says, the Consul ordered his first lines to separate by platoon, using the word *platoon* for maniple: not considering that a platoon contains a different portion of a battalion in different services, and has at different periods varied in the said service; among the French he says it is an eighth; in the English corps it has been a twelfth; but is now a sixteenth of the battalion. A maniple, according to his estimation, answers to our subdivision, and is therefore equal to two platoons.

In chapter the 5th, our Author treats of the shouts of the ancients, and their instruments of military music, which he calls *instruments of war.* Under this article he makes the following observation, by which he appears to be well versed in the operations of the human mind; a consideration, in our opinion, not sufficiently attended to by *Tactitians*, as it will, on examination, be found to have a much greater share in military matters, than is generally conceived or provided for.

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* Fought between the Romans, under Paulus Æmylius, and the Macedonians under Perses.

'Though the ſtep of the Romans was not only regulated, but animated, by the ſound of warlike inſtruments, they thought the ſhout neceſſary at the moment of their falling on the enemy. As they charged running, the rapidity of their motion, joined to the noiſe of their own ſhouts, and of the trumpets and horns, inflamed them, and filled them with a ſort of fury, which their leaders nevertheleſs knew how to moderate by the exactneſs of their diſcipline. This people, whoſe whole thoughts were engroſſed by war, had too well ſtudied the nature of the human heart, not to be ſenſible that mankind in general ſtood in need of ſomething to warm them to action, and to ſtun them in a manner with regard to danger. It is for this reaſon the King of Pruſſia trains his infantry to fire while marching, and that, with as much quickneſs as poſſible. It muſt not be imagined, that all he aims at is to deſtroy great numbers of the enemy by the fire of his muſketry: he knows too well that battles are not gained by ſuch means; his view is to keep the ſoldier employed, and thereby ſtifle all reflection in him. Perhaps, too, to confound an enemy, ſtupid enough to be frightened at his formidable fire, and not to dare either to attack or wait for him.'

The different orders of battle adopted by the moſt celebrated generals of antiquity, with ſimilar diſpoſitions of more modern date, make a very intereſting part of this work, and form a commentary on the ſeven models for orders of battle laid down by Vegetius, reducible, according to the opinion of the Author, to two, the parallel and oblique; theſe diſpoſitions, movements, and circumſtances of ground, are clearly deſcribed, and alſo illuſtrated by well-conceived plans.

In the courſe of this ſubject we meet with many curious particulars and judicious remarks, among them the following, which points out the cauſe of that ſucceſs commonly attendant on an attacking army.

'Nothing is found to intimidate troops more than the ſight of an army marching to them, being in that caſe obliged to view the impending danger, leiſurely and coolly, and their fears muſt augment in proportion as the enemy advances to them; whereas, when they are put in motion, they loſe ſight of the danger, their blood grows warm, and their courage takes fire.'

The ſame ſubject is thus farther illuſtrated, under the head of *armies in poſts, entrenched camps, and lines.* 'Theſe examples, and I could bring many more, are ſufficient proof of the infinite advantage aſſailants, merely as ſuch, muſt always have over thoſe they attack, and the ſuperiority they thereby acquire. This ſuperiority may be derived from two cauſes, the firſt a phyſical one, *viz.* that air of boldneſs, peculiar to aſſailants, cannot but aſtoniſh and intimidate an enemy who ſees that no difficulty can ſtop them; the ſecond is, that the aſſailants can command as much time as they pleaſe, to take their meaſures for overcoming all obſtacles that can be thrown in their way.'

Under

Under the article of lines, Monsieur de Maizeroy bestows the highest commendation on redoubts. What he there says, merits the attention of every officer, particularly those of the British service, as he clearly shews they are best calculated for strengthening a country against invasions; and they seem likewise to admit of a defence more consonant with the genius of the English soldiery, than regular fortifications.

The article styled Parallels, affords a very instructive and entertaining relation of stratagems practised by Agathocles, and other leaders, ancient and modern. These are discussed in both a philosophical and a military point of view; and they serve farther to demonstrate that the Author is no indifferent judge of human nature.

The second volume opens with an account of the military establishment of the Turks. Among other curious particulars, he gives the history of the institution of the Janizaries, their character, arms, armour, clothing, mode of living, encamping, and drawing up; as also of the Spahis, or Spaoglans, deemed the flower of their cavalry, the Timari-Spahis, or feudal militia, and other troops, as well horse as foot: the Crescent, their almost invaried order of battle, is illustrated and considered, and that of three separate bodies usually opposed to it. In commenting on these orders, descriptions are given of the battles of Zaldarana, Aleppo, and Alcazar; the first between the Turks and Persians, the second, the same people opposed to the Egyptians; and the third the Portugueze, under the command of Don Sebastian against the Moors, who like the Turks use the form of the Crescent.

The remainder of the volume treats of the grand manœuvres of war, ambuscades, armies engaging with a river behind them, corps de reserve, a dissertation on the ancient order called the Wedge, and an examination of the column of the Chevalier de Folard; with deductions, illustrated and corroborated by the events of different battles, and other military transactions, ancient and modern. The application of the double cohort to the different operations of war is considered; as also the passage of defiles and rivers, descents, sieges, the attack of entrenchments, and that of armies posted behind redoubts. Rules for different encampments are laid down, and the articles of foraging, winter quarter, succouring and surprising of places, and square orders are separately discussed. The plesion, or long square is described and examined. The conduct of convoys, the retreat of *pounded* armies, and the order of marching. A variety of excellent maxims, deduced from the preceding dissertations, bring up the rear, and conclude the work; most of these articles have reference to the plans, and would not be clearly understood without them.

We cannot however help observing, that in several instances Monsieur de Maizeroy seems to have a more than justifiable predilection for the order of the ancients, particularly in the article of deep files; not sufficiently, as we think, weighing the consequence of being enfiladed, by the numerous artillery employed in our modern armies, nor considering that the effectual fire of a body of men so formed would thereby be greatly diminished; and fire, so long as soldiers are armed in the present manner, will be deemed a primary consideration. Respecting the expedient of firing four deep, as here recommended, by the two first ranks kneeling, it has long been given up, as impracticable on service, at least with any proportionable effect. Even in bodies formed only three deep, the men of the front rank who have kneeled, are, in the hurry and confusion of an engagement, in great danger of being shot in rising, by the center and rear ranks; for which reason *coming down* as front rank has of late been disused, and our troops either fire standing, or are formed two deep. If then the kneeling of one rank is attended with danger, that of two must be much more objectionable; beside, at field days and reviews, where corps are drawn up three deep, with the tallest men in the front rank, an accurate observer may perceive that few of the men of the rear rank level properly, even in the best disciplined regiments. Deep files are undoubtedly best calculated for a charge, but it rarely happens in modern engagements that considerable bodies of infantry can be brought to shock.

To sum up the whole, notwithstanding the trifling blemishes here pointed out, this is undoubtedly a work of great merit, and will afford amusement to all military readers, with instruction to most of them. Many parts will also give pleasure and information to the antiquary, and the student in ancient history.

With respect to the translation, it seems faithfully performed; the language, if not elegant, is at least generally perspicuous. Some few grammatical inaccuracies indeed occur; and some terms and expressions might perhaps be exchanged for others equally significant, and more adapted to the nature of the subject.

ART. IV. *A Treatise on the Glandular Disease of Barbadoes:* proving it to be seated in the Lymphatic System. By James Hendy, M.D. Member of the Royal Medical Society of Edinburgh, Physician to his Majesty's Naval Hospital at Barbadoes, and Physician General to the Militia of the Island. 2s. 6d. Dilly. 1784.

DISEASES of the glands have hitherto been very little understood, nor have the means used to cure them been attended with any great success. The king's evil, the scrophula, the disease termed on the continent *Goitre*, are probably affections of the same vascular, lymphatic, and glandular system; but

but though ſome late diſcoveries and injections have ſhown us the *courſe*, and thrown great light on the *nature* of theſe lymphatic veſſels, and the glands formed by them, we are ſorry to ſay that we are as yet but little acquainted with the diſeaſes to which they are particularly ſubject, or with efficacious remedies to remove them. The diſeaſe, which Dr. Hillary * has termed *the Elephantiaſis*, is denominated by Dr. Hendy *the glandular diſeaſe*, and is ſaid to be endemial in the iſland of Barbadoes. He affirms that it is not incident to the inhabitants of the other Weſt India iſlands, and that a perſon who has ſuffered from it at Barbadoes, will be liable to freſh attacks of it if he remains there; but by a removal to Tobago, Demerary, or any other place, he may be ſure to preſerve himſelf from a return of the diſeaſe.

The Author ſays, 'the diſeaſe is truly characterized by the appearances it produces in the lymphatic ſyſtem. Theſe are almoſt univerſally a certain cord, which is hard or red (often both), extending in the ordinary direction of the lymphatic veſſels towards the lymphatic gland. The part affected with the diſeaſe ſwells, and puts on a ſhining and an œdomatous appearance. It does not, however, often pit to the touch, though ſtrongly preſſed with the finger, except only when the diſeaſe is recent; the effect of preſſure is then the ſame as in caſes of an anaſarca. The joint neareſt to the affection becomes ſtiff and contracted in conſequence of the neighbouring inflammation and ſwelling.

'When the concomitant fever abates, after a duration which varies in different patients, it leaves the local ſwelling and inflammation, which continue for a few days afterwards. The ſwelling indeed ſeldom entirely ſubſides, particularly when it happens that the lower extremities are affected. There are ſome inſtances, however, in which theſe enlargements have totally diſappeared.

'The lymphatic gland has in ſeveral caſes been left enlarged and indurated: ſometimes the inflammation in the lymphatic gland proceeds to ſuppuration. The inflammation that takes place in the lymphatic veſſels is of the eryſipelatous kind, and ſometimes terminates in mortification. At other times, however, it emulates' (the Author means reſembles) 'the rheumatiſm; and, in ſeveral inſtances, abſceſſes have been formed in the cellular ſubſtance. Ulcers, which are difficult of cure, are, in ſome caſes, the conſequence of theſe abſceſſes.'

This is the general deſcription which the Author gives of the appearances of this diſeaſe; but if Dr. Hillary's account of it, when it happens in the leg, be accurate, as Dr. Hendy allows it to be, the foregoing narrative muſt be defective in many circumſtances. For Dr. Hillary obſerved, that 'the ſkin, which in the early date of the complaint was ſmooth though ſwollen, begins to be rough, and at laſt ſeems *ſcaly*; or rather the part

* See Dr. Hillary's Obſervations on the Changes of the Air, and the *concomitant Diſeaſes in the Iſland of Barbadoes.*

appears

appears as if it were covered with a great number of warts. There are many traces of former fiſſures and cracks, and in this manner the leg increaſes in ſize upon every attack of the diſeaſe, till at length it is enlarged to an enormous bulk, and deformities inconceivably varied are produced.'

Dr. Hendy conceives, that the lymphatic veſſels being inflamed and obſtructed, will be incapable of abſorbing and tranſmitting the lymph depoſited in the cellular ſubſtance by the exhalent arteries—that an undue accumulation of this fluid in conſequence taking place, the ſkin will be diſtended—that the great diſtenſion will crack the ſkin, and ſuffer the lymph to ooze through the fiſſure; and that this fluid drying, occaſions the ſcaly ſcabby appearances exhibited in thoſe caſes. He illuſtrates his opinion by an appeal to the late Mr. Hewſon's experiments, by which we are taught that the lymph, depoſited in the cavities and veſſels of an healthy animal, will always *jelly* on being expoſed to the air.

The occaſional cauſe of this diſeaſe he refers chiefly to ſudden cold; and he conſiders the peculiar dryneſs of the atmoſphere of Barbadoes, ariſing from its being cleared of woods, with which the other Weſt India iſlands abound, as the circumſtance which renders the people of Barbadoes particularly ſubject to this complaint.

The glandular diſeaſe, as it is called, may, for any thing our recollection ſuggeſts at this moment, be a matter of rare occurrence in the Weſt-Indies, excepting at Barbadoes; but in other parts of the world it has been deſcribed by various authors. The *Phlegmatia Malabarica* (ſee Sauvages's *Noſologia*), and the *Hyperſarcocis ulceroſa Pedum*, mentioned by Kempfer, are not merely 'ſomewhat ſimilar,' but ſurely ſtriking pictures of the glandular diſeaſe. The Hyperſarcoſis ulceroſa Pedum was aſcribed to the uſe of impure waters *(aquis nitroſis)*. The inhabitants of Savoy have been ſaid to be rendered particularly ſubject to the Goitre from drinking the waters ariſing from the diſſolved ſnow of the neighbouring mountains, which have been ſuppoſed to contain a quantity of nitre. There are experiments which prove that the water of diſſolved ſnow is perhaps the pureſt of any which can be procured. Therefore the idea juſt hinted reſpecting the cauſe of the *Goitre* muſt be ill-founded. May not the waters deſcending from thoſe mountains, with which the diſſolved ſnow mixes itſelf, be impregnated with ſome ſaline or mineral ingredients capable of producing that ſingular affection of the throat? We are led to ſubmit this queſtion to the conſideration of ingenious men; becauſe we think we have obſerved the inhabitants of diſtricts abounding with ſaline and mineral ſprings, more frequently afflicted with diſeaſes of this ſort than perſons living in different ſituations. The Derbyſhire Neck, as it has been called, might be adduced to countenance this

this notion. The poor people near Tunbridge Wells, in Kent, we have beeen told, are particularly subject to diseases of the glands; and we have heard the same observation made respecting the peasants in the neighbourhood of the German Spa. Dr. Hendy admits that the common 'drinking water in town,' is very impure. We should be glad to see some experiments to ascertain in what degree those waters are contaminated, and with what ingredients or qualities they are impregnated. Perhaps, if the experiments upon waters in the other parts of the island 'out of the town,' were repeated, they might possibly be discovered to be not quite so pure as they have been represented by the Rev. Mr. Hughs; but might be found to partake, in some degree, of the same impurities with which the drinking-water 'in the town' so considerably abounds. We are the rather inclined to search for the remote cause of the glandular disease, in a source of this nature, than to refer it to a 'peculiar dryness of the atmosphere:' because we should conceive, that though the woods may have been destroyed, the vicinity of the sea in so insular a situation must prevent any very extraordinary degree of dryness from taking place in the atmosphere of Barbadoes.

Though we may, in some respects, differ in opinion from Dr. Hendy, yet, in justice to him, we must observe, that, in our opinion, the Treatise before us does him credit as an Author; and though he has not discovered, or described, a new disease, he is certainly the first who has availed himself of the anatomy and physiology of the lymphatic vascular system, to account, very plausibly, and probably, for morbid appearances which, before the discoveries of Messieurs Hunter and Hewson, would not so easily have admitted of a rational solution.

Art. V. *The First Book of Fontenoy*; a Poem, in Nine Books. With Four Pastoral Essays. 4to. 10s. 6d. Dodsley, Becket, &c.

THE Author of these Poems formerly attempted, in what he rightly, perhaps, calls a phrensy (a *poetical* phrensy), to translate Milton's Paradise Lost into Greek, in imitation of the style and manner of Homer; and published the first Book, which, he complains, did not meet with the reception it deserved. This disappointment, however, has not disheartened him. He now steps forth upon the bold ground of originality, with too mean an opinion of the ancient poets to make them his models, and too much contempt for the ancient laws of criticism, to submit to their authority. Speaking of Milton, he says, Homer is but a frog, and Virgil a gnat, when put in competition with Englishmen. Eschylus, Sophocles, Euripides, but mere flies, buzzing in the sunshine of Shakspeare. 'These papers,' he says, 'having proposed to themselves none other archetype,

type, than what naturally arose from the subject, hope to be emancipated from laws to which they never professed allegiance; laws which are only an occasional concession to Art from Nature, which, however, she may by virtue of her prerogative resume. Genius may exist without Aristotle; nay, in a full spring-tide sweep away the little technical dams erected by himself, and his small apprentice, Bossu.'

After having refused all subjection to antient law, we are not surprised to see him hurling defiance against modern critics, under the appellations of *Comets to scare Genius*, and *Ministers of vengeance and pursuit*. Under either of these characters, we do not expect to do much execution; for the world is grown too wise to be afraid of comets; and vengeance implies passions which have no seat upon our tribunal. In the humble capacity of Exhibitors, we will, however, present to our Readers a few of those pictures of terror, in which this artist chiefly excels, and on which he seems to have exerted the whole force of his genius.

In the poem entitled Fontenoy, having introduced *Britannia*, lamenting the fortune of her sons, who are involved in the contentions of the European nations, he thus proceeds:

'Time, wide unfolding his majestic page,
Marks with pale horror, in th' august review
Of Ages, yon unblushing Nations, chief
The Belgian hive, the waves and winds themselves
Hoarse with reproach—unblushing Nations, stamp'd
By Perfidy, hell-featur'd, and th' abhorr'd
Tisiphone of life, of Æthiop hue,
Ingratitude; whose visage, as thou look'st,
So broad dispreads, whose hideous form so vast,
Dark'ning with dread eclipse the golden day,
Arises, like a gloomy tow'r, to heav'n,
That the pale furies, pale with terror, scream,
And bury them in depths of howling hell.
'Soon as Britannia, on the golden beach
Of Belgium, from her loud triumphant tiers
Rolls her imperial thunders, earthquake rocks
The continent around. Terrific war,
Rouz'd at th' alarum to lay waste a world,
O'er Europe, like a baleful comet, flames
From loftiest summit of the clouded Alps,
His beacon, black with night, and from amidst
The Stygian darkness wields aloft the torch
Of discord, blazing horrible to all
The regions of the wide-expanded globe,
Affrighted, paler in the ghastly glare.
Not louder on the wild Atlantic wave
Black winter thunders with her rolling winds,
Where Horn's black cape, for ever dash'd by seas,
Beholds with horror the tumultuous deeps

Contend

Contend in mountains with the roaring ſtorm,
Than the dread peals of his Tartarean throat
Shake Europe, and her foaming ſeas around.
E'en Weſtern India hears, and from her vaſt
Earthquaking Andes o'er the bellowing main,
Rebounds throughout the globe the loud alarm
To Taurus, Atlas, and the frozen North,
Whoſe ſtorm-benighted mountains menace heav'n,
In frowning majeſty of nature pil'd.'

The picture here drawn of ingratitude is doubtleſs magnificent, and, if ſublimity conſiſts (as ſome have maintained) in obſcurity, is alſo ſublime; for it certainly preſents no diſtinct features to the imagination, and leaves it in poſſeſſion of nothing, but a vaſt maſs of darkneſs. The picture of war is better executed: a majeſtic wildneſs is thrown over the piece; but it is overloaded with ornament.

The following piece, which repreſents *Britannia* balancing in her ſcales of juſtice the fate of nations, has boldneſs and ſpirit, and only wants a foundation in truth to make it excellent.

'At length the wintry year with grateful truce,
Cloſes the horrors of th' enſanguin'd field,
And, from mankind retir'd, in council deep
The ſea's great ſovereign ſits, in trembling ſcale
Of juſtice balancing the rival worlds.
Awful before Britannia's hallow'd throne
Preſented, on his iv'ry ſceptre leans
Fate, like an hoary father, and awaits
The ſolemn ſanction of the Briton's nod;
Now on this ſide to cherub-viſag'd Peace
Pointing, for ever ſmiling, like the morn,
Now to dark War on that, hell-frowning war,
Indignant.'

The following lines are highly poetic, without extravagance: ſpeaking of Flanders, the Poet ſays,

'——Devoted land!
On which, alas! in many a rueful day,
War tore the ſcythe from ſlow ſubduing Time,
And ſwept contending nations to the grave.'

The ſecond part of this publication conſiſts of Four Paſtoral Eſſays, in which the artiſt diſplays the *terrible graces*, in a ſtyle as remote as poſſible from the ſimplicity of the paſtoral eclogue. Through the three laſt of theſe, is carried a tale of the appearance of a ghoſt, which ought not to have been interrupted by *dedicatory verſes* at the beginning of each paſtoral. The ſtory is ſupported by many bold images; but at the ſame time encumbered by a laboured accumulation of ſounding epithets. In the following verſes, the Poet deſcribes the ſcene preparatory to the viſion:

'Thus all in grandeur of her glory ſhone
Heav'n's cloudleſs canopy, and from the moon,

How peerleſs 'midſt unnumber'd ſtars enthron'd!
Rivers of light thro' yonder broken cliffs
Wav'd o'er the dewy verdure of the vales.
In ecſtaſy of wonder, to behold
The majeſty of Nature from the top
Of yonder lofty cape, whence wide I view'd
The heav'n-ſmooth ocean, on my crook I lean'd.
How blue the ſtar-beſpangled arch of heav'n!
How awful the majeſtic mountains wild
With rocks and woods in ſolemn ſilence lean
O'er wide-illumin'd boſom of the deeps,
And, far as eye beholds, all ſilver'd o'er
With ſide-long-ſtreaming glories of the moon,
Swell into boundleſs proſpect, as they ſweep
In bold magnificence along the ſhore.
But, as if bearded witch had rode thro' air
Upon her wand, to winged palfrey chang'd,
Which bears her hated carcaſe on the winds,
Nipt was my vernal bloom of guiltleſs joy.
For ſudden darkneſs overcaſt the ſkies;
Loud from the foreſt-waving mountains howl'd,
Sullen and hoarſe, the deep-deforming winds.
The fatal raven, from his ſlumbers ſcar'd,
Croaking, outſpread his ſounding pinions broad,
As when he follows through the blaſted air
The ſtrides of ghaſtly Death unto the couch,
Where pining ſickneſs, pale with languor, lies.
The night-owls ſcreech'd, and all in flames appear'd
The haunted tow'r, whoſe ivy-crowned brows
In ſorrow o'er the heap of ruins bend.
Soon did mine heart forbode ſome age-worn witch,
Or angry fairies, or ſhrill-ſhrieking ghoſt,
Or evil ſpirit wander'd now abroad,
And, with frowns dark'ning the fair face of things,
Had rouz'd the gloomy winds, as at th' approach
Of him, who ſweeps away in ſtorms of fire,
From graſp of ſtruggling Death, the guilt-torn ſoul,
Which, haul'd along by black and ugly fiends,
Screams loud with horror thro' the howling air.'

In theſe lines the reader will eaſily perceive that the wri
fond of a bloated kind of diction, far removed from the f
grandeur of the antients. Such epithets as *heav'n ſmooth oc*
deep-deforming winds—age-worn witch, and ſuch phraſes as
tued into horror—ſtatued into wonder—ſhrieking ſoul—and g
with ſnowy light, the Author would never have uſed, had he
due reſpect to thoſe laws of good-writing, which being e
directly or indirectly derived from nature, muſt always r
their authority, independently of the names of Ariſtotle, C
tilian, or Boſſu.

ART. VI. *The Rise and Progress of Scandinavian Poetry.* A Poem, in Two Parts. By Mr. Jerningham. 4to. 2s. Robson. 1784.

THE Scandinavian mythology seems little adapted to the purposes of modern poetry. The images that it exhibits are, for the most part, incomprehensibly wild and uncouth. It is true, there is in some of them a rude magnificence, a kind of savage sublimity, bespeaking a wonderful boldness of conception; at which, perhaps, a chastised and cultivated imagination never could have arrived. These, however, are but thinly scattered; the generality of them being a tissue of the most absurd and preposterous fictions. In speaking thus we are aware that men of great name might be quoted, whose opinions are diametrically opposite to ours. Be it so: we wish not to put them out of conceit with their Runic hobby-horse, even though it were the wolf Fenris, that is to break his chains at the general conflagration, and swallow the sun! Let it not, however, be supposed, from any thing here said, that we have no relish for the remains of Runic poetry, or that we are wanting in due veneration for the Scandinavian mythology, whether considered as illustrative of the character and mansions of the northern nations, or merely as objects of enquiry to the archæologist. What we mean to suggest is, that the poet, who shall attempt to familiarize Scaldic ideas, and render them interesting to modern readers, surely engages in a most arduous undertaking. To fabricate, therefore, an elegant poem from such untractable materials, is no mean proof of ability. How far Mr. Jerningham has succeeded, the following, among other specimens, may determine:

'When urg'd by Destiny th' eventful year
Sail'd thro' the portal of the northern sphere,
Of Scandinavia the rude genius rose,
His breast deep-lab'ring with creation's throes:
Thrice o'er his head a pow'rful wand he whirl'd,
Then call'd to life a new poetic world.
'First thro' the yawning waves that roar'd around,
Uprising slow from out the gulph profound,
Amidst the fury of the beating storm,
The giant Ymir heav'd his horrid form.
'Now on the stormy cloud the rainbow glows,
Where gay Diversity her colouring throws.
Beyond the sun the Pow'r now cast his eyes,
And bad the splendid city Asgard rise.
Obedient to the loud creative call
She rises, circled with a crystal wall,
Her sapphire mansions crown'd with opal tow'rs,
O'er which the Pow'r a flood of radiance show'rs.
'Now a more daring task the Genius plann'd,
He seiz'd the rapid lightning in his hand;

And as around the broken rays he flung,
From the fall'n spires the gods of Asgard sprung.
' See the dread Ash exalt its lofty head,
And o'er a wide extent its umbrage shed:
There twelve of Asgard's gods in close divan
Sit in strict judgment on the deeds of man:
Amidst the waving boughs enthron'd on high
An eagle sends around his watchful eye.
' Three virgin forms in snowy vests array'd,
Stand in the deep recesses of the shade;
The rich endowments of whose radiant mind
Are by the Pow'r to different acts consign'd.
He gives to thee, sage Urda, to restore
The splendid deeds of times that are no more,
And (faithful as the echo to the sound)
Repeat traditions that were once renown'd.
Clear to thy view Verandi are unfurl'd,
The various scenes that fill th' extensive world.
To thee, O Skulda, the dread pow'r is giv'n,
To read the counsels in the breast of Heav'n;
With daring flight pierce th' abyss of time,
And (nothing fill those strange mysterious rhyme)
Proclaim which hero, when rear'd to warlike form,
Shall o'er his enemies roll destruction's storm;
[illegible] dwelling in a better state,
[illegible] the place and place of the state.
' Next [illegible] Fo[illegible]'s commanding call,
[illegible] great [illegible]'s sublime hall,
[illegible] with [illegible] on the crystal gate
[illegible] ——
' —— [illegible] *[illegible] fate,*
[illegible]
[illegible] *[illegible]*
[illegible] *[illegible]*
[illegible] *[illegible]*'

[illegible], we [illegible], to a passage in the song [illegible], composed [illegible] Runic language, about eight or n[illegible] years ago, [illegible] before be expected. The passage is t[illegible] by Olaus Worm[illegible] Literatura Runica:

[illegible]
[illegible] me [illegible]
[illegible]
[illegible]
[illegible] Ais,
[illegible] stream:
[illegible] there,
[illegible] horror.'

In the second part of his performance, Mr. Jerningham c[illegible] shows the advance that the introduction of Christianity had [illegible] on the northern characters. And here he ingenuously [illegible], that wha[illegible] lost by the [illegible] of superstitions of one kind, is gained by [illegible]

accession of others, which had, at that time, connected themselves with religious belief; such as the interposition of angels, the apparition of ghosts, and the existence of witches. Having taken notice of these, as also of the fairy system, a species of mythological beings borrowed from the Arabians, he proceeds:

'At length o'erspreading the poetic land,
Advanc'd the various allegoric band:
First on a flow'r-clad hill sublimely high,
Whose brow aspiring rush'd into the sky.
Hope with a cheering aspect took her stand,
A radiant pencil glitt'ring in her hand,
With this she colours the dark clouds that low'r,
And threaten man with rude misfortune's show'r.
'Then Celibacy came, in cloisters bred,
A sluggish, shard-born form with dust o'erspread:
Dead to the bliss that social life bestows,
Dead to the bliss that from affection flows,
Dead to the blandishments of female pow'r,
He schools the priesthood in his iron bow'r.
'Then Grace—the Hebe of the Christian sky,
With smiling lip and comfort-beaming eye!
Th' angelic numbers from their thrones above
Stoop'd to behold this object of their love:
Thus the full host of stars in cloudless night
Gaze on the earth from their etherial height.
'His meagre form now Disappointment rears,
His cheek, deep-channel'd with incessant tears,
Trailing, as still he treads the thorny plain
Of blasted hopes, the long immeasurable chain.
'Now Conscience enter'd on the trembling scene,
And to the bad disclos'd her with'ring mien:
But chiefly when the death-watch strikes the ear,
This dread recorder of the past draws near:
Ere sick'ning *Gertrude* fell to death a prey *,
(Tradition still repeats the moral lay)
To goad the bosom of that impious dame,
To the pale suff'rer's couch prompt Conscience came,
Like a dire necromancer skill'd to raise
Th' accusing ghosts of her departed days!
Her lab'ring heart sent forth distraction's sigh
As on the priest she cast th' imploring eye:
Then to the cross (while tears her bosom lave)
The kiss of terror, not of love, she gave:
Now yielding to th' access of wild despair
She shrieks, and rends with savage grasp her hair:
Now to reflection's gentler pow'r consign'd,
Long plaintive tones denote her troubled mind:

* Queen of Denmark, and mother to Hamlet.

At length, sad spectacle of wrath divine,
The high-born wretch expires *without a sign* *.
' On the dire battle's late ensanguin'd plain,
Morality stood musing o'er the slain!
Yet then the mourner rais'd her drooping head,
And thus with sacred energy she said:
' Here—where the fatal scenes of slaughter end,
Where hostile nations in dread union blend,
Where sleep the great, the daring, and the proud,
Amidst this silent solitary crowd,
Bid the young monarch quench ambition's flame,
And 'gainst his passions daring war proclaim.'

A critic, disposed to carp at the extract we have given, mig ask, why are hope and disappointment considered as making part the allegoric band with which the Christian religion, to use t Poet's own words, overspread the poetic land? and what clai also has celibacy to be admitted of the group? which, thou allegorized by Mr. Jerningham himself, seems not, either in allegorical view, or indeed in any other, to have even the motest connection with the subject. Grace too might have be dispensed with, especially as it appears in so fabulous a characte Indeed, to speak freely, notwithstanding the many good lines contains, there is an evident want of precision in the whole p sage: What follows is liable to no such objection;

' Thus came th' instructive allegoric train,
To swell the triumph of the Scaldic reign:
The Genius now beheld a ghastly crowd,
Borne thro' the mid-air on th' evening cloud:
The sable pageantry (when near) display'd
Th' unhallow'd form of many a horrid shade.
Envelop'd in a robe of darkest hue,
The half-existing phantom burst to view;
From out the robe a death's head seem'd to rise,
Thro' which tremendous glar'd two fulgent eyes.
† He too of dreadful fame th' alarming spright,
The unnam'd lonely wand'rer of the night,
Whose shriek profaning the repose around
Foreboded death to him who heard the sound.
With wings outstretch'd the Gryphon next was seen,
Half-eagle, lion-half, a form obscene:
To these th' innumerable host adjoin'd
Of shapes uncouth, the tyrants of the mind,
Matchless in force, and splenetic of mood,
The family of death, and terror's brood.
' The moon now launching on th' expanse of night,
Exulting sail'd amidst a flood of light;

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* See Henry VI. the death of Cardinal Beaufort.

† The whistler shrill that whoso hears doth die.
SPENSER, Canto 12. B. 1

The time has been my senses would have cool'd to hear a *nig shriek.* MACBETH, Act V. Scene

Alc

Along whose beams (diminutive of size)
A ship aerial glided thro' the skies:
Which, as it rode resplendent from afar,
Assum'd th' appearance of a shooting star!
The playful Gossimer supplied the sail,
Swell'd by the pressure of the panting gale:
The deck was peopled by a sprightly band,
The little progeny from fairy land!

'The scene now chang'd—the mountain heav'd a groan,
The bending forest breath'd a sullen moan:
When lo, three Lapland hags, self-poiz'd on high,
Of hideous aspect struck the wond'ring eye!
Their implements of art aloft they bear,
And (like the low'ring cloud that loads the air)
They spread the texture of the fatal loom,
While grim night blackens to a deeper gloom.
These forms were welcom'd, as they pass'd along,
By savage howlings of the wolf-dog throng.
Disastrous ravens to this group repair,
And bats, the fiends that haunt the darken'd air;
And owls the group pursue with heavy flight,
Prophets of woe, and harpies of the night;
And they who midst the storm exulting soar,
And they whose talons reek with infants gore.

'See from their height the haggard shapes descend,
And to the ocean's shore their footsteps bend;
Where cavern'd deep in conclave dim they dwell,
There utter the dread curse, there breathe the spell,
Hostile to man, their machinations frame,
And act th' unhallow'd *deed without a name.*

'Thus have we sketch'd with faint, imperfect hand,
The forms that peopled the poetic land;
Aerial forms (by glowing fiction dress'd)
Who rais'd to joy, or aw'd the human breast.
At length these visions fading on the sight,
* A new creation rose at once to light;
As from a gulph the new creation sprung,
On which the classic beams their splendor flung;
While on the land which late we wander'd o'er,
Where wild invention watch'd her growing store,
Where (thro' rich vales) with swelling surges bold,
The flood of poetry resistless roll'd!
O'er which the glist'ning rays of fancy play'd,
And near whose banks the human passions stray'd,
On this rude scene of wonder and delight,
In evil moment rush'd eternal night.'

Whoever is conversant with the former productions of Mr. Jerningham's pen, will perceive that the present is, in elegance and vigour equal, if not superior, to any that have preceded it.

* The university of Copenhagen was founded by Christiern, who died 1481. Mallet's History of Denmark, Vol. VI. p. 443.

ART. VII. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXIII. for the Year 1783. Part II. 4to. 7s. 6d. Davis, &c. 1784.

CHEMISTRY.

Art. 18. *Some Experiments upon the* Ochra friabilis nigro fusca *of* Da Costa, *Hist. Foss.* p. 102.; *and by the Miners of Derbyshire, Black Wadd.* By Josiah Wedgwood. F. R. S.

THE substance here analyzed having been lately much noticed on account of its inflammability when mixed with a small proportion of linseed oil, Mr. Wedgwood has been induced to examine more particularly into its nature and relative properties; and he communicates, in this paper, nine experiments made with that view, of which the following are the results:

Mixed with white porcelaine biscuit, it gave a brown colour, darker in proportion to the quantity of the wadd. Made into a paste with linseed oil, it dried fast; but in this instance it did not inflame, as the proportion of oil was probably too great. When previously calcined and mixed with linseed oil, it dried much sooner and became harder; a property of which painters may perhaps avail themselves. In a low heat it suffered no perceptible alteration. In a heat of 80° by Mr. Wedgwood's thermometer, it began to melt; and at 95° it ran into a black scoria. With black flux, in a heat of 90° it yielded about $\frac{1}{12}$ of its weight of lead. Mineral acids, with the assistance of heat, dissolved about $\frac{11}{12}$ths of it. On boiling it with oil of vitriol to dryness, the bottom and sides of the mass became red, the middle white, and the intermediate parts yellow. To a solution of this mineral in nitrous acid, was added some Prussian lixivium, which has the property of departing from the solution all metals and manganese, but no soluble earths. The mineral was precipitated, and no farther deposit was yielded when some common alcali was afterwards added: a proof that it contains no soluble earths. Lastly, the deposit, by gradual addition of an alkaline lye yielded first a white precipitate, which was found to be lead; secondly, a rusty red sediment, which was iron; and 3dly, another white one which proved to be manganese.

From these experiments it appears, that this mineral has improperly been classed among the *ochres not acted upon by acids.* And by the quantity of the precipitates in the last experiment, it seems that, in 22 parts of this mineral, 2 parts are insoluble earth, chiefly micaceous; 1 lead, $9\frac{1}{2}$ iron, and as many manganese.

Art.

Art. 19. A French Paper, the Title of which we translate as follows: *An Account of a Method of preparing, with the least possible Loss, the fusible Salt of Urine, and the Phosphoric Acid, perfectly transparent.* By the Duke de Chaulne, F. R. S.

The process hitherto recommended for extracting from urine the fusible salt, and also the phosphoric acid, which is but an ingredient of the former, is, to evaporate, in earthen vessels, a quantity of urine, either fresh or putrified, to a gelatinous consistency, and to remove the residuum into a cool place, where the salt will soon crystalize on the sides of the vessel. When these crystals are found to increase no longer, the liquor is decanted; and may, by repeated evaporations, be made to yield more crystal. These are then purified by dissolving them in common water, which is again evaporated according to the usual method; by this operation the salt is not only freed from all saponaceous mixture, but also from the common salt with which it generally abounds. If this salt be exposed to a strong heat, the acid will gather at the bottom in a vitriform, transparent state, and is the principal ingredient of Kunckel's phosphorus. The alkali is sometimes of the fixed, but more commonly of the volatile kind.

The Duke de Chaulne introduces his observations on this subject, by a list of the authors who have treated it, from the fantastic Raymond Lully, to the more sober Margraaf; whom, without entering into any detail, he taxes with having written very confusedly, and misrepresented several facts. The upshot of this summary review is, that there is not yet known any certain and determinate process for obtaining this salt in a pure state; the best chemists the Duke has conversed with on the subject, having acknowledged, that whenever they attempt a second chrystallization for the sake of purifying it, the whole of it disappears. The Author asserts, that almost the whole difficulty attending the extraction of this salt arises from the vast quantity of sea salt contained in the urine, which crystallizes very easily, and mixes with the fusible salt. To obviate this, he recommends that the sea salt be extracted by evaporation, and the fusible salt by cooling, which may be effected by passing the warm inspissated liquor, as soon as the sea salt begins to precipitate, through a clear sieve, and then removing the filtrated liquor to a cool place, where the fusible salt will soon crystallize. This filtration, on account of the tenacity of the inspissated liquor, is liable to several difficulties; to obviate which, proper expedients are suggested; and an apparatus is described for keeping the liquor warm during the filtration. When fresh urine is used, the residuum is denser and thicker than when it has putrified for some time; for which reason the latter is to be preferred.

In

In order to purify this salt, it must be washed, not with common water, as prescribed by the old process, nor yet with a solution of common salt in water; but first with some of the clearest portion of the inspissated liquor, which being saturated with fusible salt, will not dissolve any part of the crystals; and afterwards with well rectified spirit of wine, which last will separate almost all the colouring matter that still taints the salt.

The second crystallization which is required to render this salt perfectly pure and white, must, as has been already hinted, be conducted with great circumspection, the alkali contained in it being in general of so volatile a nature, as to fly off instantly, and carry off the acid, although, on account of the great fixity of the latter, the former be but feebly combined with it.——Among several methods tried for effecting this second crystallization with the least possible loss, the following was found the most advantageous: a quantity of the salt, warmed in a matrass, was dissolved in half its weight of boiling distilled water; the solution was poured into a funnel, placed in a phial, and lined with brown paper: to prevent coagulation, the whole was kept continually heated; and the evaporation was obviated by pouring the solution out of an inverted phial, whose mouth fitted exactly the sides of the funnel. The inferior phial stood in a sand bath, heated to about 40 degrees; the filtrated liquor was then cooled slowly; and by this means about 4-5ths of the salt was obtained in the whitest and most depurated state.

To try the purity of this salt, a few drops of very limpid and concentrated vitriolic acid are poured upon it; when, if no smell of marine acid be produced, it may be inferred that it is perfectly freed from sea salt.

On exposing this salt in a retort to a sand heat, the volatile alkali soon passes into the receiver, and the acid remains in a concrete state. This residuum, being considerably heated, vitrifies.—That of the first crystallization yields a white opaque substance like enamel, exhaling a strong smell of marine acid; by repeated fusions, it becomes transparent; but on being exposed to the atmosphere, it always deliquesces, owing to the sea salt it still contains.

The residuum of the salt purified by a second crystallization assumes, when fused, the appearance of a beautiful topaz; and on being cooled becomes perfectly white and transparent. This acid, combined with phlogiston, produces the phosphorus.

CONGELATION OF QUICKSILVER.

Art. * 20. *Experiments for ascertaining the Point of Mercurial Congelation.* By Mr. Thomas Hutchins, Governor of Albany Fort, in Hudson's Bay.

The manner of conducting these experiments was pointed out by Dr. Black of Edinburgh, in a letter to John M'Gowan, Esq; who

who communicated it to Mr. Hutchins, and which accompanies the Paper. About one half of a glass tube ¼ of an inch wide, and three inches long is filled with quicksilver: a thermometer is put into it, and the whole is placed in a freezing mixture, made of snow and spirit of nitre. The thermometer is kept stirring in the quicksilver till it acquires a consistency, at which instant the degree of cold is to be observed. This our Author calls the Index-thermometer, to distinguish it from another contained in a cylinder, and immersed in the mixture, which he calls the Apparatus-thermometer.

Mr. Hutchins describes eight thermometers with which he made his experiments; five were mercurial, one of which was graduated so low as—2300. The three others were spirit thermometers, and the scale of one of them descended to—160. An ample series of observations was made, in order to compare the going of these eight thermometers, in which, though we observe a considerable disparity, we have not however been able to discern any law of variation: all we collect is, that about—30° of a spirit thermometer nearly correspond to—40° or 42° of a mercurial thermometer.

Here follow ten experiments. The five first were made with a view to ascertain the point of mercurial congelation. In the first of these the index thermometer was at—448, and the apparatus thermometer at—40 when the quicksilver was solid. In the second these numbers were—206, and—33; but it was here observed that the quicksilver in the apparatus thermometer, after having been some time stationary at—40, sunk instantaneously to—95; and that after some interval, during which the thermometer was not looked at, it subsided wholly into the bulb, which was 400° below 0. A similar descent was observed in the 4th experiment, but is not accounted for. In all these experiments the apparatus thermometer was always at about—40, when the quicksilver was frozen.

The 6th and 7th experiments were attempts to shew the greatest degree of contraction of which frozen quicksilver is capable, or the lowest descent in the tube of the thermometer. The former of these exhibited some curious phænomena, but did not answer the purpose for which it was intended. In the latter, the quicksilver, after about one hour's exposure, fell to—1367. Whether it would have fallen lower could not be ascertained, as the thermometer in this degree of cold had lost its bulb.

The 8th and 9th experiments were made with the same view as the five first, but with a different apparatus, which allowed the observer to have constant access to the quicksilver during the process, whereby he was enabled to determine exactly when it became congealed. In the latter of these experiments ½ lb. of quicksilver

quicksilver was frozen in a gallypot, and a thermometer being applied to it at that instant, stood at—40. The lump being beat with a hammer, flattened, and yielded a dead sound; but it soon crumbled to pieces, and liquefied.

The 10th and last is the most interesting experiment as it exhibits the striking phænomenon of quicksilver freezing by the natural cold. On the 26th of January 1782, Mr. Hutchins took notice that part of the quicksilver contained in a common two ounce phial, which he had left for upwards of a month exposed to the open air, was congealed about $\frac{1}{4}$ of an inch in thickness; he broke the phial, and having applied a thermometer to the fluid part of the quicksilver, found it to become stationary at about —40. This lump, on being examined, was of an uneven surface, and of a radiated texture, some of the shoots having heads like pins: it spread under the hammer like the former lump, emitted a dead sound, and liquefied in less than a minute. Our Author subjoins a table of the state of his eight thermometers during that morning, which varied much among themselves. One of them at 8 o'clock stood at—80, at nine at—444, and at noon at—34. Another was at 8 o'clock at—42, at nine—40, and at noon—29 $\frac{1}{2}$. No reason is assigned for this uncommon difference. Fort Albany in Hudson's Bay, where these experiments were made, is in North Lat. 52° 14′.

Art. 20. *Observations on Mr.* Hutchins's *Experiments for determining the Degree of Cold at which Quicksilver freezes.* By Henry Cavendish, Esq; F. R. S.

The object of this investigation is to explain some particulars of the apparatus used by Mr. Hutchins; to shew the cause of some phænomena which occurred in these experiments; and to point out the consequences that may be derived from them.

The exact description here given of the different thermometers, and the rest of the apparatus used by Mr. Hutchins, will be found of singular use in clearing up some doubts that must occur in the perusal of his Paper. The different adjustments of the boiling and freezing points in forming the scales of the thermometers, and the unsteadiness of some of the tubes on the scales, account in some measure for the anomalies in Mr. Hutchins's comparative experiments.

The great fall of the thermometer below the point at which quicksilver is now known to congeal, is accounted for from the contraction this substance suffers after congelation; or, in other words, from its taking up less room in a solid than in a fluid state. Thus, when the thermometer in quicksilver fell to—450°, another thermometer in the mixture stood at—46°; so that the difference of 404° was not an indication of cold, but of the *contraction* of the quicksilver after congelation.

This

This contraction also accounts for the sudden fall of the quicksilver in some of Mr. H.'s experiments. In one of them the quicksilver fell to —44 ½; and being frozen, stuck to the tube, and thus became stationary; but being afterwards by some means loosened, it fell instantly to—95: it there adhered again to the sides of the tube; but the temperature of the mixture rising above the mercurial freezing point, the thin column in the tube melted long before the quicksilver in the bulb could dilate, and sunk therefore instantaneously to supply the vacuum formed there by the contraction. This fact requires particular notice, as it has frequently been the cause of much perplexity in thermometrical observations.

Much light is thrown upon the whole of the enquiry, by the repeated observations, which shew that fluids are capable of being cooled below their freezing point, without any congelation taking place; and that when a part begins to freeze, the thermometer will rise several degrees. This fact, which was first observed in the freezing of water, was also found to take place in quicksilver; it is ascribed to the change of the fluid into a solid, which generates heat, while the change of a solid into a fluid produces the contrary effect.

On a careful examination of all the circumstances attending Mr. Hutchins's experiments, Mr. Cavendish is of opinion that the freezing point of quicksilver, is — 39, on a well-adjusted mercurial thermometer. The quantity of contraction of which quicksilver is capable by cold, appears to be $\frac{1}{25}$ of its bulk.

The cold of the freezing mixture is found to be owing to the melting of the snow. The spirit of nitre that produced the greatest degree of cold was mixed with ¾ of water: and oil of vitriol did not produce so great a cold as spirit of nitre.

Art. 21. *History of the Congelation of Quicksilver.* By Charles Blagden, M. D. F. R. S. Physician to the Army.

The first part of this Paper treats of the experiments made with *frigorific mixtures*; the second of the instances in which congelation was produced by the *natural cold.*

1. Prof. Braun of Petersburg was the first who, in the year 1759, established the fact that quicksilver may lose its fluidity by the diminution of its heat. His mixture was aquafortis and snow, in which his thermometer sunk so low as — 352, all which he erroneously ascribed to the effect of cold. On breaking the thermometer, he found the quicksilver solid.

A similar effect was since produced by Prof. Blumenbach of Gottingen, in 1774; by Mr. Hutchins at Hudson's Bay, in 1775; by Dr. Lambert Bicker at Rotterdam; and Dr. Anth. Fothergill at Northampton in 1776: but hitherto all the observations were vague, since no point was ascertained at which this congelation takes place. The contraction of the quicksilver

silver on becoming solid, being always ascribed to the increase of cold.

It was reserved to Mr. Hutchins, in his last experiments (see Art. * 20.), to ascertain this point, which Mr. Cavendish, making allowances for some imperfections in the thermometer, has determined to be at — 39.

Since Mr. Hutchins's experiments, but without any knowledge of them, Dr. Guthrie, produced, last winter, at Petersburg, a similar effect; but did not ascertain the point of congelation. Mr. Cavendish also (at Hampstead) formed a mixture in which a mercurial thermometer fell to—110, and consequently froze it. By a spirit thermometer he found the cold of that mixture to be nearly as intense as the greatest Mr. H. had ever produced, viz. — 45, of a standard mercurial thermometer.

2. The instances in which quicksilver froze by the natural cold, are now found to have been very numerous; though, at the time they happened, the many singular appearances that congelation produced in the thermometer, which puzzled all the philosophers who observed them, were not ascribed to that cause.

Gmelin, Muller, and de L'Isle, who, in 1734, were sent by the Empress of Russia into Siberia, frequently observed the thermometer below what we now know to be the freezing point of quicksilver, and saw breaks in the thread of the quicksilver in that instrument. The column of the quicksilver in a barometer was also found to be divided in several cylinders. De L'Isle suggested that this was owing to the congelation; but Gmelin would fain attribute it to some other cause, such as the cleaning the quicksilver with vinegar, accidental moisture, &c. which De L'Isle was not able to contradict; and thus the fact remained unascertained.

M. Maupertuis and his associates, who were sent to measure a degree of latitude near the Arctic pole, saw the liquor in their spirit thermometer congeal at Torneo, when a mercurial thermometer stood at 51; which proves that the quicksilver must have been frozen. Mr. Andrew Hellant saw repeatedly the thermometer below the mercurial freezing point, and once below—238, in the ball. His observations were made in Lapland between the latitude 65, and 70. He repeatedly noticed the great fall of the quicksilver on the temperature becoming warmer; a phenomenon at that time very surprizing, but which is now sufficiently accounted for. The Abbé Chappe D'Auteroche learnt in Siberia, that in the winter of 1761 a mercurial thermometer fell so low as—124. Prof. Laxmann saw it himself at Barnaul in Siberia at—58.

Dr. Pallas, at length, in the winter of 1772, being then at *Krasnoyarsk*, in latitude 56 ½, observed the natural congelation

of quickſilver without a poſſibility of deception. He ſaw the quickſilver of his thermometer, which was graduated no lower than—70, ſubſide into the ball, except ſome ſmall columns which adhered to the ſides of the tube, and appeared to have acquired ſolidity. He immediately expoſed to the air about ¼ lb. of clean and dry quickſilver, and found it gradually condenſe into a ſoft maſs, very much like tin, more flexible than lead, and of a granulated texture. The experiment was repeated, and always exhibited the ſame appearances.

At Ikutſk, on the lake Baikal, in lat. 52, the ſame philoſopher ſaw the quickſilver frozen both in his barometer and thermometer. In the latter it was ſtationary at—44, and then fell ſuddenly to—59. This may be conſidered as the firſt indication of the freezing point of quickſilver, ſince it muſt have ſtuck to the tube at—44.

Here follow, in the order of time, Mr. Hutchins's laſt experiments at Fort Albany, in Hudſon's Bay, deſcribed in Art. * 20.

Mr. Van Elterlein ſaw, at Vytegra, in lat. 61, three ounces of quickſilver in a cup entirely congealed by the natural cold. It began to melt at the temperature of—40, which is a much nearer approximation to what is now found to be the true mercurial freezing point.

Laſtly, Mr. John Tornſten, engineer at Bremplo in Jemtland, lat. 63, obſerved, on the 1ſt of January 1782, the uncommon fall of his thermometer, which from—56, where he found it at eight in the morning, fell at ten to—62; and at four, when the temperature of the air was certainly warmer than in the morning, to—116. He ſeems to have had ſagacity enough to aſcribe this phenomenon to its true cauſe, the liquefaction of the quickſilver, which had before remained ſuſpended in the tube.

Thus far the hiſtorical part of this paper. It is interſperſed with a number of remarks, accounting for many contradictory appearances, which had ſo much perplexed all former obſervers. How much the theory ſet forth by Mr. Cavendiſh, in his laſt-mentioned Paper, hath availed our Author, need not be here ſuggeſted. Suffice it only, that every thing becomes explicable, by the determination of the point at which quickſilver acquires ſolidity, by its adheſion to other bodies on being congealed, by its contraction, in conſequence of its becoming ſolid, and by the degree of cold it is capable of receiving beyond its freezing point, before it actually congeals.

The now well-eſtabliſhed doctrine of Dr. Black and Mr. Irwing (of the heat that diſappears in bodies, when they change from a ſolid to a *fluid ſtate, and re-appears*, is evolved, or, as *Mr. Cavendiſh expreſſes it*, is generated when thoſe bodies are converted

converted back to a solid state, and which has been found to amount to no less than 150 degrees), is made good use of in the interpretation of several phenomena, which without it would have remained inexplicable.

The use that may be made of, and indeed the necessity of using, spirit thermometers, in experiments of this nature, their point of congelation being much lower than those of quicksilver, is pointed out; and an attention to the relative contractions of quicksilver and spirit of wine by cold, strongly recommended.

It is inferred from the whole of this enquiry, that quicksilver does not differ from some of the perfect metals in its melting point, nearly so much as they differ among themselves; and that as it is malleable in its solid state, and after calcination recovers its metallic form without the addition of inflammable matter, it evidently deserves a place among the perfect metals, which therefore, arranged according to their specific gravities, are platina, gold, quicksilver, and silver.

AEROLOGY.

Art. 22. *Experiments relating to Phlogiston, and the seeming Conversion of Water into Air.* By Joseph Priestley, LL.D. F.R.S.

In the first part of this Paper we find a confirmation of Mr. Kirwan's theory, that phlogiston and inflammable air are one and the same element; and indeed that inflammable air is nothing but phlogiston in the form of air. The experiments by which this fact seems now to be fully evinced, is the revivification of metallic calces in inflammable air, by means of the heat of a burning glass. And by this process not only the fact itself is established, but means are found to ascertain the quantity of phlogiston that enters into the composition of each metal.

It has moreover been found, in the prosecution of this enquiry, that alkaline and vitriolic acid air produce the same effect as the inflammable air. This fact is said to illustrate the affinity of all acids, both to phlogiston and to alkalis.

The identity of phlogiston and inflammable air receives a still greater confirmation from several other processes, in which phlogiston is known to be a principal ingredient, such as the making of phosphorus, of nitrous air, of liver of sulphur, and of sulphur itself—all which Dr. Priestley produces by substituting inflammable or alkaline air to phlogiston.

The mode of making experiments with a good burning lens, leads the Doctor to two other observations, which turned out contrary to some prevalent opinions. The first is, that charcoal can be decomposed *in vacuo*, which was hitherto thought *impossible*; and that it is almost wholly convertible into inflammable air. The second, that fixed air can be generated from dephlo-

dephlogisticated air and phlogiston. This latter, Mr. Kirwan had indeed suggested; but it is now confirmed, and the proportions of each ingredient are ascertained in various cases.

In the second part of this Paper, our Author points out the steps by which he was led to the suspicion that water is convertible into air. He found, that lime impregnated with water, and exposed in an earthen retort to a red heat, yielded a quantity of pure respirable air, in most instances nearly equal in weight to the weight of the water contained in the lime. Water without lime was also found to yield air in the same manner; but the experiment succeeded best when the water was mixed with clay. The greatest accuracy was used in these last experiments; as they seemed the most conclusive. The weight of the air produced, and of some quantity of the water that oozed through the retort, agreed in all instances with the weight of the water in the clay; and as this filtrated water could be used to produce fresh air, and as it is an acknowledged property of earthen retorts, that though they filtrate water, they are yet impervious to air, the fact of the conversion of water into air seemed to rest upon very sufficient evidence.

These arguments received no small confirmation from an experiment of Mr. Cavendish's, tending to prove the reconversion of air into water; in which pure dephlogisticated air, and inflammable air, were decomposed by an electric explosion, and yielded a deposit of water equal in weight to the decomposed airs.

Dr. Priestley exerted all his ingenuity in devising every objection that might shake the theory which he thought he had now great reason to adopt. The one that staggered him most was, that the experiment never succeeded either in a glass or in a metal retort, nor indeed in an earthen one whose outward surface was glazed; unless in either of these some part be of simple clay. But this was in some measure got over, by the supposition that the earthen ware absorbed the phlogiston in the water, and conveyed it to the outward air, whereby the water was disposed to acquire the aerial form. Even the powerful argument, of want of analogy in nature, which establishes the inconvertibility of elements as a fundamental maxim, was surmounted by the acknowledged fact of the convertibility of nitrous acid into pure respirable air.

At length our Author reflected, that he had always found that some communication with the outward air was necessary in order to produce air from water; and that the purity of this air depended on the state of the external air. This induced him to try the experiment with the retort placed in a large glass receiver, which, *standing in water* or quicksilver, might contain *different airs. The heat was* communicated by the focus of a

 burning

burning lens. In the first experiment, the receiver contained common respirable air, and the produce was, as usual, respirable air. But the Doctor was not a little surprised to find that the water rose in the receiver, which first induced him to suspect that the air had penetrated through the retort. The next experiment was made with inflammable air, and the produce was inflammable air. Nitrous air yielded also nitrous air. And thus the convertibility of water into air, though not absolutely contradicted by these experiments, was found, however, not to be by any means proved by them.

All that our Author offers at present, in explanation of these singular results, is, that the clay of the earthen retort being heated, destroys for a time the aerial form of whatever air is exposed to the outside of it; which aerial form it recovers after it has been transmitted to the inside of the retort.

Much, however, he admits, remains yet inexplicable; and he promises to investigate the subject farther, and to communicate the results of his labours as soon as he shall have arrived at some certainty.

MECHANICS.

ART. 23. *Description of an improved Air-pump, and the Account of some Experiments made with it.* By M. Tiberius Cavallo, F. R. S.

In the air-pumps hitherto used, it is observed, that when the air is so much rarefied as not to be able to lift up the valve that opens the communication between the receiver and the barrel, no farther rarefaction can be produced; and that, owing to this defect, the greatest degree of rarefaction that can be obtained, when all circumstances are the most favourable, does not exceed 600 times. The principal improvement in the machine here described, the invention of which is attributed to Mr. Haas, a mathematical instrument maker in London, tends to remove this imperfection, and consists in an apparatus which enables the operator to raise that valve, as soon as it is found that the elasticity of the air is no longer sufficient to produce that effect. It was found by experiments with a pear gage, that by this contrivance the pump could be made to exhaust as far as 1000 times, that is, that it left in the receiver only the thousandth part of the air it contained before exhaustion. The stronger and more equal light this vacuum receives from electricity, also proves that the exhaustion is greater than that of the former machines.

It being found that the oil which must necessarily be used in the valves and joints of the air-pumps yields an elastic fluid, which materially impedes the exhaustion; a cylinder is introduced in this apparatus, which collects all the superfluous oil, and from which it can occasionally be drawn. An invention is

also

also described, which, by means of stop-cocks, converts this air-pump into a condenser. An improvement is made, which facilitates the introduction of factitious airs; and lastly, a new-invented gage is proposed, which is found more accurate and manageable than any hitherto used.

ART. VIII. *Memoirs of Antient Chivalry:* to which are added, the Anecdotes of the Times, from the Romance Writers and Historians of those Ages. Translated from the French of M. de St. Palaye, by the Translator of the Life of Petrarch. 8vo. 5s. boards. Dodsley. 1784.

THE detail of national character and manners is so instructive and interesting, that it is much to be regretted that the historical records of antient times afford so few particulars of this kind. It is therefore a meritorious employment of literary industry, to ransack the remains of former ages, in order to bring forth such facts as may serve to cast light upon the history of human nature. Those periods of past time are particularly worthy of attention, in which the public manners, through the influence of some extraordinary cause, assume a singular aspect, and afford plentiful materials for the gratification of philosophical curiosity.

In this respect, no period in the history of the world is more interesting, than that in which all Europe was seized with a religious phrenzy, and united in the romantic design of rescuing the Holy Land out of the hands of infidels. The military spirit which this enterprise spread through all nations, was the foundation of many singular customs, and particularly of the ceremonies of chivalry.

The rise and progress of this institution, the habits which it introduced among individuals of both sexes, and the effects, both advantageous and mischievous, which it produced in society, are minutely described in this work. The manners of the period which furnishes the materials of these memoirs, were so entirely different from those of the present times, that the relation of them is highly amusing. The following extracts from this entertaining work, will, we promise ourselves, be acceptable to our readers.

The ceremonies which preceded and accompanied the conferring of the honour of knighthood, is thus related:

'We will now proceed to the preliminary ceremonies which prepared the knight for the sacred sword of Chivalry. Austere fasts; whole nights passed in prayers with a priest and godfather, in the churches or chapels; the sacraments of penance, confession, and of the eucharist, received with the utmost devotion; bathings, which signified the purity of manners necessary in the state of Chivalry; and white habits, in imitation of the neophytes, or new converts, as another symbol of the same purity (and this was a custom formerly

used by the kings and queens of Great Britain, on the evening of their coronation); a sincere acknowledgment of all the faults of his life; a serious attention to sermons, in which were explained the principal articles of faith, and of Christian morals: all these duties of preparation were to be performed, in the most devout manner, by the young man previous to his being armed.

'The pious custom of passing whole nights in prayer (which was called 'the vigil of arms,') had been observed, from the remotest times, in judiciary duels, or duels of proof. Ademar de Chabannois speaks of a combat of this sort, in his Latin chronicle.—"The victorious champion having received no wound, went on foot immediately, to return thanks to God at the tomb of St Cébar, where he had watched the preceding night."—And in the order of Chivalry it is said—"When the good knight receives the naked sword, he kisses the cross as he receives it; by some, this is done at the holy sepulchre, for the love and honour of our Lord; by others, at the tomb of St. Catherine, or at other holy places of devotion. The young man then bathes; after which, cloathed in white apparel, he is to watch all night in the church, and remain there in prayer till after the celebration of high mass. The communion being then received, the young man, with his hands joined and held up towards heaven, to which also his eyes were solemnly directed, after the priest, celebrating mass, had passed the sword over his neck, and blessed it, went and knelt at the feet of the lord who was to arm him. The lord asked him, 'With what intent he desired to enter into that sacred order? and if his views tended only to the maintenance and the honour of religion and of knighthood?' The young man made a suitable reply; and the lord, after having received his oath, gave him the dubbing, or three strokes on the neck with the flat end of the sword, and girded on him the golden sword. This august scene passed sometimes in a hall, or in the court of a palace or a castle, or, in time of war, in the open field."

'The desire of riches, of repose, and of being honoured, were esteemed not only insufficient, but unworthy motives in this sacred engagement. The squire who was vain-glorious, or a flatterer, was also excluded; for such foment those corruptions, which the knight is engaged to root out and destroy. Nor were any to be admitted into this order, who were lame, or who had any other corporal defect or weakness, which should render him unqualified for the profession of arms, however rich, noble, or courageous he might otherwise be. The figure, air, and physiognomy, were considered as of great import; and that strength of constitution that should enable the knight to exert himself, with ardour, for the maintenance of good order, wherever he was stationed, by a laborious attention to, and expertness in, all the works relative to war: he was also enjoined, on immediate notice from his prince, to be ready to go forth to punish or appease the discords of the people. Agreeable to this, Percesforest relates, that king Peleon, when he armed his sons and his nephews knights, spake thus to them: "Whoever will enter into any sacred order, whether that of religion, of marriage, or of knighthood, ought first to purge his conscience, and cleanse his heart from every vice, and fill and adorn it with every virtue; and

charge

charge himself with the greatest care to accomplish every thing he is commanded to do in the profession he takes upon him: in one word, he must be without reproach."

'When the Duke of Burgundy, says Monstrelet, held the feast of the Golden Fleece, the Duke of Alençon got a knight to assist at it in his place, being himself a prisoner, from a decree given against him; and though at this assembly there ought to have been no knights, or proxies for knights, but such as were without reproach, the Duke of Burgundy suffered it, because he believed the Duke of Alençon a man of honour, unjustly condemned, and to whose condemnation he had not given his consent. Several knights have merited this noble distinction, that they were without reproach; such as Du Guesclin, Barbasan, Louis de la Trimouille, Bayard, and the brave Chevalier d'Aumont, who died in 1595; to whom M. de Thou renders this glorious testimony: "He was so highly esteemed in the parties both of the king and of the league, that if it had been now a question to find a knight without reproach, as it was in the days of our forefathers, all the world would have cast their eyes on the brave and virtuous Aumont."

The ladies and young gentlewomen sometimes assisted at the arming of a knight. "A knight going to the combat (says Don Flores of Greece) was armed by a young lady, who with her delicate hands fastened and laced on his armour: you may guess how patiently he demeaned himself in receiving this signal favour from her, in whom his life was wrapped up."

'The manner of arming was, first to put on the spurs, then the coat of mail, the cuirass, the brassets, and the gantelets; and then the lord or knight gave the dubbing, and girded on the sword, in the manner above related: the last was the most honourable badge of Chivalry, and a symbol of the labour the knight was to encounter. As the young Launcelot had been forgotten among the great number who received the sword from the hand of King Artus, the Queen bestowed one on him, and he then became a knight, and the champion of that Princess. The lord or knight, on the girding on of the sword, pronounced these words, or some that were similar:—"In the name of God, of St. Michael, and St. George, I make thee knight;" to which were sometimes added, "be brave, hardy, and loyal." Saintre going to combat against the infidels in Prussia, prayed the king of Bohemia to grant him knighthood in the name of God, our Lady, and my Lord of St. Denys. There was yet wanting, to complete the equipage of a knight, the helmet, the shield, and the launce; which they gave him: then they brought a horse, which he mounted often without the help of a stirrup. To shew off his new dignity and skill, he curveted round, darting his lance, and brandishing his glittering sword; soon after which he paraded, in the same equipage, in one of the public squares, that it might be known to all he was made a knight according to the order of Chivalry: and to inspire him with a higher sense of the character he was about to sustain, and a dread of committing any evil that should sully and disgrace it, he was to make a circuit round the city, and shew himself to the people as their guardian and defender.'

Chivalry, as it was a security to the fair sex, so it encouraged the strictest decorum in female manners.

'By these laws, as the knight was obliged to be most exact in his manners and conduct towards women; so those ladies who wished to be respected, were obliged to respect themselves, being then sure they would never fail in receiving the regard that was their due; but if, by an opposite conduct, they gave cause for just reproach, they had all the reason in the world to fear they should meet with knights who would take a diligent cognizance of their offences. The Chevalier de la Tour, in an address on education to his daughters, towards the year 1371, in Charles the Fifth's reign, makes mention of a knight of his time, who passing by a castle marked with signs of infamy, as the mansion of those ladies who were not worthy to receive loyal knights according to the laws of honour and virtue, from which they had miserably departed, gives the just eulogy to those who merit the public esteem:—"It was now (says he) a time of peace, and there were great feastings and rejoicings continually; and all orders of knights, of ladies, and young gentlewomen, assembled at these entertainments; and here the good knights of this time were in great honour. But if it chanced that any lady or gentlewoman of bad fame or slender honour, seated herself near a good lady or a young gentlewoman of fair renown, though she was the genteelest, or the most noble, or the richest lady, either by lineage or marriage, these good knights thought it no ill manners to make use of their authority on this occasion; they took the good lady, and set her above the bad, saying to the latter before all the assembly—'Lady, let it not displease you that this lady, or this gentlewoman, is placed before you; for though she is not noble or rich as you are, she is innocent, and is therefore exalted to the rank of the good; but this say they not of you, which it grieves me to find true: wonder not, therefore, at this distinction, for honour must be given where honour is deserved.' Thus spake the good knight, and placed the worthy and exalted in fame in the highest place; at which she *humbly* rejoiced, and thanked God that she had preserved a pure heart, and been held worthy of honour: and the other put her hands before her face held down her head, and suffered great shame: and this was a good example to all gentle ladies; for from the reproach that followed to the bad, they the more feared to do ill themselves. Some ladies have said, on hearing this (adds the Chevalier), that, thank God! in these times, whether ladies are good or bad, it is all the same thing; and that the defamed are as much honoured as the worthy:' but it is not so; for though in their presence some in this age may shew civility to such, yet when out of sight they are jeered at and reviled: but I think this is ill done, and that it would be more honest to shew them their faults openly, as they did in the times I have spoken of. The same knight (adds the Chevalier) who watched over the general polity with so much strictness, having perceived a young nobleman in an assembly, who, by his absurd and unseemly dress, would have been taken for a jongleur or minstrel, *obliged him* to go back and get other cloaths more suitable to his *birth and condition*: so great was the authority conferred by the

title

title of knight. And I have heard several persons say, that they saw the said knight Geoffrey, who told them, that when he rode about the country, and saw the castle or manor of any lady, he always enquired whose it was; and when they told him it belonged to such or such a lady, if her character was blameable in point of honour, he would sooner have gone half a league round, than enter the threshold of her door; but he took out a small cross which he wore, and marked the door with a signet of infamy, and then turned his horse away from it. On the contrary, when he passed the mansion of a lady, or young gentlewoman of fair renown, if he was not in too great haste, he came to see, gave her a cheerful salutation, and said to her, 'My good friend, or my good lady, I pray God that he will ever maintain you in this wealth and this honour, among the number of the good, and to him be the praise and the glory.' I wish (concludes the Chevalier de la Tour) this time was again returned, for I think there would not then be so many censured as there are at present."

The interest which the ladies took in the public jousts and tournaments is thus described:

'The flourish of trumpets announced the arrival of the knights, who, superbly armed and equipped, followed by their squires, appeared on horseback, advancing with slow steps, and grave and majestic countenances. Sometimes the ladies and young gentlewomen led on their noble slaves to the ranks by chains, which were fastened on them, and which they unloosened only at the edge of the lists, just as they were on the point of rushing forth to the combat. The title of slave, or servant of the lady, was loudly proclaimed on entering into the tournament, in whatever phrase she directed, in the same manner as the vassal in war took the watch-word of the lord he served, the knight asking of her what the cry should be which he should cause to resound for her in the tournament. The knights also took the devices and colours of their ladies, as the vassals those of their sovereign lords. Sometimes these devices were enigmatical, and only understood by the persons for whose love they were so contrived as to be impenetrable to all others. The use of these devices of love, gave rise to a fiction in the Arresta Amorum: "A lover preparing to joust, had on armour and dress he had contrived in a pleasant humour, on which he put the device of his lady, and her colours on his housing, lance, and horse: when about to depart, and going to the lady to receive her benediction, she feigned sickness, to excuse herself from seeing him. The Court of Love condemned the said lady to dress, invest, and arm the said amorous petitioner, the first time he should appear at the tournament, and lead his horse by the bridle the length of the lists, one turn, and then deliver to him his lance, saying, 'Adieu, my friend, have a good heart—care for nothing—your welfare is prayed for.'

'The knights were often invited to repair to the tournaments, with their sisters or other relations, but above all, with their mistresses, or the ladies of their love; and the champions never failed to name these in their jousts, to encourage and animate each other. "The laws afterwards," *says the author of the life of Cervantes, prefixed to his Don Quixote,* "censured this as an abuse; but it was

anciently thought, that these badges of honour conferred by the ladies could not be obtained but by the noblest exploits; and they were considered by the wearers as assured pledges of victory, and a sacred bond to do nothing unworthy of the distinguished rank conferred by them. The desire of pleasing the fair sex was indeed the soul of these tournaments.

'In Perceforest there is a lamentation this Prince makes to one of his confidants, "That knights dwelling in the bosom of felicity, and fullness of peace, have abandoned jousts and tournaments, and all the glorious feats of Chivalry:—Like unto the nightingale," says he, "who never ceased to sing with melody and transport in the service of his beloved, till she had shewn herself favourable to his prayers; so the knights, at the sight of beauty, softness, and the enchanting tenderness of virgin chastity, filled the universe with their valour, and echoed the praise of their mistresses, till they had disarmed the rigour of the ladies whom they thus served: And it was, no doubt," he adds, "a just reward of their courage; but if the guerdon of their love had been longer retained in the secret armories of their ladies hearts, Chivalry would not so soon have expired."—"Servants of love," says Eustache Deschamps, "look fervently up to the exalted seats of these angels of paradise, then shall you joust with valour, and be honoured and cherished."

The extravagancies of Platonic love, which rose out of the customs of Chivalry, are related in the following passage:

'Many were the subtile descriptions of love—which involved situations the most desperate or delicious, to a heart tender and sincere; and qualities the most amiable, or disgusting, in a mistress. Sometimes these themes produced many pompous declamations to the honour of the ladies, a hundred times repeated; sometimes indecent exclamations against their conduct. A judge of these disputes was characterised by the title of the Prince of Love: his sentences were often equivocal, obscure, and enigmatical; and the parties, however abrupt in their private discourses, submitted with a respectful docility to his decisions. Cardinal Richelieu, and many persons of quality, retained this taste, which their forefathers had taken from the ancient customs; and had such themes renewed. The French academy, to please Cardinal Richelieu their founder, treated in their first meetings of several subjects relative to love: and in the hotel of Longueville the wittiest persons, and those of the highest rank, engaged in these disputes. These lovers of the golden age of gallantry, from their subtile definitions, appeared less read in Plato than in the school of the Scotists, from whom they drew their refined distinctions. They boasted of loving only the virtues, the talents, and the graces of their ladies; to find in them the only source of felicity; and to aspire at nothing but maintaining, exalting, and spreading abroad in all places, the reputation and glory these virtues and graces had bestowed on them: each, profuse in the praise of his mistress, would never allow any other lady to be more perfect than her he adored. Some held the most violent passion for those they had never seen: a striking instance of which is given in the life of Geoffron Rudel, in the History of the Troubadours.

'This,

'This love was metaphyſical, and moſt reſpectful; and did not, as is proved in the writings of the Troubadours (who have conveyed the pictures of theſe times, and are to be valued for giving the original view of ages ſo remote) always baniſh from their diſcourſes cold, trite, and familiar images, the natural productions of minds in a rude and unimproved ſtate.

'The Chevalier de la Tour ſpeaks of the fanaticiſm of the lovers, who formed a kind of paſtoral life in Poitou, during the impriſonment of St. Lewis; and who, under pretext of delivering him, overran the confines of Flanders and Picardy, and were at laſt exterminated in the Orleanois: under the ſame pretext, Languedoc was deſolated in 1320. They called their ſociety the Fraternity of Penitents in Love; others called them Galois, and Galoiſes; for the women, as well as the men, diſputed who ſhould the moſt zealouſly maintain the honour of this extravagant religion; the object of which was, to prove the exceſs of their love, by an invincible determination to brave the rigour of the ſeaſons, and the hardſhips of an itinerant life: and knights, ſquires, ladies, and demoiſelles, who embraced this reform, were, on the ſame principles, in the burning heats of ſummer, to wrap themſelves up in warm cloaks and double hoods, and to have great fires, at which they were obliged, by the laws of the order, to ſtand and roaſt themſelves, as if they were pinched with cold;—all this was probably done, in alluſion to the power love has to work the moſt ſtrange metamorphoſes. When winter ſpread its ice and its froſts, love then changed the order of the ſeaſons: the lover who ranged under his banner then burned with the moſt ardent fires; a ſmall ſingle petticoat, with a thin long cornet, compoſed the dreſs of the ladies; and to have worn fur cloaks, gloves, or muffs, or to have had a fire, would have been, with this ſect, a capital crime. The chimnies of their great halls were adorned with winter-greens, if greens were to be had; thoſe of their chambers were done up in the ſame manner; and a light ſerge, without pluſh, was all the covering they had to their beds. Gontier, an ancient poet, ſays, alluding probably to this—

"They fear no cold, whom ſtrong love hold."

The lovers aſked, from the beauty to whom they were ſlaves, only the privilege of touching their hands or lips; forms borrowed from the ceremony of homage; that is to ſay, the honour of holding from them their exiſtence, as a fief: but they were not always, any more than others, faithful to the bonds they had taken.'

The ingenious tranſlator of this work (Mrs. Dobſon) preſents it to the Public, as affording, in connection with her tranſlations of the life of Petrarch *, and of the hiſtory of the Troubadours †, a comprehenſive view of ancient cuſtoms and manners; and, in this light, theſe volumes are certainly a valuable addition to our ſtock of Engliſh literature.

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* See Rev. Vol. LIII. p. 222.

† See the ſixty-ſecond volume of our Review, p. 499.

ART.

ART. IX. *Continuation of the Account of Captain Cook's Voyage*: from p. 66. of our Review for July. From the splendid Edition, published by Government. Nicoll and Cadell.

THE morning after they came to an anchor, Captain Cook went on shore, accompanied by Captain Clerke and several of the officers, to look out for a proper spot for fixing the Astronomical Observatories, and a guard to protect them; as well as for establishing a market-place, to which the natives might bring such things as they chose to part with: and they soon found a very beautiful and convenient one, an elegant view of which is given, from a drawing made by Mr. Webber on the spot; and leave was obtained, without difficulty, from the natives, to occupy it. They also accommodated them with a large boat-house, to serve as a tent. This important business being settled, Toobou, the Chief of the island, conducted Captain Cook and Omai to his house, which they found situated in a most pleasant spot, in the center of his plantation, with a beautiful grass plat surrounding it; and which Toobou gave them to understand was for the purpose of cleaning their feet before they went into the house. This attention to cleanliness is not to be met with in any part of the South Seas, except at the Friendly Islands, where it is very common, and indeed necessary; for the floors of the house of every person of any consequence are completely covered with very beautiful mats; and no carpet in the most elegant English drawing-room can be kept neater than those that covered the floor of Toobou's house, which they were now about to enter. In the afternoon, a guard was settled on shore, the horses and such of the cattle as were in a weakly state were landed; and next day the Observatories were erected, and the hay-making, wooding, watering, and trading parties landed at the new encampment, and set to work. Plenty spread her full-plumed wings over them; and our voyagers once more rolled in all the luxury of the Tropical Isles, in the Pacific Ocean.

We should be highly blameable were we to omit relating an instance of most consummate prudence, which was exhibited here by one Taipa, a powerful and active Chief of this island: as soon as our people had taken possession of the ground and house which had been assigned them, Taipa, who, on every occasion, shewed himself their fast friend, had a house brought on men's shoulders a full quarter of a mile, and placed beside them; where he resided all the time they were there.

It appears, that, as soon as the ships arrived, a canoe was dispatched to Tongataboo with the news: and, on the 6th, a great Chief, whose name was Feenou, arrived at Annamocka. The officer on shore informed Captain Cook, that when he first arrived, all the natives were ordered to meet him, and pay their obedience by bowing their heads as low as his feet, the soles of which they also touched with each hand; first with the palm, and then with the back part. There could be very little room to suspect that a person *received with so* much respect could be anything less than King; *and yet*, "a greater than Feenou was here," as we shall presently *see*. *In the* afternoon Captain Cook went to visit this great man;

he having before received a present of two fish from him, which were sent on board by one of the great man's servants. He had no sooner landed, and Feenou been advertised of his approach, than the Chief walked down to the beach to meet him. He appeared to be about thirty years of age; tall, but thin, and his features more like the European than those of the generality of these people. As Captain Cook soon saw he was not the same person who had been introduced to him as the King of Tongataboo in his former voyage, he began to entertain doubts, notwithstanding the reception he had met with from the natives, of his being what he pretended; and therefore asked him, peremptorily, whether he was the King of Tongataboo, or not? To which question Taipa officiously answered in the affirmative, and enumerated no less than 153 islands of which he was sovereign. After a short stay, Captain Cook took his new visitor with five or six of his attendants on board, to all of whom he made suitable presents; and entertained them as agreeably as he could. He carried them all on shore in his boat in the evening; and the Chief ordered three hogs to be sent on board, in return for the presents which he had made them.

This afternoon, while Feenou was on board the ship, an inferior Chief, for what reason did not appear, ordered all the natives to retire from the place which our people occupied; and some of them having ventured to return, he took up a large stick, and beat them in the most unmerciful manner. He struck one man on the cheek with so much violence, that the blood gushed out of his mouth and nostrils; and, after lying some time motionless, he was, at last, removed from the place in convulsions. The person who had inflicted the blow, being told that he had killed the man, only laughed at it; and it was evident that he was not in the least sorry for what had happened.

Feenou had so much authority over every one else of his countrymen, that Captain Cook found him a very convenient companion on many occasions. On their first arrival, one of the natives had stole a large junk axe, which the Captain mentioned to Feenou, one day when he went on board to dinner. Orders were immediately issued to search for it; and so expeditious were they in obeying them, that the axe was brought on board before the dinner was over. But their thieveries were constant, and innumerable; and even some of their Chiefs did not think the profession beneath them. One, who was detected carrying off a large bolt under his cloaths, had a dozen lashes given him, and was confined until he paid a pig for his liberty: this had so good an effect, that they were not afterwards troubled with thieves of rank. Their servants or slaves were still however employed in this dirty work, and on them a flogging seemed to make no more impression than it would have done on the main-mast. Captain Clerke at last hit on a mode of punishing them which had some effect: he caused the barber to shave their heads completely, which pointed them out to their countrymen as objects of ridicule, and proved a sufficient mark for the people to know them by, and prevent them *from having* an opportunity of repeating their *roguveries.*

Captain

Captain Cook finding that he had exhausted the island, got every thing on board, and sailed from Annamocka on the 14th; and Feenou, finding he intended to go directly to Tongataboo, took great pains to dissuade him from it, and to prevail on him to go to some islands, which he said lay to the N. E. of Annamocka, and were called the Happaee Isles; and to add weight to his arguments, he undertook to go with them himself, and engage for their being very plentifully supplied with every kind of refreshments. The Captain took his advice, and had no cause to repent of it, as will appear in the sequel.

After a disagreeable navigation of three days amongst low islands, rocks and shoals, they anchored on the edge of a shoal which joins the islands called Happaee, and which consist, principally, of four, much about the size of Annamocka, or perhaps not quite so large, called Haanno, Foa, Lefoga, and Hoolaiva. It was in the morning when they anchored; and they had scarcely done so before both ships were filled with natives, and surrounded with canoes, full of people, who brought hogs, fowls, fruit, and roots in prodigious plenty: these were purchased for hatchets, knives, nails, beads, and cloth. Feenou, who had landed the night before, taking Omai with him, also came off for Captain Cook, in order to introduce him to the natives of the island. They landed on the northern part of the island of Lefoga, and Feenou conducted him to a house situated close to the beach, and which had been brought, but a few minutes before, to that place for their reception. In this house Feenou, Captain Cook, and Omai seated themselves, while the Chiefs of the island and people formed a circle on the outside, facing them. Captain Cook was then asked how long he intended to stay? and, on answering five days, Taipa, who had also accompanied them, was ordered to go and sit beside him, and proclaim this to the people; which he did in a set speech, dictated chiefly by Feenou. The purport of it was, to tell them, that they were to look on Captain Cook as a friend, who intended to remain with them a few days; that during his stay they were not to steal any thing from him, nor molest him in any respect; and that it was expected they would bring hogs, fowls, fruit, &c. to the ship, where they would receive, in exchange, such and such things, which he enumerated. Feenou then left them, and Taipa told Captain Cook that it would be necessary to give presents to the Chiefs of the island: and the presents which he made them on this occasion were such, that when Feenou returned he was, or pretended to be, exceedingly angry with Taipa for suffering him to give so much. He then sat down again; and directed one of these Chiefs to harangue the people, as Taipa had done before, in a speech dictated chiefly by himself, and to the same effect. Captain Cook then enquired for fresh water, and they went and shewed him some pools, which they called fresh; but which proved very indifferent. When they returned, they found a baked hog and some yams, smoking hot, and ready to be carried on board the ship for the Captain's dinner. He invited Feenou and his friends to partake of it, and they all went on board; but none sat down at the table except Feenou. After dinner he con-

ducted

ducted them on shore, and when he returned, a fine turtle, and many yams, were put into the boat by Feenou's order.

Next morning the Chief went early on board for the Captain, and when he landed he was conducted to the same place where he was seated the day before, and where a prodigious number of people were assembled. He had not been long seated, before near two hundred of the natives appeared in sight, loaded with yams, bread-fruit, plantains, cocoa-nuts, and sugar-canes, which they piled in two heaps on either hand of him. To those on the left were tied, soon after, six pigs and two turtles; and, to those on the right, two pigs and six fowls. As soon as this munificent collection of provisions was disposed to the best advantage, the bearers joined the multitude, who formed a large circle round these two piles of provisions, the Captain, Omai, Feenou, and the several Chiefs which were with them; and soon after a number of men entered this circle, armed with clubs, made of the green branches of the cocoa-nut tree. These, after parading round the circle, retired, half to one side, and half to the other, seating themselves before the spectators. One of these men rising up, from one side, advanced into the area; and, by very expressive gestures, challenged those of the other party: the challenge being accepted by some one of them, the two combatants put themselves in proper attitudes, and then began the engagement, which lasted until one of them owned himself conquered, or till their weapons were broken. Another challenge was then given and accepted, and the combat terminated in the same manner. As soon as each combat was over, the victor squatted himself down facing the Chief; then rose up, and retired. At the same time some old men, who seemed to sit as judges, gave their plaudit in a few words; and the multitude, especially those on the side to which the victor belonged, gave theirs by two or three huzzas. Between the combats of this kind there were both boxing and wrestling: the first was performed in the same manner as in England, and the latter as it is done in Otaheite*: but what struck our voyagers with most surprize was, to see a couple of lusty wenches step forth, and begin boxing without the least ceremony, and with as much art as the men. This contest, however, did not last more than half a minute before one of them gave out; and the conqueror received the same applauses from the spectators which were given to the male victors. And though the guests expressed some dissatisfaction at this part of the entertainment, it did not prevent two other females from entering the lists. These appeared to be girls of spirit, and would certainly have given each other a hearty drubbing, if two old women had not interposed, and parted them. These combats were all conducted with the utmost good humour on all sides, though some of the combatants, women as well as men, received blows that they would feel for some time after.

The diversions being over, Feenou told the Captain that the provisions on the right hand were for Omai, and those on the left for himself; and that they might take them on board when it suited them;

* *Described in the account of* the two former voyages.

them; but there would be no occasion to set any guard over them; as he might be assured, that a single cocoa-nut would not be taken away by the natives: and so it proved; for though Captain Cook went on board the ship to dinner, and took the Chief with him, leaving every thing on shore; yet when they returned for them in the afternoon, not a single article was missing; and there was as much as loaded four boats. 'I could not help,' says Captain Cook, 'being struck with the munificence of Feenou; for this present far exceeded all that I had ever received from any of the sovereigns of the various isles I had visited in the Pacific ocean; I therefore lost no time in convincing my friend that I was not insensible of his liberality, by bestowing on him, before he left the ship, such things as were most valuable in his estimation. And the return I made was so much to his satisfaction, that, as soon as he got on shore, he made me again his debtor, by sending me two large hogs, a great quantity of cloth, and some yams.'

Feenou had expressed a desire of seeing the marines perform their military exercise. Captain Cook therefore ordered them on shore from both ships; and after they had performed various evolutions, and fired several vollies, with which the natives seemed well-pleased; they, in return, entertained their visitors with an exhibition which, for dexterity and exactness in the performance, was agreed, on all hands, to surpass by far the specimen which the English had given of their military manœuvres. It was a kind of dance, in which one hundred and five men performed. Each held in his hand an instrument made very neatly, and shaped like a paddle, with a small handle and thin blade; so that it was very light. With these they made many and various flourishes, each of which was accompanied with a different movement, or attitude of the body. They first ranged themselves in three lines; and by various evolutions and motions they soon changed their stations, so that those who were at first in the rear came in front. They never remained long in one position, and the changes were made by sudden transitions. At one time they were extended in one line; they then formed themselves into a semicircle, and were afterwards in two square columns. While this last movement was executing, one of them advanced and performed an antic dance before Captain Cook, with which the piece ended.

The musical instruments made use of on this occasion, were two drums, which were two hollow logs of wood, from which some variation of sounds was produced by beating on them with two sticks; but it did not appear that the dancers were so much directed in their motions by these sounds, as by a chorus of vocal music, in which all the performers joined; and which was not destitute of pleasing melody. The corresponding motions were performed with so much exactness, that this numerous body of dancers seemed to act as if they were one great machine: and it was the opinion of every one present, that such a performance would have met with universal applause on an European theatre. It exceeded, indeed, so far every attempt that our people had made to entertain the natives, that Captain Cook *confesses the inferiority*; and the natives seemed so sensible of this, *that they picqued* themselves not a little upon it.

To

To retrieve, in ſome meaſure, their faded laurels, and to give the natives a more favourable opinion of Engliſh amuſements, as well as to leave their minds fully impreſſed with the deepeſt ſenſe of our ſuperior attainments, Captain Cook ordered ſome fire-works to be got ready, and as ſoon as it was dark they were played off in the preſence of Feenou, and a vaſt concourſe of people. Some of them, and particularly the ſky and water rockets, were in excellent order, and ſucceeded ſo perfectly as to pleaſe and aſtoniſh them beyond all conception; and the ſcale was now entirely turned in favour of our countrymen. This, however, ſeemed only to furniſh them with an additional motive to make freſh exertions of their very ſingular dexterity; and the fireworks were no ſooner ended, than a ſucceſſion of dances began, which were, if poſſible, ſuperior to thoſe they had already exhibited. A band of muſic, conſiſting of eighteen, ſeated themſelves in the center of the circle compoſed by the numerous ſpectators. Four or five of this band had pieces of large bamboo from three to five or ſix feet long, which they held nearly in a vertical poſition; the upper end was open, but the lower was cloſed by one of the joints. With this cloſed end, the performers kept conſtantly ſtriking the ground, by that means producing different notes according to the different lengths of the inſtruments. All theſe, however, were hollow, or baſe notes, to counteract which, a perſon kept ſtriking with two ſticks very briſkly, on a ſplit bambo, which lay horizontally, and which produced tones, as acute as the others were grave; and both were ſo attempered by a ſlow ſoft air, which was ſung by the whole band, without exception, that no bye-ſtander, however accuſtomed to the moſt perfect and varied modulation of ſounds, could avoid confeſſing the power and pleaſing effect of this ſimple harmony.

The concert had continued about a quarter of an hour, when twenty women entered the circle, with garlands of flowers on their heads; and their dreſs otherwiſe ornamented in a very agreeable manner. They formed a circle round the band, with their faces toward it; and began by ſinging a ſoft air, to which reſponſes were made by the chorus, and the women accompanied their ſong with ſeveral very graceful motions of their hands, making conſtantly, at the ſame time, a ſtep forwards and back again, with one foot, whilſt the other remained fixed. They next turned their faces toward the aſſembly, ſung ſome time, and then retreated ſlowly in a body to that part of the area which was oppoſite the hut where the principal ſpectators ſat. After this, one of them advanced from each ſide, paſſing each other in the front, and continuing their progreſs round till they joined the party on the other ſide. Two then advanced from each ſide; one of each paſſed each other in the front, and returned on contrary ſides as the former did; but the other two remained between the hut and the muſic, and theſe were joined at intervals by two and two at a time, one from each ſide, until the whole had joined them, and formed a circle round the band as at firſt. Their manner of dancing was now changed to a quick meaſure, in which they make a kind of half-turn by leaping, clapping their hands at the ſame time, or ſnapping their fingers, and repeating ſome words in conjunction with the chorus. Toward the end, the quickneſs of the muſic increaſed,

creaſed, their geſtures and attitudes were varied with wonderful vigour and dexterity; and ſome of their motions might, perhaps, with us, be reckoned rather indecent, though probably not meant to be ſuch, but intended merely to diſplay the aſtoniſhing variety of their movements.

'This grand female ballet was ſucceeded by one performed by fifteen men. They were diſpoſed in a ſegment of a circle, open in the front, and with their faces neither turned towards the ſpectators, nor yet towards the muſic; but half the circle faced forward, as they had advanced, and the other half had their faces in a contrary direction. They, ſometimes, ſung ſlowly, in concert with the chorus; and, while thus employed, they made ſeveral fine motions with their hands, but different from thoſe made by the women, at the ſame time inclining the body to either ſide alternately, by raiſing one leg, which was ſtretched outward, and reſting on the other; the arm of the ſame ſide being ſtretched fully upward. At other times, they recited ſentences in a muſical tone, which were anſwered by the chorus; and, at intervals, increaſed the meaſure of the dance by clapping the hands, and quickening the motions of the feet, which, however, were never varied. At the end, the rapidity of the muſic, and of the dancing, increaſed ſo much, that it was ſcarcely poſſible to diſtinguiſh the different movements; though it might be ſuppoſed the actors were now almoſt tired, as their performance had laſted near half an hour.

'After ſome interval, another act began. Twelve men advanced, who placed themſelves in double rows fronting each other, but on oppoſite ſides of the area: and, on one ſide, a man was ſtationed, who, as if he had been a prompter, repeated ſeveral ſentences, to which the twelve performers and the chorus replied. They then ſung ſlowly; and afterwards danced and ſung more quickly, for about a quarter of an hour, after the manner of the dancers whom they had ſucceeded.

'Soon after they had finiſhed, nine women exhibited themſelves, and ſat down fronting the hut where the Chief was. A man then roſe, and ſtruck the firſt of theſe women on the back, with both fiſts joined. He proceeded in the ſame manner to the ſecond and third; but when he came to the fourth, whether from accident or deſign I cannot tell, inſtead of the back, he ſtruck her on the breaſt. Upon this a perſon roſe inſtantly from the crowd, and brought him to the ground with a blow on the head; and he was carried off without the leaſt noiſe or diſorder. But this did not ſave the other five women from ſo odd a diſcipline, or perhaps neceſſary ceremony; for a perſon ſucceeded him, who treated them in the ſame manner. Their diſgrace did not end here; for when they danced, they had the mortification to find their performance twice diſapproved of, and were obliged to repeat it. This dance did not differ much from that of the firſt women, except in this one circumſtance, that the preſent ſet ſometimes raiſed the body upon one leg, by a ſort of double motion, and then upon the other alternately, in which attitude they kept ſnapping their fingers; and, at the end, they repeated, with great agility, the briſk movements, in which the former group of female dancers had ſhewn themſelves ſo expert.

'After this we had another dance, composed of the men who attended, or had followed Feenou. They formed a double circle of twenty-four each, round the chorus, and began a gentle soothing song, with corresponding motions of the head and hands. This lasted a considerable time, and then changed to a much quicker measure, during which they repeated sentences, either in conjunction with the chorus, or in answer to some spoken by that band. They then retreated to the back part of the circle, as the women had done, and again advanced, on each side, in a triple row, till they formed a semicircle, which was done very slowly, by inclining the body on one leg, and advancing the other a little way, as they put it down. They accompanied this with such a soft air as they had sung at the beginning; but soon changed it to repeat sentences in a harsher tone, at the same time quickening the dance very much, till they finished, with a general shout, and clap of their hands. The same was repeated several times; but, at last, they formed a double circle, as at the beginning, danced, and repeated very quickly, and finally closed with some very dexterous transpositions of the two circles.

'The entertainments of this memorable night concluded with a dance, in which the principal people present exhibited. It resembled the immediately preceding one, in some respects, having the same number of performers, who began nearly in the same way; but ended, at each interval, very different. For they increased their motions to a prodigious quickness, shaking their heads from shoulder to shoulder, with such force, that a spectator, unaccustomed to the sight, would suppose that they ran a risk of dislocating their necks. This was attended with a smart clapping of the hands, and a kind of savage holla! or shriek, not unlike what is sometimes practised in the comic dances on our European theatres. They formed the triple semicircle, as the preceding dancers had done; and a person, who advanced at the head, on one side of the semicircle, began by repeating something in a truly musical recitative; which was delivered with an air so graceful, as might put to the blush our most applauded performers. He was answered in the same manner, by the person at the head of the opposite party. This being repeated several times, the whole body, on one side, joined in the responses to the whole corresponding body on the opposite side, as the semicircle advanced to the front; and they finished by singing and dancing, as they had begun.

'These two last dances were performed with so much spirit, and so great exactness, that they met with universal approbation. The native spectators, who, without doubt, were perfect judges whether the several performances were properly executed, could not with-hold their applauses at some particular parts; and even a stranger, who never saw the diversion before, felt similar satisfaction at the same instant. For, through the whole, the most strict concert was observed; some of the gestures were so expressive, that it might be said they spoke the language that accompanied them, if we allow that there is any connection between motion and sound. At the same time, it should be observed, that though the music of the chorus, and that of the dancers, corresponded, constant practice in these favourite amusements of our friends seems to have a great share in effecting the exact time they keep in their performances. For we observed

that if any of them accidentally happened to be interrupted, they never found the ſmalleſt difficulty in recovering the proper place of the dance or ſong. And their perfect diſcipline was, in no inſtance, more remarkable, than in the ſudden tranſitions they ſo dexterouſly made from the ruder exertions, and harſh ſounds, to the ſofteſt airs and gentleſt movements.'

The iſland of Leſooga is about ſeven miles long, and in ſome places not above two or three broad. It is in many reſpects ſuperior to Annamooka. The plantations are both more numerous and more extenſive; and inclofed by fences which, running parallel to each other, form fine ſpacious public roads, which would appear beautiful in countries where rural conveniencies have been carried to the greateſt perfection. They are, in general, highly cultivated, and well ſtocked with the ſeveral roots and fruits which theſe iſlands produce, and Captain Cook endeavoured to add to their number by planting Indian corn, and the ſeeds of melons, pumpkins, and the like.

Captain Cook, finding that they had not much more to expect here, got underway on the 23d, with an intention to viſit Tongataboo; but as they were getting up the anchor, Feenou, with his prime-miniſter Taipa, came under the ſtern of the Reſolution, and informed them that he was going to Vavaoo, an iſland about two days ſail, as he ſaid, to the north of the Hapaee Iſles, to procure more hogs for them. The Captain therefore reſolved to wait for them at Annamooka, where he arrived on the 4th of June, having been obliged to anchor ſeveral times in their way thither, and run many and great riſks, on account of the badneſ of the weather, and the numberleſs rocks and ſhoals they were amongſt. While they lay at anchor under one of the iſlands, a large ſailing canoe came under the ſtern of the Reſolution, in which was a perſon named Poulaho, who the natives, now, ſaid was king of Tongataboo, as well as all the neighbouring iſles that they had either ſeen or heard of; and they now, for the firſt time, owned that Feenou was not king, but a ſubordinate Chief, though of great power. Poulaho was invited on board, without enquiring into the validity of his title: he could not indeed be an unwelcome gueſt, as he brought with him two very fat hogs: but they muſt, it ſeems, have been fat indeed, if they had been as fat as he was. He was not very tall; but he was exceedingly unwieldy, and almoſt ſhapeleſs with corpulence *. He ſeemed to be about forty years of age, had ſtraight hair, and his features differed conſiderably from thoſe of the bulk of his people. He was ſedate and ſenſible, and viewed the ſhip, and the uncommon objects which it contained, with great attention, aſking many pertinent queſtions; and, amongſt others, what the motives were for viſiting thoſe iſlands.

After he had ſatisfied his curioſity in looking at, and examining the cattle, and other curioſities which he met with upon deck, Captain Cook aſked him to go down into the cabin; but this was

* We cannot help obſerving that the print which has been engraved from Mr. Webber's drawing of this great perſonage, does not convey to our mind the ſame idea that this deſcription of him does ſtrongly

strongly objected to by his attendants, as impossible to be complied with; because if he did, it might happen that some would walk over his head. Captain Cook offered to obviate this difficulty, by giving directions that none should walk on that part of the deck. This, however, seemed by no means to satisfy the scruples of those who made the objection, which might have been unsurmountable, if Poulaho, less scrupulous than his attendants, had not himself removed it, by immediately walking down without making any stipulation whatever. He sat down with them to dinner, but ate little, and drank less: and, when dinner was over, he asked Captain Cook and Omai to accompany him on shore. Captain Cook, after making him presents of what he seemed most to value, accepted his invitation; but Omai was too firmly attached to Feenou, to give the least countenance to his competitor for royalty; and seemed not a little chagrined that another person should now claim the honours which his friend had hitherto enjoyed.

When the boat grounded, Poulaho was carried out of it, on a board, like a hand-barrow, by two of his people, and was so well pleased with the presents which had been made him, that he ordered two more hogs to be put into the boat, as soon as he landed. He then seated himself in a small house, which seemed to have been erected for the purpose; Captain Cook was placed beside him, and an old woman behind him, whose business was to prevent him, by means of a fan, from being pestered with the flies. The several articles which his attendants had got, by trading on board the ship, were now all laid before him: he examined them with attention, and enquired what had been given for each, with which he seemed very well pleased; but he returned every article to its respective owner, except a glass bowl, with which he was so pleased, that he reserved it for himself. The persons who brought these things to him, first squatted themselves down before him, then deposited their several purchases, and immediately rose up and retired. The same respectful ceremony was observed when they took them away; and not one of them presumed to speak to him standing. When any of his attendants left him, they first came and made their obeisance, by bowing the head down to the sole of his foot, and touching it with the upper and underside of the fingers of each hand. Several others, who were not in the circle, came, as if it seemed on purpose, and paid him this mark of respect, and then retired, without speaking a word. Some of Poulaho's attendants, and among the rest, his brother, stayed on board the ship all night: the King himself came on board very early in the morning, when it appeared that they had stayed without leave; for he gave them such a reprimand, though it was expressed in very few words, as brought tears into their eyes; and yet they were all men, not less than thirty years of age.

On the 6th, Feenou arrived from Vavaoo; but without hogs, and told a lamentable tale, that several canoes, loaded with hogs, had been lost in the bad weather, and many men with them; which our people did not believe, but concluded that he had left them behind him at Hapaee, where he must undoubtedly have heard of the arrival of Poulaho, *who would assume* to himself all the merit of the gift. *His story was, however,* not improbable, as the English had themselves,

themselves, experienced no slight storm; and, if it was a made-up story, was well imagined. The following morning Poulaho arrived, and Feenou now seemed sensible of his misconduct, in assuming a character which did not belong to him; for he not only acknowledged Poulaho to be King of the Friendly Isles, but seemed to insist much upon it, as if he was willing to make all the amends in his power for his former fault. 'Every one,' says Captain Cook, 'was now hastening to pay his court to Poulaho, and I also left him (Feenou) to visit this *greater man*, whom I found sitting with a few people before him; but the circle increased pretty fast. I was very desirous of observing Feenou's behaviour on this occasion; and had the most convincing proof of his inferiority; for he placed himself amongst the rest that sat before Poulaho, as attendants on his Majesty. He seemed at first rather abashed; as some of us were present who had seen him act a different part; but he soon recovered himself. Both he and Poulaho went on board with me to dinner; but the latter only sat at table. Feenou having made his obeisance, in the usual way, saluting his sovereign's foot with his head and hands, retired out of the cabin. The King had told us before, that this would happen; and it now appeared that Feenou could not even eat or drink in the presence of his royal master.'

They weighed from Annamooka the next morning, and steered for Tongataboo, and about two o'clock in the afternoon of the 10th, they anchored, by the direction of the natives, in a most beautiful and convenient harbour, on the north side of that island. While they were plying up to this harbour, the King (Poulaho) kept sailing round them in his canoe: there were, at the same time, a great number of small canoes about the ship; two of these not being able to get out of the way of his *royal* vessel, he ran quite over them, with as little concern as if they had been bits of wood floating on the water. As soon as they had anchored, and dined, Captain Cook, accompanied by Omai, went on shore, and found Poulaho waiting for them on the beach; who conducted them to a small neat house, situated just within the skirts of the wood, with a fine large area before it, which he told Captain Cook was at his service during his stay on the island, and a better situation for the observatories, &c. could not have been wished for. Here they were entertained in the most sumptuous manner; and the utmost order was observed, notwithstanding the company was prodigiously great, and their curiosity, seemingly, much greater.

Reciprocal entertainments of this kind constituted the employment of almost every day, while they stayed here; the captains, and such officers as could be spared from the duty of the ship, either dining on shore with Poulaho, and the other Chiefs; or these Chiefs dining on board the ships; and, after dinner, the *mai*, or entertainments of dancing, &c. were almost constantly repeated: but as these things differed very little from those which were exhibited at Hapaee, which have already been described, it is needless to repeat them here. One grand solemnity, however, called a *Natche*, and performed, as it should seem, in honour of the King's son, on his coming of age *sufficient to be* allowed to eat in his father's presence, we omit with *regret, not only* an account of the peculiarities of it, but because

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of the name, which is the ſame with that of an entertainment, or ceremony, of ſome kind or other, in uſe, we believe, almoſt all over the Eaſt Indies. We have made ſome attempts to abridge Captain Cook's moſt curious and entertaining account of it, ſo as to bring it, in ſome meaſure, within a reaſonable compaſs for our Review; but have found it impoſſible to do it, ſo as to convey any tolerable idea of the tranſaction; we muſt, therefore, refer ſuch of our readers as wiſh to make themſelves acquainted with the nature of the ſolemnity, to the voyage itſelf.

At this place Captain Cook left a young Engliſh bull and cow; a boar and three Engliſh ſows; a horſe and a mare, which he took from the Cape of Good Hope; a he and two ſhe goats; and two rabbits, a buck and a doe. The bull and cow, boar and ſows, as well as the goats, were given to Poulaho, and the reſt to their old and generous friend Feenou, who had the ſatisfaction of ſeeing his rabbits multiply before the ſhips left the iſland. They had by this time diſcovered the real rank of this ſpirited and munificent Chief. He was ſon to a very powerful Chief, whoſe name was Mareewagee, and whoſe daughter had been married to Poulaho: ſo that Feenou was brother-in-law to the King, and uncle to the heir-apparent, on whoſe account the ceremony called the *Natche* was celebrated. And though Poulaho was very anxious to convince our people of his ſuperiority over Feenou, he nevertheleſs took great pains to inform them of Feenou's conſequence, and the offices he held, which appear to have been of the firſt importance. He was generaliſſimo; for when the warriors were called out on any public ſervice, he was at the head of them: but this was an office which he ſeemed not often to have occaſion to act in; and he had another which, in all probability, he had more frequent occaſions to exerciſe. This was a kind of chief officer over the police, whoſe buſineſs it was to puniſh all offenders, whether againſt the ſtate, or againſt individuals. Poulaho even told them, that 'if he himſelf ſhould become a bad man, Feenou would kill him.' This circumſtance is the more remarkable, as it ſeems to prove, beyond contradiction, that the Kings of theſe iſlands, though their power be apparently unbounded, are by no means abſolute, but are obliged to govern according to ſome invariable law or cuſtom.

On the 10th of July, about eight o'clock in the morning, they weighed and worked out of the harbour of Tongataboo; but did not clear the Eaſtern point of the iſland before ten o'clock at night on the 10th. They then bore away for the iſland of Eooa, and the next morning anchored on the North-weſt ſide of it, where Captain Cook had anchored in his former voyage.

Before the ſhips had well anchored, multitudes of the natives, and amongſt them Taoofa, the friendly Chief, who, in Captain Cook's former voyage, had gone off a conſiderable way to ſea to meet him. He ſoon procured them plenty of yams; but hogs were ſcarce here. To this Chief Captain Cook gave a Cape ram and two ewes, which, indeed, he had before given to Mareewagee, the father of Feenou; but who had thought ſo little of the preſent as not to take them away. Taoofa, however, thought otherwiſe, and was very proud of his charge; for Captain Cook found means to make him underſtand, that

that they were intrusted to his care and protection, until they should breed, and become so numerous, as to stock the island, when he was to distribute some of them amongst the other Chiefs.

This island, when viewed from the ship, at anchor, forms one of the most beautiful prospects in nature; and very different from the others of the Friendly Isles; which, being low and perfectly level, exhibit nothing to the eye but the trees which cover them: whereas here, the land rising gently to a considerable height, presents us with an extensive prospect, where groves of trees are only interspersed at irregular distances, in beautiful disorder, and all the rest is covered with grass, except near the shores, where it is entirely covered with fruit and other trees; amongst which are the habitations of the natives. In order to have a view of as great a part of the island as possible, Captain Cook and some of his officers walked up to the highest point of the island. From this place they had a view of almost the whole island, which consisted of beautiful meadows, of prodigious extent, adorned with tufts of trees, and intermixed with plantations. 'While I was surveying this delightful prospect,' says Captain Cook, 'I could not help flattering myself with the pleasing idea that some future navigator may, from the same station, behold these meadows stocked with cattle, brought to these islands by the ships of England; and that the completion of this single benevolent purpose, independent of all other considerations, would sufficiently mark to posterity, that our voyages had not been useless to the general interests of humanity.'

By such luxurious draughts as these, does Providence sweeten the many bitter cups that fall in the voyager's way, and compensate for the shortness of the enjoyment by the richness of it! Who, hereafter, when he reads of the many perils this great man went through, the anxious hours that he passed amidst them, and even finds him, at the last, massacred by the hands of a savage people, will think his lot hard, or his life short, who had it in his power to enjoy, and was formed capable of enjoying such delicious moments as this!

'The next morning,' says our benevolent Commander, 'I planted a pine-apple, and sowed the seeds of melons, and other vegetables, in Taoofa's plantation. I had, indeed, some encouragement to flatter myself that my endeavours of this kind also would not be fruitless; as I had this day a dish of turnips served up at my dinner, which were the produce of seeds I left here in my former voyage.'

We are informed that the bulk of the people of these islands are satisfied with one wife; but the Chiefs have commonly several women, though it appeared as if one only was looked on as mistress of the family. Though female chastity was frail enough in some, it is highly probable that conjugal fidelity is seldom violated; as it does not appear that more than one instance of it was known to our voyagers; and in that the man's life, who was the cause of it, paid the forfeit for his crime. Nor were those of the better sort, who were unmarried, more liberal of their favours: those who were, being obviously prostitutes by profession. When they are afflicted by any disorder which they deem dangerous, they cut off a joint of one *of their little fingers*; fondly believing that the Deity will accept of *that, as a sort of sacrifice*, efficacious enough to procure the recovery

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of their health. It was supposed, from some circumstances, that though they believe in a future state, they have no notion of future rewards or punishments for the things done here. They believe in a Supreme Being; but they believe also in a number of inferior ones; for every island has its peculiar god, as every European nation has its peculiar saint. Captain Cook thinks he can pronounce that they do not worship any thing which is the work of their own hands, or any visible part of the creation They make no offerings of hogs, dogs, or fruit, to the *Otooa*, as at Otaheite; but it is absolutely certain that even this mild, humane, and beneficent people use *human sacrifices*. The government, as far as our people could learn, appears to approach nearly to the feudal system, formerly established all over Europe: we have already recorded a circumstance which shews it cannot possibly be absolute. When any person of consequence dies, his body is washed and decorated by some woman, or women, who are appointed on the occasion; and these women are not, by their customs, to touch any food with their hands for many moons afterward: and it is remarkable, that the length of the time they are thus proscribed, is the greater in proportion to the rank of the Chief whom they had washed. Their great men are fond of a singular piece of luxury; which is, to have women sit beside them all night, and beat on different parts of their body until they go to sleep; after which they relax a little of their labour, unless they appear likely to awake; in which case they redouble their drumming until they are again fast asleep. These are some of the more remarkable opinions, customs, laws, and ceremonies observed at the Friendly Islands, and which we have endeavoured to collect into one point of view, for the information of our more inquisitive Readers.

On the 17th of July, 1777, Captain Cook weighed from English Road, at Eooa, and after steering to the southward until he lost the trade-winds, directed his course for Otaheite; which he made on the 12th of August, and anchored in Oheitepeha Bay on the 13th. Here Omai, having store of red feathers, met with both brothers and sisters; beside friends without number:—but not until they discovered that he was possessed of immense funds of this precious treasure.

[*To be continued in our next.*]

FOREIGN LITERATURE.

ART. X. *Le Clerc's History of Russia:* continued. See our last Appendix, just published, p. 500.

THE bodily constitution of the Russians, their natural dispositions and propensities, their customs and manner of living, the diseases to which they are subject, and their method of treating them, furnish our author with much matter both of narration and discussion. He is too circumstantial and minute in his details to permit our following him closely through so large a field of observation. With respect to constitution, the Russian would *probably be among* the most vigorous and robust of the

inhabitants of our globe, if his habit of body was not disadvantageously affected by several circumstances in his physical education and manner of living. From the moment of his birth he is inured to the extremes of heat and cold. The winter is his favourite season, because the nights are long, and he is insatiably fond of sleep. The practice of bathing, which is so favourable to health in other countries, is rather noxious in Russia, and the excessive heat of the baths relaxes the nervous system. The frequent use of the baths, the indolent neglect of exercise, the great quantities of oatmeal, gruels, and vegetables they consume, as also their immoderate indulgence in sleep, render the Russians of both sexes thick, fat, and bloated. There are only an hundred and thirty days of the year, on which their religion allows them to eat flesh; of these one hundred and four are festivals, and are generally spent in drunkenness and gluttony, and their concomitant indulgences. 'The Russian ladies,' says our Author, 'sleep excessively, take no exercise, and are almost always eating or drinking: as soon as they awake, they are served with tea or coffee with cream; about two or three hours after they dine; but in the interval, they take, as a preparation for dinner, a whet, which consists of raddishes, saussage, ham, or smoked and salted goose, upon which they pour, when it has got into their stomachs, a libation of Dantzic ratafia.'

As our Author is, or was, a physician by profession, he pays a very particular degree of attention to the diseases in Russia, and the methods of treating them. This part of the volume before us is really interesting, and must be so more peculiarly to the medical reader. Among other things, worthy of notice here, is the great efficacy which M. LE CLERC, in consequence of a long and successful experience, attributes to an infusion of the buds of the cedar, which have the same properties with those of the northern fir-tree. He looks upon this infusion, not only as a kind of specific against inveterate ulcers, tetters, and other cutaneous disorders, but also as one of the best possible remedies in the *fluor albus*, and in venereal weaknesses. On this occasion he gives us a circumstantial account of a very remarkable cure he performed, in the year 1767, at Brussels, on the son of Count *Ivan Czernichef*, Ambassador from Russia at the court of London, by goats and asses milk, medicated by different vulnerary herbs, mixed with buds of fir, that were given for food to these animals during the cure; as also by the vapours of mallows and elder, in infusion, and by the balsamic exhalations of several perfumes here enumerated. The disease was a COALITION of ulcers, tubercles and pimples, and was the consequence of a malignant small-pox. The circumstances of the cure were communicated to the late Dr. *Pringle*, who expressed a great desire to be informed of them; but as they rather form

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an unpleasant episode in a civil history, and have no sort of relation to the constitution or revolutions of the Russian empire, we do not think it proper to make any farther mention of them.

The cold in Russia gives rise to many disorders beside frozen members, which the natives are dexterous in restoring to life and vigour, and which the *Jakoutski* cure by covering them with cow-dung, mixed sometimes with potters earth. The Russians, however, derive several advantages from the severity of their winters, which seem to be overlooked or unknown elsewhere. The ice serves not only to transport, with facility, provisions and game of all kinds from one end of the empire to the other, but also to make double sashes for their windows, which, without any considerable diminution of their light, furnish a great defence against the cold.

This is followed by details concerning the plants in Russia, which must prove a precious article for the botanists, together with some curious disquisitions concerning their medical virtues. The nobility come next, and we have here a particular account of the origin of all the great families of the empire, their rights and privileges, and the revolutions to which they owe, respectively, their lustre or decline. This is again followed by an account of all the great posts in the Russian government, and the functions and service that are annexed to them; of the order of succession to the crown; and of the titles of the sovereigns of Russia.

The contents of the third Book will prove the most interesting to our political Readers. The taxes, the manner of levying them, the public revenue and expenditure, the banks of credit, the paper currency, and other objects of political œconomy in Russia, are here passed in review, and furnish matter for several judicious reflections. The finances in Russia, more especially, exhibit an object worthy of attention; for there seems to be great simplicity, order, and œconomy in the conception and administration of the public taxes. In every city or town, anywise considerable, there is an officer of the crown, called *Voiévode*, who is accountable to the Voiévode of the province, who is also a Sub-delegate General, the nature of whose office gives him no temptation to injure the people. The Governor of the province performs in the capital, where he always resides, the functions of Provincial Treasurer. These officers have appointments sufficient for a comfortable and decent subsistence, and cannot prevaricate without the risk of dismission, infamy, and exile.

The taxes are not imposed in an arbitrary manner, but according to the number of males (for the sex are free) that are found on the capitation-roll; and thus each province is obliged to contribute in proportion to the number of its inhabitants.

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The *Voiévode* in the capital of each province sends to the subalterns of his district an account of what each city, town, and village, are obliged to pay, as their part in the general assessment of the province; he sends also a copy of this account to the Provincial Treasurer, who, in his turn, transmits it to the Empress. The manner of levying this contribution is well regulated and œconomical. The mayor, or principal officer of each place, assembles the inhabitants, four of whom are chosen, by a majority of votes, to make the assessment, and to assign to each individual the quota he is to furnish of the sum to be levied on the community. Their list is given to two collectors chosen to receive the money, which, without the interference of any other officers, they transmit to the several *Voiévodes*. The taxes are levied at two terms, in May and December. The particular *Voiévodes* remit the amount of each half-yearly collection from one to another, until the whole comes into the coffers of the Provincial Treasurer; and this is executed, without expence, by veteran soldiers stationed in each province. The Governors have instructions relative to the distribution and employment of the taxes thus levied; and their principal destination is to discharge, in each province, the expences of the state. When the receipt in any province exceeds the expenditure, the overplus is reserved till further order, or sent directly to the imperial treasury by the veterans already mentioned; and, when extraordinary circumstances, or unexpected exigences, occasion expences in any province that exceed its annual receipts, information is sent to the sovereign, by whose order the Governor of the neighbouring province furnishes the wanted succours from the funds he has in reserve. Our Author makes several judicious observations on this method of administring the finances of the Russian empire, for which we refer the curious Reader to the work itself. It is certain, that by this way of proceeding the taxes are levied at very little expence, and pass with scarcely any diminution into the public treasury, while, on the other hand, the subject is exempted from the vexations of excise officers, and arbitrary assessments, and is always taxed with equity and proportion. It is scarcely conceivable, that the revenues of a great monarchy can be received and administred with such unparalleled simplicity and by so few hands. Were the population of Russia proportionable to its extent of territory, this simplicity would be hardly possible.

These revenues, according to our Author's estimate, amount to 20 millions 619,568 roubles, or about five millions sterling. The public expences amount to 9 millions 85,176 roubles, and thus the revenues exceed the expences by much more than the half. Under the reign of Peter the Great, the annual expences of the court did not exceed 60,000 roubles: this sum was doubled

doubled under Catherine I. Under Peter II. it was increased to 250,000 roubles; it exceeded 400,000 under the Empress Anne; and was raised to a million in the reign of Elizabeth. In the year 1775, the expences of the court amounted to a million 588,747 roubles, of which sum 415,427 were employed for the kitchens, tables, the payment of the household, stables, carriages, and other domestic objects.

The Russian troops amount, says M. LE CLERC, even in time of peace, to 309,968 men. He is very precise and minute in his estimates both of the revenue and of the army; for in calculating the former he includes pence and farthings as well as pounds and shillings, and in estimating the latter, he takes in units, as well as thousands. In his state of the army he mentions the number of soldiers that are in each regiment, and their respective garrisons. His account of the territory, comprehended in the government and provinces of Livonia, Esthonia, Finland, and the town of Nerva, as also of the products it yields to its proprietors and to the crown, is ample and circumstantial, and his details concerning the manners, customs, laws, religion, land-force, naval power, internal government and external relations of the Russians, are exact and interesting, and throw considerable light on the state of a people, hitherto but imperfectly known.

MONTHLY CATALOGUE,
For AUGUST, 1784.

POLITICAL.

Art. 11. *Postscript to a Pamphlet by* Dr Price, on the State of the Public Debts and Finances, at signing the Preliminary Articles of Peace, in January 1783. 8vo. 1s. Cadell. 1784.

THIS postscript contains a comparison of the account of the public debts in Dr. Price's former pamphlet on that subject *, with the account in the Eleventh Report published by the Commissioners of Public Accounts; in which Report, finding a strong representation of the necessity of immediate efforts to reduce the national debts, Dr. Price reiterates his former proposal of applying annual loans to this purpose. But as the scheme of borrowing money to discharge debts, may appear paradoxical, at least to common apprehensions, we shall not venture to express what the Doctor now adds on this subject in our own words, but shall quote the passage *verbatim*.

'The late fall in the stocks has been owing probably to causes the operation of which nothing could have entirely prevented; but it would, perhaps, have been much less felt had such a plan of bor-

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* *See Rev. Vol.* LXVIII. p. 534.

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rowing been adopted, as that which has been proposed in the last section of the Tract on the Finances. For,

'First, The weight of the last loan would have had less effect, in consequence of being divided among a vast body of substantial stockholders. And,

'Secondly, The public creditors would have seen that the loan was intended to facilitate the redemption of the public debts, and to *introduce* a general plan for that purpose. The effect of this on public confidence must have been very favourable; and it is certain that nothing *now* can permanently recover public credit, or make us capable of meeting another war, but some measures which shall shew an intention to redeem the public debts, and convey a conviction that they are in the way to be redeemed.

'It has been shewn, that an addition of near a million *per ann.* to the taxes is necessary to bring up the revenue to an *equality* with the public expenditure. Another million *per ann.* is necessary to gain a surplus for a plan of redemption; but it may well be doubted whether it is practicable to make these additions to the revenue, without stronger measures than the kingdom will bear. Should this be the case, it will, I think, be right to make up the necessary surplus by small annual loans.—I know this is an idea which will be ridiculed by the persons who have scouted as nonsense Lord Shelburne's motion, mentioned in p. 32 of the Tract on the Finances. But such ridicule will prove nothing but an inexcusable degree of inattention to a subject with which our statesmen, in the present circumstances of the kingdom, ought to be best acquainted.—The truth is, that by *borrowing only*, any amount of debts (including the sums † borrowed) may, in time, be discharged by a sinking fund never diverted.

'A million borrowed annually for 20 years, will pay off, in this time, 55 millions 3 *per cent.* stock, if discharged at 60*l* in money for every 100*l.* stock; and in 40 years more, without any further aid from loans, 333 millions (that is, 388 millions in all) would be paid off.

'The addition of 19 years to this period would pay off a THOUSAND MILLIONS.

'A surplus of half a million *per ann.* made up to a million, by borrowing half a million every year for 20 years, would discharge the same sums in the same periods.

'In short; so necessary is it at present to expedite, by every possible means, the redemption of our debts, that, let the surplus which can be obtained for a sinking fund be what it will, an addition to it, by annual loans, will be proper, in order to give it greater efficiency and a better chance for saving the kingdom.—The increase of taxes which such a measure must occasion, would be so inconsiderable and so gradual, as to be scarcely perceptible; and, at the same time, it would manifest such a determined resolution in

† It is, in this case, of little consequence what interest the sums thus borrowed carry. The higher the interest, the shorter is the *time of redemption*, and the greater the efficiency of a sinking fund. *See Tract on the Finances*, p. 20.

our rulers to reduce our debts, as might have the happiest influence on public credit.'

Without attempting to enter into the abstruse operations of finance, we will only hint, that if we compute the average duration of peaceable intervals since the Revolution, and the rapid accumulations of debt in seasons of warfare, we fear that this plan stands no chance of a fair trial to any effectual purpose; and that if we even were to enjoy twenty years of respite, a fourth part of the time, following such an extraordinary peace would suffice to renew a debt amounting to the double of the incumbrances so discharged!

Art. 12. *Observations on the National Debt*; with Ways and Means for lessening it very considerably in the Course of Twenty-five Years, by appropriating the Produce of certain Taxes on Property for that Purpose. With a Description of such Taxes, and an Estimate of their annual Amount. 8vo. 1s. Northampton, printed by Dicey. Sold by Richardson and Urquhart in London. 1784.

This scheme includes a tax of one shilling in the pound on all money lent at interest on private securities; one shilling in the pound on all dividends received from public funds, and institutions established by parliamentary sanction; raising three shillings in the pound by land-tax, according to the present mode of assessment, and one shilling in the pound on the full annual value of estates; a regulation of public offices, a cultivation of waste lands, and rigid economy. By such means the Author hopes to raise a fund at compound interest, that within less than sixty years may pay off the whole national debt. But is such a scheme any thing more than augmenting the national burdens, to amuse us with a slow remedy that will not have time to operate? The first war would totally overset all that had been done; and among other calculations we do not find he has considered how many fatal interruptions of this kind may happen within the course of threescore years!

Art. 13. *An Address to the Lords Commissioners of the Admiralty*; on the degenerated, dissatisfied State of the British Navy; with Ways and Means to put the Navy upon a formidable and respectable Footing, both as to Ships and Men. Also a Proposition to establish a new Mode of Caulking the King's Ships, &c. By a Sailor. 8vo. 2s. Stockdale.

From the naval knowledge this writer appears to possess, and from the artless manner of his treating the several subjects he has undertaken to discuss, we entertain no doubt of its being the genuine production of a plain honest sailor: one of those sons of hardy experience, of whom it were to be wished the officers on board our ships of war were more generally composed. But it is one article of the complaints, feelingly, and perhaps truly insisted on, in this Address, that experienced officers are treated with neglect, while parliamentary interest *crams* the navy with boys and macaronies. The reality of this very momentous fact naturally directs our eye to the board addressed; but, alas, in these times of political fluctuation, men, like the figures in a puppet-shew, are so often shifted by secret wires, that responsibility *is at an end*! As the present writer touches

on

on several important subjects, there is some satisfaction in perceiving that the copy before us is a second edition.

Art. 14. *An Address to Brian Edwards*, Esq; containing Remarks on his Pamphlet, intitled, "Thoughts on the late Proceedings of Government respecting the Trade of the West India Islands with the United States of America *." Also Observations on some Parts of a Pamphlet lately published by the West India Planters and Merchants, intitled, "Considerations on the present State of the Intercourse between his Majesty's Sugar Colonies and the Dominions of the United States of America †." By John Stevenson. 8vo. 1s. 6d. Nicoll. 1784.

Mr. Stevenson is a strenuous supporter of Lord Sheffield's argument, for restricting the intercourse between our West Indian Islands and the American States, to British ships, according to the Navigation Act; and ought to be well supported himself by indisputable facts, for he is a large dealer in bold assertion and flat contradiction. The summary of his argument is, that we had a just claim to assistance from our Colonies in ease of burdens incurred principally on their account; that they might have been easily reduced had our commanders there honestly discharged their duty, and had the Americans not found able friends to abet their cause even in our national councils; and that since they have renounced a connection with us in favour of a close alliance with a power that was heretofore a common enemy, we have a right to dictate the terms on which they are to correspond with our West Indian islands, and to accommodate those terms to our evident interest. But if all this should be freely admitted, we do not see that all Mr. Stevenson's conclusions follow from the premises. He sets out with declaring, 'I am convinced that all future connection, excepting such as shall arise from the *reciprocal* interest of individuals, ought to be cautiously avoided by this country.' Until therefore the strongly contested point, whether Canada and Nova Scotia are fully adequate to supply the wants of those islands, is clearly determined, and the reciprocal interest, thus proved to be wholly in our own hands, he admits the Americans to a vote in settling the terms of intercourse.

Art. 15. *An Address to the Right Worshipful the Mayor and Corporation, to the Worshipful the Wardens and Corporation of the Trinity House, and to the Worthy Burgesses of the Town of Kingston upon Hull.* By David Hartley, Esq. 8vo. 1s. Debrett. 1784.

Mr. Hartley, member for Kingston upon Hull in the last parliament, not having been rechosen at the late general election, takes the opportunity of an apprehended vacancy, to address his former constituents, and by a free declaration of his sentiments on parliamentary representation and trust, to endeavour to regain their confidence. He shews that ministerial corruption has, by the event of the American war, exhausted its resources; the patronage of America is lost; contracts are gone; pensions are limited and reduced; exorbitant emo-

* See Rev. Vol. LXX. p. 231.

† This pamphlet, which was not printed for sale, was incidentally noticed in Rev. May last, p. 434.

lments

luments are crushed by want of means: hence if an effectual reform is not built upon the ruins of ministerial influence, we are in a most unsettled dangerous state, exposed to all the fluctuations of party struggles.

'The system of Administration through the House of Commons, is shaken in its foundation, and we have no constitutional system to recur to. The state of Administration for two or three years past, during the late parliament, has already given the strongest indications that this is our real situation. We have had five Administrations within the period of twenty-one months, from March 1782, to December 1783; viz. the fall of Lord North's upon its own ruins, the American war; after this came the Marquis of Rockingham's Administration, the Earl of Shelburne's, the Duke of Portland's, and the present Administration. It is now a matter under experiment, whether the present or any future Administration will become more permanent than those of late have been. If this is to depend upon the supposed introduction of the voice of the People into the new parliament, I think it was hardly worth the experiment, because the new parliament cannot be returned upon any principle different from the last. The same proportion continues of rotten and venal boroughs, and the sense of the people cannot flow from venal and inadequate representation. The venal and rotten boroughs may be thrown into other hands than they were in the late parliament, and more of them may fall into the hands of one party for a time. But as there is no new solid principle of reformation introduced into the election of the present parliament, there can be no reason to expect any permanent system of government, from a change of names alone.

'At present the whole expectation of the free and disinterested part of the nation is turned towards some fundamental reform of parliament. If that great event should take place, the nation may once more resume new life, and the promoters of it will justly deserve the title of saviours of their country. But if we are to grovel on in the old wretched and corrupt system, what can be expected but universal discontent, and the resentments of a people basely betrayed? The venal instruments of any such system, of open and hazardous warfare with their country, will demand excessive wages for their iniquity, or desert the desperate service. And if the funds of prostitution should prove scanty or inadequate, Ministers themselves will be bought and sold. Consider the principle upon which Administration stands, as conducted under parliamentary influence. As long as the means are adequate, a ministerial majority may be maintained: but the moment there is any question of the sufficiency of the means of corruption, it infuses an eternal spirit of division. No proposition can be more certain in logic, or more obvious even as an arithmetical point. Suppose of three hundred members, liable to influence, that the Minister can bribe two hundred, what can the remaining hundred do, but humbly cringe to the Minister for the hopes of succession in his favour, upon promise of obedient servility. But if the Minister should only have it in his power to pay one hundred out of the three, there will be a constant majority against the Ministry *for the time being, seeking,* under various leaders and various

rious factions, successively to obtain possession of the patronage of corruption. The principle of influence is then exactly reversed in its operation, and corruption itself produces the dissolution of every government founded upon corruption. In a short time, any parliamentary set of venal members will become sensible of their own strength by combinations. They will create their own ministers, and again destroy them day by day.'

Hence he argues that it is now become the common cause of both the Crown and the People, to form an adequate and efficient representation; an union of interests, which alone can restore dignity to the Crown, authority to Parliament, and domestic peace to our Country.

Art. 16. *Remarks on Lord Sheffield's Observations* on the Commerce of the American States; by an American. 8vo. 1s. 6d. Stockdale.

Another * antagonist to Lord Sheffield, who writes in the character of an American; but does not therefore appear to better advantage than if he had not declared his country. He has drawn up an invective against the climate, soil, and productions of Great Britain in prose, as Daniel Defoe had before done in poetry, with vague comparison between Britain and France, to the disadvantage of the former. But if this be thought invidious, it must, however, be confessed, in the *Remarker's* defence, that he had received some provocation from the pen of the noble *Observer*.

As an instance of his mode of reasoning, he quotes from Sir Josiah Child, a comparison between the rates of interest, at his time, in England and in Holland; with a censure of England for not reducing the interest of money. This censure our Author adopts, adding, that she—'preferred an experiment, in order to force trade into her harbours, and therefore passed the navigation act; but afterward, finding that this expedient did not prove effectual to answer the ends proposed, she has since been under the necessity of reducing interest to 5 *per cent*.' It is, we believe, generally admitted, that the navigation act answered its purpose at the time, whether the alteration of circumstances permits its continuance, or not; and he must know little of commercial politics, who thinks that an act of the state can be the first regulator of the value of money: this subsequent reduction of interest is therefore presumptive evidence that the experiment *did* answer.

Art. 17. *Considerations on the National Debt*, and nett Produce of the Revenue: with a Plan for consolidating into one Rate, the Land, and all other Taxes; by which more Money will be raised, Individuals not pay Half the present Taxes, Smuggling altogether prevented, the Revenue Officers provided for during Life: Farther Burdens rendered unnecessary; the Poor exempted from every Contribution, the Public Debt gradually discharged, and a commercial Union with Ireland recommended. By a Merchant of London. 8vo. 1s. 6d. Dilly. 1784.

So far as we can understand this plan, which is not explained in the most clear and happy manner, the Author proposes to consoli-

* *Vid.* Free and Candid Review, &c. Rev. June.

date

date all taxes whatever into a window tax; in aid of which he would impose a duty of one *per cent.* on all goods imported, a duty of $\frac{1}{4}$ *per cent.* on all goods exported, and a licence duty on all publicans and venders of liquors, to raise life pensions for the present host of revenue officers. Manifold are the advantages he ascribes to this mode of raising the national supplies, for which we beg leave to refer to his own representations. In conclusion, he recommends a commercial union with Ireland.

Art. 18. *Fox's Martyrs*; or, New Book of the Sufferings of the Faithful. 8vo. 2s. Whitaker.

The title of Fox's book of Martyrs, applied to those gentlemen of the House of Commons, who, by adhering to the late ministry, found themselves thrown on the wrong side of the post, by the dissolution of parliament, was no bad hit for a party-satirist.—But is it not somewhat ungenerous to insult the fallen, and to strike a man when he is down?—Whatever may be deemed of this conduct, the Author, making the most of his *thought*, has run through the greatest part of the list of those who voted to the last with Mr. Fox; sarcastically commenting on their characters, and exulting over the misfortune of those who were not re-elected. There is, undoubtedly, some wit, though, in our opinion, more ill-nature, in this performance.—But

"Those that are *in*
Will grin;
And those that are *out*
Will pout."

IRELAND.

Art. 19. *Precedents and Abstracts from the Journals of the Trustees of the Linen and Hempen Manufactures of Ireland*, to the Twenty-fifth of March 1737. 4to. 10s. 6d. half-bound. Dublin, printed and published by the Trustees. Sold in London by Longman.

In the 9th of Queen Anne, an Act was passed in Ireland, to enforce former statutes for the improvement of the linen manufacture of that kingdom; under which Act, in the year 1711, the Duke of Ormond, then Lord Lieutenant, appointed trustees, consisting of an equal number of gentlemen for each of the four provinces, for the disposal and management of the duties granted by that Act. These duties were applied in procuring artists and seed from other countries, in supplying the natives with proper utensils, in granting bounties, and in regulating the work executed, so as to prevent the introduction of fraud. A Journal of the proceedings of the trustees is now published; and from those proceedings it will appear by what systematical care and attention the linen manufacture of Ireland has been cultivated to its present degree of excellency. To the whole is subjoined an abstract of the English and Irish statutes relating to the linen manufacture; and the volume is supplied with a full Index, and other necessary tables.

EAST INDIES.

Art. 20. *Speech in the House of Commons*, on Friday, July 2, 1784. By Philip Francis, Esq. 8vo. 1s. 6d. Debrett.

This speech was produced by Mr. Pitt's motion for bringing in a bill

bill to allow the Directors of the East India Company to accept certain bills drawn on them by their servants abroad; and to continue a dividend of 8 *per cent.* on their capital. The avidity with which parliamentary debates, especially those relating to East India affairs, are attended to, has produced not only an assiduous cultivation of the raw materials, but an increase in the number of the manufacturers; so that all corners of the island are duly and amply supplied with articles of this kind, of better and worse texture, and with the above speech among the rest. On particular occasions, however, some gentlemen chuse to work up their own materials, and then, not only the deficiencies of gallery auditors, but other deficiencies are supplied; and the *writer* exhibits the orator to the best advantage. We need only to observe on this occasion, that the spirit of opposition to Mr. Hastings that actuated Mr. F. in Bengal, is in nowise abated by their separation.

Art. 21. *Major Scott's Speech*, on a Motion made by the Right Honourable William Pitt, for Leave to bring in "A Bill for the Relief of the East India Company, &c." on Friday July 2, 1784. 8vo. 1s. Debrett.

In this reply to Mr. Francis, the Major, in justification of Mr. Hastings, gives a state of our affairs in Bengal very different from that which the antagonist of the latter gentleman has delineated; and as *both* cannot be true, we are willing to hope the Major tells a story more consistent with reality, Is it not somewhat astonishing, how bold assertions, directly in each other's teeth, can find *honourable* mouths to utter them?

Art. 22. *A Representation to his Majesty*, moved in the House of Commons, by the Right Honourable Edmund Burke, and seconded by the Right Honourable William Windham, on Monday June 14, 1784, and negatived. With a Preface and Notes, 4to. 1s 6d. Debrett.

The Public were already in possession of a sketch of this long representation, in the course of the usual exhibitions of parliamentary proceedings; and it now appears with full advantage in a separate publication. From the general complexion of this elaborate composition, which is a full, absolute justification of the late Ministry, and House of Commons, and as strong a censure of the present ruling powers, it is easy to see, that from whatever motive it might have been drawn up, and offered to the House, the hope of its being adopted was no part of that motive. It may rather be considered as a formal manifesto of the unsuccessful party from whence it issued.

PUBLICATIONS *relative to* AMERICA.

Art. 23. *Two Tracts:* Information to those who would remove to America; and Remarks concerning the Savages of North America. By Dr. Benjamin Franklin. 8vo. 1s. Stockdale. 1784.

'Many persons in Europe,' says this able philosopher and politician, 'having directly, or by letters, expressed to the writer of this, who is well acquainted with North America, their desire of transplanting and establishing themselves in that country,—but who appear to have formed mistaken ideas and expectations of what is to be obtained there;—he thinks it may be useful, and prevent inconve-

nient,

nient, expensive, and fruitless removals and voyages of improper persons, if he gives some clearer and truer notions of that part of the world, than appear to have hitherto prevailed.'

Accordingly, we have here an account of all those descriptions of persons who are likely to meet with encouragement as new settlers in America; and also of those who, by their ingenuity and industry, would be best qualified to procure for themselves and families a comfortable establishment in the new States: these are chiefly artizans,—skilful mechanics,—who, 'if they are poor, must begin first as servants, or journeymen; and if they are sober, industrious, and frugal, they soon become masters, establish themselves in business, marry, raise families, and become respectable citizens.'—But those who expect to have lands given them, *gratis*, with negroes, utensils, cattle, and other stock, we are told, will surely find themselves disappointed: which, we apprehend, hath been the case with many emigrants from North Britain and Ireland.

The second Tract, in this publication is the same with that mentioned in our last month's Catalogue, Art. 21.; concerning which, our opinion being already given, it is unnecessary for us to add any thing here.

Art. 24. *An Address to the United States of North America.* To which is added, A Letter to the Honourable Robert Morris, Esq; with Notes and Observations. By Silas Deane, Esq; late one of the Commissioners Plenipotentiary from the United States to the Court of Versailles. 8vo. 2s. Debrett.

Mr. Silas Deane, who resided at Paris, from June 1776, to April 1778, as a public agent from the American States, having incurred the ill-will of his employers, and been accused of misconduct in the management of public money committed to his charge; has at length vindicated himself from the imputation, in the Address now before us. This Address, dated at London, August 10, 1783, was sent to America within a few days after, and is now published here. From his own account of his transactions in France, and from the testimonials of the Count de Vergennes, and of his associate, Dr. Franklin, we believe his sins were not of a pecuniary nature; but originated in an alteration of his sentiments on the value of American independency, obtained by French assistance, and in expressing these sentiments very explicitly to his friend Mr. Robert Morris at Philadelphia, in 1781, by a letter which was intercepted and printed at New York. This being the case, Mr. Deane may succeed fully in justifying himself from the ostensible imputations cast upon his character; but can never expect to regain the confidence of his former friends, from whose cause he shrunk back.

LAW.

Art. 25. *Advice to Bookfellers, Perfumers, &c.* not to sell any more Stamps with their Medicines (Patent ones excepted), nor the Public to pay for them; founded on constitutional Principles. With Strictures on the Medicine Act. By F. Spilsbury, Chemist. 8vo. 1s. Sold by the Author, Soho Square.

Mr. Spilsbury offers many shrewd observations on a nice and difficult *subject, and we think the* Public are obliged to him for the *communication of his hints.* It seems probable that the law for

taxing advertised medicines (some of which are confessedly of great efficacy, when judiciously resorted to) must undergo a revisal. It certainly wants, in several respects, a new modification: of which, we are told, the commissioners of the stamp-duties are fully sensible.

MILITARY.

Art. 26. *An Authentic and Accurate Journal of the late Siege of Gibraltar*; being a circumstantial Account of every material Transaction relative to that memorable Event, from the Day on which the Communication between that Garrison and Spain was shut up, to the Arrival of the Thetis Frigate with the Preliminary Articles of Peace. 8vo. 2s. 6d. Egerton. 1784.

The incidents of the siege, such as must have occurred to the observation of every soldier in the garrison, seem to have been entered, with minute exactness, in this Journal.

POETRY.

Art. 27. *The Westminster Guide.* A Poem. In Two Parts. 4to. 1s. Bladon. 1784.

The late Election for Westminster *reviewed* à-la-Ansty. Fox is the Hero; his friends are be-praised; and his opponents are be-devil'd. The second part, addressed to Mr. Hayley, conveys a very elegant compliment to that ingenious writer. But the encomiums passed on the illustrious *female* champions who distinguished themselves in Mr. Fox's cause, are excellent. On the whole, this little *jeu d'esprit* has great merit; and, after such a specimen, we shall be glad to see more of the author's productions.

Art. 28. *Essay on true Fashion*, or the Beauties natural to Man. By a Spectator. 12mo. 24 pages. Edinburgh, Elliot. 1784.

An Essay that in plain prose would only be dull, distorted into verse, becomes ridiculous. Had the Author of this piece thought fit to content himself with expressing his ideas on *fashion*, *politeness*, *ease*, *address*, *grace*, and *beauty*, in the simple language in which he probably first conceived them, he might have hoped to pass without notice; but in attempting to "crutch his feeble sense on verse *," he has elevated himself only to be laughed at. Concerning the Graces, he says,

'Graces are coy, and fickle to pursue,
With nature court them, and you win them too;
Improve your own, ne'er wear another's mien,
Fashion is folly when the art is seen:
The servile copy will true taste offend,
Tho' princes would their dancing-masters send;
And for an elegance that you would feign,
The Graces die, and Fashion is in pain.
The best example should no more than teach;
What we approve, there's various means to reach.'

From this passage the Reader will perceive, that if there is any meaning in this poem, it is so beclouded with words, that it would require more labour than the business is worth to find it out.

* Dryden.

NOVELS.

Art. 29. *Dangerous Connections:* or Letters collected in a Society, and published for the Instruction of other Societies. By M. C—— de L——. 12mo. 4 Vols. 10s. Hookham. 1784.

A villain of quality, ambitious of being distinguished by a pre-eminence in vice, disdaining the easy conquest of a young and unsuspecting virgin, singles out a married lady of the first character for virtue, religion, and good sense, by way of experiment, to shew how far the power of seduction may operate, and what effects it may produce. In a series of letters addressed to a female confidante, of more decent fame than himself, but of principles equally corrupt, this abandoned libertine, who seems to wish rather to ruin than to possess the object of his pursuit, delineates every step of his progress in this infamous intrigue, and lays open its secret springs, with all their immediate and remote influences and effects. The story is conducted with great art and address; but it is almost too diabolical to be realized. The pretence of '*instruction*' is an insult on the understanding of the Public, as the work itself is a daring outrage on every law of virtue and decorum. It is true, the actors in this horrid and disgusting drama, having filled up the measure of their crimes, fall, at length, as victims to their own guilt. But the scenes of seduction and intrigue are laid open with such freedom, that for one who will be '*instructed* by the catastrophe, a thousand will be corrupted by the plot. He who could trace the current of human actions through all their intricate channels to their hidden source in the heart, and unfold its most secret springs, could not be ignorant of the tendency of the present publication. In paying this compliment to his penetration, we at the same time pass the severest censure on his principles.

Actions of so atrocious a nature as are here delineated;—devised by cunning; attended in their formation by a contexture of dark and disguised villanies, will not admit of particular description. When we read them, it is not enough to say we are disgusted at such complicated crimes; but we are actually chilled with horror.

For aught we know, such characters may exist as are here described, not only in France, where the scene of action is laid, but in other countries, whose religion and customs may be more favourable to virtue and decorum. However, let them exist where they will, instead of being exposed to the eye of the Public, they should be consigned to that *outer darkness* to which they belong.—We shall be glad to see this unknown Author's abilities more happily employed.

Art. 30. *Eden Vale.* A Novel. By Mrs. Catherine Perry. 2 Vols. 12mo. 5s. sewed. Stockdale. 1784.

A few flowers are scattered through this vale; but they are all of the lowest order—*primroses*, and *daisies*, and *daffodils*. Its productions are perfectly harmless; and the vale of *Eden* doth not, like the antient garden of that name, tempt us with the fruit of the tree of *knowledge*.

Art. 31. *Unfortunate Sensibility*; or, the Life of Mrs. L———. Written by herself. In a Series of Sentimental Letters, addressed to Mr. Yorick in the Elysian Fields. 12mo. 2 Vols. 5s. sewed. *Richardson and Urquhart.* 1784.

The numerous adventurers, who have put to sea on the light bottom

tom of *sentiment* (and this Author among the rest of the *crew*), will be swallowed up and lost in the Stygian gulph, long before they arrive in sight of the Elysian Fields: and out of a thousand packets '*addressed to Mr. Yorick*,' scarcely one will reach him. It is an '*unfortunate*' case; and our '*sensibility*' would be wounded, if we were not pretty well assured that those who affect to possess the nicest feelings, were not, of all beings, the most insensible.

Art. 32. *The History of Christina*, Princess of Swabia; and of Eloisa de Livarot. Translated from the French of Madame Riccoboni. 12mo. 2 Vols, 5s. sewed. Stockdale. 1784.

Elegant and tender; but too romantic to be of much use in the direction of human conduct in the general scenes and occurrences of life. We awake from it, as from a dream which leaves an indistinct lustre on the imagination; but when we look around us, we see other objects; and behold a milder, but a more certain and a more constant light.

Art. 33. *St. Ruthin's Abbey.* 3 Vols. 9s. Noble. 1784.

A very *rueful* story, this! – But might not the transient infidelity of one of the lovers, and the foolish precipitance of the other, have been sufficiently corrected without involving both in so shocking a catastrophe? The tale of Ruthin's Abbey was, it seems, at all events to be a tragedy; though we confess (such is the dulness of Reviewers!) that we had not the slightest suspicion of a tragedy being meant from the conduct of the drama, or the characters that were to figure in it. However, as matters were destined by the Author to take this woful turn, just as the whole was about to be wound up, it was judged necessary to hang the conclusion in as deep mourning as possible. We were fairly taken in. We expected a marriage; but behold—a murder! "O horrible! most horrible!"

Art. 34. *The Ring.* In a Series of Letters. By a young Lady. 3 Vols. 9s. Stockdale. 1783.

This is said to be the production of a *very* young Lady. She appears, however, to be so well acquainted with the tricks of the profession, that one would be led to imagine that she had been an old practitioner.

Art. 35. *The Incognita*; or Emily Villars. 2 Vols. 12mo. 5s. sewed. Lane. 1783.

There is some sprightliness in this novel. It has however too much of that sort of vivacity which is kept up by pertness, and *snip-snap*, and saying smart things. Grave readers will be offended at its friskiness; and readers of taste will be disgusted at descriptions which enter too minutely into vulgar scenes, and at dialogues which are degraded by the cant of provincial speech.

Art. 36. *The Adventures of a Gold-headed Cane* *: containing a general Description and picturesque View of Human Life. By the late Theoph. Johnson, Prompter to Sadler's Wells. 2 Vols. 5s. sewed. Lane. 1783.

A gold-headed cane—doth he say?—Here! let's look at it.——A lying scoundrel! he deserves it across his back for his impudence.—*Here, boy, take* it to light the fire; for it is nothing but a dirty,

* It has another title—"Phantoms."

rotten

rotten broomstick, thrown away by the scavenger, and picked up in the kennel.

MISCELLANEOUS.

Art. 37. *A familiar Address to the curious in English Poetry:* more particulary to the Readers of Shakespeare. By Thersites Literarius. 8vo. 1s. 6d. Payne. 1784.

The 'Observations on the three first volumes of the History of English Poetry *, and 'Remarks critical and illustrative on the Text and Notes of the last Edition of Shakespeare †,' which are here attributed to the same pen, have given rise to the present pamphlet. The design of it is not barely to point out the errors and precipitancy, but to expose the petulance and malignity with which, sorry are we to say it, the merit of those performances is obscured. The pamphlet is written with urbanity and good manners, except when the Observer's *own words are retorted upon him*; and in that case it must be allowed, that scurrility and foul language are admissible.

Art. 38. *A Tour through the Western, Southern, and Interior Provinces in France.* By N. W. Wraxall, Esq. 12mo. 2s. 6d. Boards. Dilly. 1784.

Mr. Wraxall's abilities ‡, as a writer, are well known to our readers, from his several publications, which have been regularly announced in our Journal, as they have, respectively, issued from the press. This account of his tour in France was formerly printed in 1776, when it was annexed to his 'Memoirs of the Kings of France of the Race of Valois:' See Rev. Vol LVI. p. 113. It is now, we are told, at the desire of many persons, 'given to the world separate, with considerable corrections:' and we esteem it as an entertaining little volume. Mr. Wraxall is a lively, sensible observer of men and manners; and, above all, a zealous cultivator of good principles, both religious and civil.—We mean to say, that he is a friend to REASON in the one, and to FREEDOM with respect to the other.

Art. 39. *An historical Account of the Origin, Progress, and present State of Bethlehem Hospital,* founded by Henry VIII. for the Cure of Lunatics, and enlarged by subsequent Benefactors, for the Reception and Maintenance of incurables. 4to. 1783.

This account of Bethlehem Hospital, which is written by a Mr. Bowen, has received the approbation of the Governors, and we hope that it may influence the wealthy and charitable to contribute to the support of so useful an institution. We must observe, however, that the lowness of the funds, by which this hospital is maintained, renders it impossible for 'all the incurable patients to be supported, at the same period. When once the dreadful verdict is given, they are obliged to be removed, and cannot return till a vacation happens.'

On this account there seems to be a most warrantable reason for asking the assistance of the rich and powerful. The present age, we

* See Rev. Vol. LXVIII. p. 186.

† See Rev. for May 1784. p. 334.

‡ *Nor, in his senatorial capacity,* have they passed undistinguished.

confess, is remarkable for its luxury and dissipation, but it likewise should be celebrated for the number of charitable institutions, which have been formed in it, and the numerous collections that have been made for the poor and unfortunate. We hope, therefore, that the same munificent spirit, which has actuated our countrymen so frequently, will not fail to exert its influence, in order to promote the cause of those hapless wretches who are doomed to the horrors of incurable madness. Hear their cries, ye humane! Listen to their wild effusions, ye who roll in affluence!

Art. 40 *A Letter from Lieut. Gen. Sir Henry Clinton, K. B.* to the Commissioners of Public Accounts, relative to some Observations in their Seventh Report, which may be judged to imply Censure on the late Commanders in Chief of his Majesty's Army in North America. 8vo. 1s. Debrett. 1784.

Sir Henry Clinton complains of not being summoned before the commissioners, and having the same advantage of explanation allowed to him, that was given to Sir William Howe, Earl Cornwallis, and others. He therefore, in this letter, presents to them and to the Public, several official papers, in answer to the general charge in the Seventh Report of the Commissioners, 'that though the number of the forces decreased every year, from 1778, the issue for the extraordinary services of the army increased.' This, among other circumstances, is accounted for by a great part of the expences incurred by Sir William Howe, having been paid by warrants granted by his successor Sir Henry Clinton. But the point more especially insisted on by Sir Henry, relates to the accounting for captured provisions, and provisions purchased in America at inferior prices to those sent from Europe. Some observations in the report of the commissioners, ascribed the merit of appointing commissaries of captures to Lord Cornwallis, when Sir Henry clearly shews that measure to have originated with himself, before Lord Cornwallis came into the country.

Art. 41. *Memoirs of the Dying*; or a Collection of Wills, executed by several of the most eminent Characters, of both Sexes, now living, in *Great Britain* and *Ireland*. 4to. 2s. 6d. Kearsley. 1784.

For 'Memoirs,' read *Bequests*. And what are the bequests? Flashes of wit, strokes of satire, and traits of character: at least they are given as such by the Author.—But we have not been able to select one of these *mock-testaments* that we could think worth transcribing as a specimen.

Art. 42. *A Review of the Proceedings against Lieutenant Charles Bourne*, in the Court of King's Bench, upon a Libel and Assault, on the Prosecution of Sir James Wallace, June 5, and July 8, 1783: Containing the Purport of the Evidence, arranged in Columns, under distinct Heads, in which each particular Passage is separately stated; as also the Pleadings of Counsel, and Sentence of the Court; with Explanatory Notes and Observations. 8vo. 1s. 6d. Murray. 1784.

When the laws of honour and the laws of the land flatly contradict each other, how are those members of society to act, whose situation places them immediately under the former, without te-

leafin

leasing them from the latter? They are doomed to walk the tight-rope, equally in danger of falling under penalties by slipping to the right or to the left. All this might be good security for the decorums of behaviour, did not the laws of honour, like other laws, often afford advantages to those who mean ill, over those who sincerely mean well. If Sir James Wallace, and Lieutenant Bourne, are both honourable men, why does not honour protect both her votaries? This publication represents matters *honourably* in favour of the Lieutenant, who was condemned by the Court of *King's Bench*; but instead of entering into the merits of a dispute, on which the laws of honour and of civil society have already decided, we have only to wish, both for public and private good, that military usages afforded a customary remedy for an officer ordered on duty under a superior, when there is a known or declared personal ill-will between them.

How did they settle the etiquette of private honour among the Greeks and Romans?

Art. 43. *An Historical Account of the Prussian Army*, and its present Strength: to which is added, A Succinct Account of the Army of the Elector of Saxony. Dedicated, by Permission, to his Royal Highness the Prince of Wales, by J. M. Baron de Hellsdorff. 8vo. 5s. sewed. Cadell. 1783.

A meer army list, or register, and this work is little more, cannot afford much opportunity for observation, farther than that those who wish to know the amount and general state of the Prussian and Saxon forces, will meet with the information they desire.

Art. 44. *The Order of Hereditary Succession to the Crown of these Kingdoms*, on Failure of immediate Heirs; wherein the Right of Inheritance vested in the several English Families lawfully descended from the Blood Royal of Great Britain, is deduced and successively attested. Inscribed to his Majesty. 4to. 1s. 6d. Kearsley.

Heaven be thanked, by the multitude of heirs in succession here pointed out, we are comforted with the prospect of never being totally drained of royal blood, on the most unlooked-for emergencies: on the other hand, few need despair of making out a pretension for themselves, on the failure of those enumerated; since three or four generations back may possibly connect them with some still more remote and sacred ramifications than any now specified. Those who cannot tell who their great grandfathers were, are indeed to be pitied; and must reconcile themselves as well as they can to a state of absolute disherison.

Art. 45. *Thoughts on the present Manner of Quartering the Troops on the Coast*, to assist the Revenue Officers; and its Defects. By R. Kelsall, Lieutenant in the late Nineteenth Regiment of Light Dragoons. 8vo. 6d. Flexney. 1784.

Lieutenant Kelsall has very sensibly and briefly stated the fatal consequences of stationing men raised in the inland counties, in marshy situations, along the coast; when the good of the service in which they are engaged, actually requires them to be quartered from ten to fifteen miles up the country. He pleads the propriety of sending a commissioned officer with every detached party; to prevent the men *from indulging themselves* with spirituous liquors; to prevent their being harrassed, or led out of the proper way by design; to prevent

prevent the horses from being neglected, and finally, to acquire experience in his profession. If the present method of lining the coast should be continued, he is of opinion, the service is better calculated for foot than for horse. No provender for horses will then be required, port quarters being generally ill qualified to receive and provide for cavalry; and the regiments containing greater numbers of men, may be frequently changed when endemial complaints appear among them: add to which, that parties of foot can slip out more readily and unperceived than dragoons; as by the time the latter are mounted, the whole town knows it, and after all, it is possible, from the nature of the country where boats land, or ambushes are formed, they cannot act so well as the foot. The subject is truly interestin in many points of view, and where information is furnished by men intimately acquainted with the subordinate circumstances on which the success of a general plan so greatly depends, such information ought not to be overlooked.

Art. 46 *Fragment of an Original Letter on the Slavery of the Negroes*, written in the Year 1776, by Thomas Day, Esq. 8vo. 1s. Stockdale.

This letter, it seems, was written at the request of an American Gentleman, who wished to know the Author's sentiments on the slavery of the negroes. It is a *fragment* only, as its title expresses; and from the force and spirit with which it is written, we could wish Mr. Day had finished it. The following quotation does honour to his feelings as a man, and his abilities as a writer. 'Permit me here,' says he, 'to examine for a moment the nature of the title by which you claim an irredeemable property in the labours of your fellow-creatures.—A wretch, devoid of compassion and understanding, who calls himself a King of some part of Africa, which suffers the calamity of being frequented by the Europeans, seizes his innocent subjects, or engages in an unnecessary war to furnish himself with prisoners; these are loaded with chains, torn from all their comforts and connections, and driven (like beasts to the slaughter-house) down to the sea-shore, where the mild subjects of a Christian government and a religious King are waiting to agree for the purchase, and to transport them to America. They are then thrust by hundreds into the infectious hold of a ship, in which the greater part frequently perishes by disease, while the rest are reserved to experience the candour and humanity of American patriots.—If you have never yet considered it, pause here for a moment, and endeavour to impress upon your mind the feelings of a being full as sensible, and perhaps more innocent, than you or I, which is thus torn in an instant from every thing that makes life agreeable; from country, friends, and parents; from the intercourse of mutual affection with mistress, lover, or child; which, possest of feelings more exquisite than European hearts can conceive, is separated for ever from all it loves; that, reduced to a depth of misery, which, even in the midst of freedom and affluence, would be sufficient to overwhelm the most hardened disposition, instead of friends and comforters, and obsequious attendants, sees itself surrounded with unrelenting persecutors and unpitying enemies; wretches who, by long intercourse with misery, are grown callous to its agonies; who

answer tears with taunts, and complaints with torture! I shudder at the horrors which I describe, and blush to be a human creature! Yet these are not the colours of description, but a recital of facts less strong than the reality Can any man reflect upon these things without unutterable remorse? Can he know that, perhaps, while he is wallowing in luxury and sensuality, there are beings whose existence he has embittered, mothers shrieking for their children, and children perishing for want of their mothers care; wretches who are frantic with rage, and shame, and desperation, or pining in all the agonies of slow and painful death, who might have been at peace if he had never existed? Can any man know this, and hope for mercy, either from his fellow-creatures, or his God?—After the arrival of the surviving wretches in America, you well know in what manner they are transferred to their conscientious masters;—how they are brought to the market, naked, weeping, and in chains;—how one man dares to examine his fellow-creatures as he would do beasts, and bargain for their persons;—how all the most sacred duties, affections, and feelings of the human heart, are violated and insulted; and thus you dare to call yourselves the masters of wretches whom you have acquired by fraud, and retain by violence! - While I am tracing this picture, which you and every man, who has been in the islands or the southern colonies of America, know to be true, my astonishment exceeds even my horror, to find it possible that any one should seriously doubt whether an equitable title to hold human beings in bondage can be thus acquired.'

This passage is acute, and is one of the most complete *argumenta ad hominem* we have ever seen. 'With what face, Sir, can he who has never respected the rights of nature in another, pretend to claim them in his own favour? How dare the inhabitants of the southern colonies speak of privileges and justice? Is money of so much more importance than life? Or have the Americans shared the dispensing power of St. Peter's successors, to excuse their own observance of those rules which they impose on others? If there be an object truly ridiculous in nature, it is an American patriot, signing resolutions of independency with the one hand, and with the other brandishing a whip over his affrighted slaves.'

Art. 47. *Letters to Honoria and Marianne*, on various Subjects. 12mo. 3 vols. 7s. 6d. Dodsley. 1784.

The reader will find, in these little volumes, many just remarks on human life, together with wise and useful directions for its proper conduct. Amidst the variety of taste and sentiment which obtains among mankind, we apprehend, there is very little here offered which can meet with any considerable objection, and the tendency of the whole is to promote religion, virtue, prudence, good manners, and good temper, together with that self-possession, tranquillity and usefulness, by which it may be hoped such qualifications shall be accompanied. The Author's style is plain and easy, and the observations are interspersed with numerous characters, anecdotes, quotations in prose and verse, &c. adapted to gain attention, and render the performance more agreeable and beneficial to the reader.

SCHOOL-

SCHOOL-BOOKS.

Art. 48. *D. Junii Juvenalis*, & A. Perſii Flacci Satiræ expurgatæ: in Uſum Scholarum. Adduntur Juvenali annotatiunculæ Lud. Pratei & Joſ. Juventii. Subjicitur Perſio, Interpretationis Loco, Verſio Brewſteri, cum Notis. 8vo. 5s. bound. Dilly. 1784.

It has long been the wiſh of thoſe, who have undertaken the tuition of youth, that the animated Satires of Juvenal and Perſius could be put into the hands of their ſcholars, without endangering their morals, while they were improving their underſtandings. In order to accompliſh this deſire, Mr. Knox *, whoſe *Liberal Education* has been ſo generally admired, has undertaken to publiſh theſe two Satiriſts, in which he has omitted every exceptionable paſſage, and given a ſelection of notes from thoſe of *Prateus*, which are to be found in the *Delphini* Juvenal, and from thoſe of *Juvencius*, in the French Edition, printed by *Barbou*.

From this Edition, Mr. Knox has, with great judgment, baniſhed the proſe *interpretations*, which Prateus and Juvencius have exhibited. He has alſo abridged their notes, juſtly conſidering, that long comments are rather puzzles, than aſſiſtances to ſcholars.

If any ſhould cenſure this mutilation, let them remember, that the work is deſigned ſolely for *boys*, and is by no means intended for the library of a *man of letters*. His judgment is matured; and his morals are out of danger.

To young men, theſe Satiriſts, in this *abbreviated* ſtate, and particularly Juvenal, ſeem, in many reſpects, very proper Authors for the higher forms of claſſical ſchools. But at the ſame time, Mr. K. recommends that ſome of the Editions of this writer, with a more copious comment, ſhould be uſed by maſters, or tutors.

In this volume, beſides the text and notes, are given the lives of Juvenal and Perſius, by Juvencius and others, Brewſter's admirable tranſlation of the latter, and Dr. Johnſon's ſpirited imitations of the third and tenth ſatires of Juvenal. The addition of theſe verſions affords a great proof of Mr. Knox's taſte, and entitles him to the thanks of all thoſe maſters who propoſe the admiſſion of his work into their ſchools.

Mr. Knox, in his book on Education, condemned the admiſſion of notes into *ſchool claſſics*, but in his preface to this work, he ſays, that 'upon conſulting experience, it was found, that ſuch an edition would not be eaſily admitted into ſchools.' This is a candid acknowledgment, and does credit to Mr. Knox's underſtanding; for this aſſertion was one of the few paſſages that were cenſurable in his book. Surely, when firſt-rate ſcholars allow the utility, and feel the advantages of peruſing and attending to the ancient lexicographers, ſcholiaſts, and commentators, it cannot be expected that boys ſhould not *require* the aſſiſtance of notes, though we admit that they cannot be too conciſe.

The part which Mr. Knox has taken in this work, he allows in the preface, which is very modeſt and ſenſible, to have been incon-

* *We believe* we are not miſtaken, when we attribute this work to *Mr. Knox.*

ſiderable.

siderable. He only proposed to publish a Juvenal and Persius for schools. He has, therefore, attempted no verbal criticisms, started no corrections, collated no manuscripts, and hazarded no new interpretations. He has given the text principally from the *expurgated* edition of Juvencius.

We wish that the portions of Juvenal's sixth and ninth satires had been admitted into their proper ranks, and had been illustrated with notes, as well as their brethren. The notes on Persius should also have been placed under the text, at the bottom of the page.

Upon the whole, however, Mr. Knox seems to have executed, what he proposed, with great care and judgment; and we should imagine, that the reception of this edition into schools, where Juvenal is read, will amply reward his labours, both with regard to his hopes of fame and his views of interest.

Art. 49. *Q. Horatii Flacci Carmina expurgata:* in Usum Scholarum. Cum Notis Anonymis et Jos. Juventii. 8vo. 6s. bound. Dilly.

This Edition of Horace is professedly on the plan of the Juvenal, which we have just described. The notes are partly taken from *Horatii Opera expurgata,* printed by Masson, with the name of the Editor, and partly from the edition of Juvencius. From the former, also, the text of the Odes of Horace is regulated, as his epistolary and satirical works are from the Cambridge edition of 1701, published under the inspection of Dr. Talbot.

To this edition are prefixed the life of Horace by Suetonius, with Dacier's notes on it, whose chronology, digested according to the Roman Consuls, is also added. After these follow the testimonies of the ancients, and his life by Desprez. At the end is given an alphabetical and chronological Index. Mr. Colman's account of Horace's motives for writing the *Ars Poëtica,* is prefixed to that piece in this edition. The *Carmen Seculare* is given, as it stands in the common editions, and not according to the arrangement of Sanadon.

Mr. Knox's labour in this work was not more than in the Juvenal. In both *Juvencius* * led the way. In the first Book of Odes, the fifth, the twelfth, the nineteenth, the twenty-third, the twenty-fifth, the four last alcaics of the twenty-seventh, which Juvencius had preserved, the thirty-third, are omitted. In the second book, the fourth, the fifth, and the eighth, are expunged. In the third book Mr. Knox has banished the seventh, the ninth, tenth, twelfth, fifteenth, twentieth; the twenty-sixth is spared, and RUELLIS *idoneus* changed into CHOREIS *idoneus.* In the fourth book, the retrenchments are the first, and the thirteenth odes; and among the epodes, the eighth, the eleventh, the twelfth, the fourteenth, and fifteenth, have likewise been condemned to oblivion. From the other pieces of Horace, only obnoxious passages are cut out, as is the case in several of his lyric compositions.

We wish the words *Odæ* and *Satiræ* had not been admitted into this publication. But on the whole, this *Horatius expurgatus* must be preferred as a *school book* to any other edition of this delightful writer, which has appeared in this country.

* Why does Mr. Knox spell this Author's name with a *t*, when he styles himself *Juvencius?*

EDUCATI

EDUCATION.

Art. 50. *Le Livres des Enfans: traduit de l'Arabe en François, par un Huron*, &c.—i. e. *The Child's Book:* translated from Arabic into French, by a Man of Nature, who is desirous that every Man may peaceably cultivate his own Grounds, without Contest, Policy, or War: containing Observations on the Forty-eight Kings who have reigned in England, from Egbert to George I. 8vo. 1s. Hookham.

In this whimsical piece, a single page is allowed to each King's reign, which is filled with few facts, and much declamation (after the manner of Voltaire) against kings, priests, war, persecution, &c. a kind of writing certainly very improper in books for children.

FREEMASONRY.

Art. 51. *The Use and Abuse of Free Masonry*; a Work of the the greatest Utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular. By Captain George Smith, Inspector of the Royal Military Academy at Woolwich, Provincial Grand Master for the County of Kent, and R. A. 8vo. 5s. boards. Kearsley.

Perhaps it is not easy to mention any subject on which so much has been occasionally written to so little purpose, as the affectedly mysterious one of free masonry. Conundrum and rant may characterize the whole! So far as masonical association has been manifested by the professed conduct of the society, it is respectable; but if it be essential to the institution ever to seek the concealment of a mist, and no better advocates to step forth, than have hitherto become visible, we cannot help thinking, that the less they write the better. As to the present Author, he presents us, in his title-page, with a curious kind of geometrical scheme, somewhat resembling those figures with which school-boys adorn their paper kites, graced with mystical words and Hebrew characters, to imply a meaning; but whatever the disciples of Jacob Behmen may say to it, we verily believe, that every honest man, in or out of a lodge, possessed of plain common sense, which we charitably hope is not excluded from lodges, may venture to pronounce it as arrant a conundrum as ever was compounded.

This work, which does not appear to have the sanction of the society, is chiefly made up of articles borrowed from the published book of Masonic Constitutions, and from the Free Mason's annual calendars; the rest is very little worth endeavouring to trace to the proper owners. From the facts he has collected, the *use* of free masonry may be declared to be the exercise of benevolence and charity; the *abuse* of it, being no where expresly pointed out, we are at liberty to suppose the Captain's scheme of instituting lodges of female masons to be the intended abuse: thus much is clear, that if he decorates any loving sisters with leather aprons, the bird, if there is one in the box, will soon escape, and the world be *disabused* as to any mistaken ideas they may have formed of masonic secresy.

PSALMODY.

Art. 52. *Sacred Harmony:* or a Collection of Psalm Tunes, ancient and modern. Containing, I. More than a Hundred of the most approved plain and simple Airs. II. A considerable Num-

ber of Tunes in Verse and Chorus, and Fugues. The whole Set in Four Parts, and arranged under their several Metres and Keys. With a figured Bass for the Harpsichord or Organ. Together with an Introduction to the Art of Singing. By R. Harrison. Musical Professor. 8vo. 5s. half-bound. Johnson, Brown, &c. 1784.

What can be said of new spelling books, new treatises of arithmetic, and new collections of Psalm tunes, which are always appearing, as new professors of the several arts arise, and wish to rise into notice; farther than that their collections are good, so far as they extend? The compilers generally know enough of their respective professions, to give the current rules of teaching, and if these are laid down in a natural way, the end is answered; we do not now expect them to be taught upon principles entirely new. Psalm-singers will possess a good collection of tunes, if they purchase Mr. Harrison's Sacred Harmony; and if they mind his instructions, they may learn how to discharge, with propriety, the most sublime and most delightful part of our public worship. They will not, perhaps, meet with a better publication on the subject.

RELIGIOUS.

Art. 53. *A Course of Lectures for Sunday Evening*; containing Religious Advice to young Persons. 12mo. 1s. 6d. Marshall. 1784.

The Author observing the listlessness of children while sermons on an elaborate style of argument and composition were read, planned a Course of Lectures on the most important subjects of religion and morality, in such an easy and familiar manner as was level to their capacities, and at the same time calculated to engage their attention.

The discourses are published in the form of *essays*; and treat of the following subjects. A Habit of Attention—on Truth—on reading the Scriptures—on social Duty—on brotherly Love—on Envy—on Pride—on Deceit—on Prayer—on Charity—on Candour—on Death.

The design of this little work is very laudable; and the execution bespeaks the Author to be a man of sense, candour, and piety. His illustrations of particular duties, and his cautions against the influence of particular vices are taken from the Holy Scriptures; and are very well calculated to fix a deep impression of the subjects treated of on the minds of young persons; and at the same time to inspire them with a reverence for that sacred volume from whence we derive the clearest rules of duty, and the noblest and purest motives and examples to enforce and recommend their practice.

SERMON.

The Afflictions of the Righteous, and their certain Deliverance from them. Preached at Accrington, in Lancashire, December 25, 1783, on the Decease of the Rev. George Townsend. By John Fawcett. 8vo. 6d. Johnson.

A plain discourse, constructed in doctrine, method and language, after the true Puritanical fashion.

COR-

CORRESPONDENCE.

† M. M.'s inquiry concerning the first part of *M. Durande's Memoir on Biliary Stones*, cannot be answered till we hear from our foreign associate, from whom we received the account of the Memoirs of the Academy at Dijon. The gentleman has been written to on the subject. As to the purchase of foreign books in England, with respect to which our Correspondent seems to be at a loss, we know of no other method than by application to such of the London Booksellers as are professedly *importers*.

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†‡† We are much obliged to *Lector* for his well-intended hints, to which due attention will be paid. As far as we may think it *prudent*, or may find it *practicable*, his advice, with regard to the arrangement of our *foreign* literature, will probably be adopted. But we must observe to this Correspondent, that we do not conceive that all our Readers pay an equal regard to the publications of the Continent; and that many of them, being conversant only with the English language, would be not a little dissatisfied, if they apprehended that we allotted too much room, in any number of the Review (exclusive of the Appendix), to the productions of foreign presses.

ERRATA *in our last* Appendix.

P. 489, in the reference at the bottom, for XLVII. r. LXVII.
490, l. 28, for *at*, r. *add*.
491, Mem. II. l. 7, for *turnsel*, r. *turnsole*.
524, l. 5, for *Tuberville*, r. *Turberville*.
534, l. 29, 'the plants,' *del* 'the.'
542, l. 14. from bottom, for 16, r. 15.
550, l. *ult.* for *miles*, r. *leagues*.
574, Art. 13, l. 7, for *defile*, r. *defiles*.
581, l. 4. from bottom, *del.* the comma after *farther*.
589, l. 9, for 16′, r. 26′.
592, par. 4. l. 8, for *and*, r. *or*.
594, l. 7, from bottom, after *vessels*, instead of the comma, put a semicolon; and two lines lower, after *nerve*, for the semicolon put a comma.
595, par. 3, l. 6, for *humour*, r. *humours*.
597, l. 9. from bottom, for *symphibis*, r. *symphysis*.

ERRATA *in the Review for* July.

P. 4, l. 1. insert the date of the year, viz. 1755.
28, l. 10, take away the comma after *liberal*, and place it after *spirit*.
43, Let. 38, l. 3, for *clergyman*, r. *clergymen*.
44, l. 12, take away the comma after *Letter*; and, two lines lower, *del.* the comma after *answer*, and remove the '*and*' which immediately follows.
50, l. 14. from bottom, for *quadruped*, r. *quadrupeds*.
74, l. 6. from bottom, for *ever*, r. *never*.
75, l. 11, after *least*, put a comma.
77, l. [illegible] from bottom, for *those*, r. *these*.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1784.

ART. I. JEREMIAH *and* LAMENTATIONS: A new Tranſlation, with Notes, critical, philological, and explanatory. By Benjamin Blayney, B. D. Rector of Polſhot, Wilts. 4to. 1l. 1s. boards. Oxford, printed at the Clarendon Preſs; and ſold in London by Cadell. 1784.

THE labours of the learned and excellent Prelate, who ſome time ſince preſented the Public with a new tranſlation of Iſaiah, have been attended with ſeveral beneficial effects. They have illuſtrated the obſcurities, and unfolded the beauties, of one of the ſublimeſt books of the Old Teſtament. Objections have been anſwered; difficulties have been elucidated; and the whole hath been conducted with ſuch judgment, erudition, and ingenuity, as to afford additional luſtre to the evidence of its divine inſpiration, and give freſh weight to its authority.

The new tranſlation of Iſaiah, by preſerving the reverend appearance and form of the old, preſerved alſo its dignity and ſimplicity; for had the ſtructure of its language been more modern, though it might poſſibly have gained in elegance, yet it would certainly have loſt in ſolemnity; and the minds of common readers, unaccuſtomed to receive the mandates of Heaven in any other ſtyle than that which pervades, with uniform ſimplicity, the tranſlation of the Bible which is in general uſe, would have revolted at all modern refinements of expreſſion, as a ſpecies of diſguſting affectation, if not of prophane licence; and would, in all likelihood, have ſlighted the ſubject on account of the manner in which it was delivered.

So judiciouſly was this great work executed, as to remove many prejudices which perſons of ſcrupulous minds had conceived againſt a general reviſion of the preſent tranſlation of the Bible; and as the neceſſity of it hath appeared more obvious, ſo the objections to it have been much diminiſhed: and people are more reconciled to the idea of a new tranſlation of the ſacred

text, than they were before the Bishop of London convinced them, that such an undertaking would, instead of lessening their reverence for the Bible, increase their veneration for it, and give them a juster insight into its contents, provided it were conducted on the same grounds, and with the same discretion, candour, and learning, of which he hath exhibited so illustrious a model.

The present Author follows the plan of the great Prelate; and though not with equal success, yet with much credit both as a translator and a critic. His subject is not of equal eminence with that which was undertaken by the Bishop. It hath less variety in the matter; and contains a less fund for curious enquiry and critical illustration.

The translation is in general very exact, and preserves the tone and majesty of sacred writing. It is accommodated to the old, in the general structure of the language; though some particular terms and modes of expression are here and there to be met with, that are of too modern a cast to be venerable, and equally detract from its dignity and simplicity: such, in our idea, are the following: *Distendest—paramours—libidinous as stallion horses—couring—regency—insulated—atoms—extricate—species—commanding officer—might without right—privy council—purloin—tilters—inhabitress—legitimate—convoked—courier—inarticulately—annihilation*, &c. &c. Some of these terms are too modern, others too vulgar; some too refined, and others too obscure for a translation of a sacred book; especially for a translation that is adapted to general use; for we suppose Mr. Blayney translated the Prophet with an eye to its adoption, in some future period, in the body of a new version of the Holy Bible. With such an object in view, he should have been particularly cautious what words he introduced. He should have admitted none but what were generally intelligible; and such as would convey no idea that might destroy the effect of the sacred text by any improper association. In general, he hath preserved all the solemnity and beauty of the original; but it is our duty to point out wherein he hath been deficient: and on cool reflection, we think the ingenious and learned Writer will admit, that some terms which he hath made use of need correction. We are aware, that he will plead accuracy; but it would be better to preserve accuracy by a *periphrasis*, than, in order scrupulously to maintain it, insert a word that is low or ludicrous, pedantic or obscure.

The Notes are very copious: perhaps they will in many instances be thought needless and redundant; and in not a few, dull, tedious, and uninteresting. Many of them are, however, very useful; and some discover much critical knowledge in the *Hebrew language*, and a good acquaintance with antient history.

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The various readings are noticed with the most scrupulous exactness. Conjectural emendation is sometimes hazarded; but not rashly, or injudiciously. If the Author proposes an alteration in the text, it is with commendable modesty; and he leaves us to esteem his learning and acuteness, though we may not be convinced by his reasons.

The *Preliminary Discourse* bespeaks the indulgence of the candid reader in such a manner as would not fail of procuring it, even though the work, for which it is solicited, were less entitled to it than it is. While the Author acknowledges his great obligations to the Bishop of London for the model which he hath exhibited, in order to direct others in pursuing the plan that he had begun, yet he feels the difficulty of keeping up to the spirit of so great an example, and preserving the dignity of his excellent predecessor. He, however, keeps him constantly in view, and follows his rules both of a translation and criticism. 'In discharging (says Mr. Blayney) the office of translator, I have not only endeavoured faithfully to represent the general sense of the original, but also to express each word and phrase by a corresponding one, as far as the genius of the two languages would admit; and where necessity obliged me to vary a phrase, I have usually subjoined in a note the literal reading, in order to shew the equivalence of that which was substituted in its stead. At the same time, hoping by all these means to bring the reader to a better acquaintance with the author's manner, I have been no less attentive to imitate, as far as possible, the structure and conformation of the sentences, more especially in the poetical parts of the book, where so much seems to depend upon it. But in the metrical division of the lines or verses, I fear I cannot always claim the merit of being exactly right. In some instances the case is clear, and capable of being ascertained with the greatest precision, as in the acrostic or alphabetical poems, and wherever there is a plain and evident parallelism in the construction of the sentences. But where there is neither acrostic nor parallelism, there may be, and assuredly is, versification, if we may credit the similarity of diction, and other marks of discrimination. Nor can we have the least doubt but that this versification consisted in a rhythm, formed by a determinate number of duly proportioned syllables, proceeding in a regular order, so as to strike the ear with a harmonious cadence.' The Author ingenuously acknowledges, that no scheme of Hebrew poesy is so perfect as not to be subject to many inaccuracies and mistakes. The best hitherto instituted is precarious.

Our Author was intrusted with a manuscript of the late Dr. Durell, containing *critical remarks* on the prophetical writings of *the Old Testament*, from which he selected such as fell more

immediately within the compass of his design, and appeared to him most pertinent and satisfactory.

He acknowledges his obligations to the reverend Mr. Woide, Assistant-librarian of the British Museum, for collating for his use, through the Book of Jeremiah, the manuscript * copy of the Prophets of the version of the LXX. now in the British Museum, and often quoted by the title of *MS. Pachom:* on account of its having belonged to Pachomius, a Patriarch of Constantinople, in the beginning of the sixteenth century.

After paying a just and affectionate tribute of respect to the memory of the late Dr. Kennicott, our Author earnestly recommends a revision and new translation of the Bible. This he thinks will be making the best use of the labours of that learned and indefatigable man: and applying the materials which he collected to the great purpose of general information. 'And let me,' says Mr. Blayney, 'indulge a hope that the time is not very far distant, when the task of bringing forward these materials to their proper use, will not be lost, as hitherto it hath been, in the hands of a few well-intentioned individuals, but will be undertaken on a more extensive plan by a select assembly of the most learned and judicious divines, commissioned by public authority to examine into the state of the Hebrew text, to restore it as nearly as possible to its primitive purity, and to prepare from it a new translation of the Scriptures in our own language, for the public service.' Warmed with the subject, the Author reasons on the utility, and enforces the necessity of it, in very animated language; and concludes with the following pertinent and liberal reflection: 'Since we have advantages which our forefathers were not possessed of, nay, of which it doth not appear they had any conception, why should we not do for ourselves and our posterity what they would undoubtedly have done for us, had they been found in like circumstances as we are. Let the work of purifying and reforming what is amiss in the present edition of our Bible be fairly and honestly set about, and with that moderation and soberness of mind which the gravity of the subject requires; and I doubt not but we may safely disregard the suggestions of a narrow and timid policy, such as, if attended to, would equally, on all occasions, by raising imaginary fears and unreasonable alarms, discountenance and obstruct the wisest and most salutary improvements that can possibly be devised.'

* Mr. Woide is preparing for the public eye a printed exemplar of the Alexandrian MS. of the New Testament, exactly copied from the noble original in the King's Library, presented in the last age to Charles I. by Cyril Lucans, the Patriarch of Constantinople. Mr. Woide will enrich this publication with learned and valuable notes.

Mr.

Mr. Blayney hath adopted, and with great reason and propriety, a new arrangement of Jeremiah, from the 20th chapter to the 46th. The order is as follows: CHAP. xx, xxii, xxiii, xxv, xxvi, xxxv, xxxvi, xlv, xxiv, xxix, xxx, xxxi, xxvii, xxviii, xxi, xxxiv, xxxvii, xxxii, xxxiii, xxxviii, xxxix. 15—18, xxxix. 1—14, xl, xli, xlii, xliii, xliv, xlvi, &c. &c. If the chapters be read according to this arrangement, a uniform series will be discerned. At present they are evidently disjointed; and the irregularity of the arrangement obscures their meaning, and perplexes and misleads a common reader.

We now proceed to give a specimen of the translation; and for this purpose we will select a part of the forty-sixth chapter.

CHAP. XLVI.

1. THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH CONCERNING THE NATIONS.

2. OF EGYPT.

CONCERNING THE ARMY OF PHARAOH-NECHO, KING OF EGYPT, WHICH WAS BY THE RIVER EUPHRATES AT CARCHEMISH, WHICH NEBUCHADNEZZAR, KING OF BABYLON, DEFEATED IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH, KING OF JUDAH.

3. ORDER ye the buckler and shield,
And move on to battle.
4. Harness the horses; and mount, ye horsemen;
And stand forth with helmets;
Make bright the spears; put on the coats of mail.
5. Wherefore have I seen those in dismay
Put to the rout? even their mighty ones are beaten down:
And they have fled amain, and have not looked back.
Fear is on every side, saith JEHOVAH:
6. Let not the swift flee away;
Neither let the mighty escape;
Northward by the side of the river Euphrates
They have stumbled, and shall fall.
7. Who is he that riseth up like a river,
Whose waters swell like floods?
8. Egypt rises up like a river,
And like floods do his waters swell.
He saith, I will rise, I will cover the land,
I will destroy the city and those that dwell therein.
9. Mount ye the horses, and deal furiously;
The chariots, and let the warriors go forth:
Cush and Phat handling the shield,
And the Ludim expert in the use of the bow.
10. But this is the day of the Lord,
A Day of vengeance of JEHOVAH of Hosts,
To avenge himself of his enemies, and the sword shall devour;
It shall also be sätiated, and drenched in their blood:
For the Lord JEHOVAH of Hosts hath a sacrifice,
In the *north country*, by the river Euphrates.

11. Go up to Gilead, and take balm.
O virgin daughter of Egypt,
In vain hast thou multiplied medicines,
There is no cure for thee.
12. The nations have heard of thy disgrace,
And thy outcry hath filled the earth;
For they have stumbled, the mighty against the mighty,
They are both of them fallen together.'

We will next instance a few places in which the Author departed, not only in the form of expression, but in the and meaning also, from the common translation. We wil sert both, in order to give the Reader an opportunity of for a comparison between them, with as little trouble as possibl

Blayney's Translation.	*Common Version.*
CHAP. IV.	
11. A full wind, for a curse, shall come at my bidding; Now even I will proceed judicially with them.	*Even* a full wind from *places* shall come unto me; also will I give sentence a them.
CH. XI.	
15. What hath my Beloved to do in my house while she practiseth wickedness! Shall vows and holy flesh be allowed to come from thee? When thou art malignant, shalt thou then rejoice?	What hath my beloved in mine house, seeing she wrought lewdness with m And the holy flesh is passed thee. When thou dost evil, thou rejoicest.
CH. XVII.	
11. [As] the Kore that hatcheth what it did not lay, [So is] he that getteth riches and not according to right.	*As* the partridge sitteth o and hatcheth *them* not, *so* he getteth riches, &c. &c.
CH. XXII.	
6. For thus hath JEHOVAH said, Concerning the house of the King of Judah; Gilead art thou thro' me, O summit of Lebanon.	For thus saith the Lord the King's house of Judah, *art* Gilead unto me, *and* the of Lebanon.
CH. XXIII.	
6. And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS.	And this is the name wh he shall be called, THE OUR RIGHTEOUSNESS.
LAMENT. CH. II.	
18. Their heart cried out before JEHOVAH with fervency. Daughter of Sion, Let tears run down like a torrent day and night; Give thyself no rest; let not the daughter * of thine eye *stand still.*	Their heart cried unt Lord, O wall of the daugh Zion, let tears run down river day and night; give t no rest; let not the apple of eye cease.

* The tear.

Blayney's Translation.	*Common Version.*
LAM. Chap. III.	
19. The remembrance of mine affliction and mine abasement is wormwood and gall;	Remembering mine afflict and my misery, the wormwood a the gall: my soul hath them ſt in remembrance, and is humbl within me. This I recal to min
20. My soul cannot but remember, and sinketh within me,	
21. This I revolve in my heart, therefore I have hope,	therefore have I hope. It is c
22. The mercies of Jehovah that they are not exhausted; that they fail not.	the Lord's mercies that we ar not consumed, because his com passions fail not.

These are a few examples, out of many that might be produced, in which the translation is much improved; and the sense of the original more exactly ascertained.

It will be expected of us to give some specimens of our Author's judgment and learning as a critic and commentator. We have a wide field before us; and we need not be at a loss for extracts.

Blayney's Translation.	*Common Version.*
JER. Ch. X.	
8. But they when they approach are stupid and sottish: The very wood itself being a rebuker of vanities.	But they are altogether brutish and foolish; the stock is a doctrine of vanities.

Notes. But they when they approach] ובאחת—' It can hardly be doubted, that for ובאחת we should, by a slight alteration, read ובאתת; אתת, or אתות, being the infinitive of אתה, the verb used just before in the preceding verse. The contrast is thus strongly marked between the true God and the objects of heathen superstition. The servants of the former, when they approached him in their devotions, could not help being impressed with a reverential awe of a Being so transcendently glorious. But those who drew near to worship the latter, manifested the greatest stupidity, in not discovering what was so obvious to common apprehensions, the gross unworthiness of the objects to whom their adorations were addressed.

Ibid. *The very wood itself being a rebuker of vanities.*] The true meaning and force of this expression seems to have escaped the notice of the commentators. מוסר properly signifies, *rectifying* or *correcting* a false notion by just reproof: and by *vanities* are meant *idols*, so called from their being of no real use or advantage to those who had recourse to their assistance. And this unprofitableness of the idol, the very dull and senseless matter, says the Prophet, out of which it is formed, is capable of demonstrating. But the "rebuke," strictly speaking, is not directed to the idol, but to those who had not sense to perceive that all the efforts of human art could never change an inanimate log of wood into an animated Being possessed of power and intelligence far surpassing the person from whom its origin was derived. There is therefore an energy and pointedness in this short sentence, at least equal, *in my opinion*, to whatever hath been said *pon the same subject by the most spirited* writer, whether sacred or *vine. Not even the keen raillery* of the Roman satyrist in those

celebrated lines, *Olim truncus eram ficulnus, &c.* [*Horat. Sat. Lib.* I. *Sat.* VIII. 1.] though in a more ludicrous style, cuts with greater severity.'

New Translation.	*Common Version.*
CHAP. XX.	
7. Thou didst allure me, JEHOVAH, and I was allured; Thou didst encourage me, and didst prevail.	O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed.

'*Notes. Thou hast allured me*, &c.] It would be a singular pleasure to me to contribute in any degree towards clearing the character of a much injured servant of God from those imputations which have, I think, very undeservedly been cast upon it. He hath been particularly censured on account of the passage before us, in which he hath been represented as profanely and insolently upbraiding God with having falsified his word to him, and having even forced him into his service, without granting him that protection which he had encouraged him to expect. This would have been prophane insolence indeed; but neither do the words used by him necessarily imply any such thing; nor can they be so understood consistently with what the Prophet declares, ver. 11. that God was with him, and so effectually took his part, as to baffle all the designs of his enemies, and make them ashamed of their unsuccessful malice. And again, ver. 13. he breaks forth into a song of praise and thanksgiving to God for his especial preservation of him. Surely these are not the expressions of a man who complained of being deceived and imposed on by God; and the verb פתה may as well signify to *persuade* or *allure* by fair means, as by false and indirect ones; in which latter case only it implies *seduction* and *deceit*. Now God had invited Jeremiah into his service; and proposed both to qualify him for, and employ him in, a ministry of the most important and honourable kind. "Before I formed thee in the womb, I knew thee; and before thou cameſt from the birth, I separated thee; a Prophet unto the nations have I constituted thee." ch. i. 5. And again, ver. 10. "See, I have given thee power this day over nations, and over kingdoms, to root out and to pull down, and to destroy and to overthrow, and to build and to plant." Such an offer was sufficiently flattering to human ambition; for if it be accounted highly honourable to serve an earthly prince, how much more to become the special minister and agent of the supreme Lord of Heaven and Earth? Accordingly, Jeremiah says, that he received the commission with joy, and was well pleased for a time with being "called by the name of JEHOVAH, God of Hosts," ch. xv. 16. But this was before he had experienced the inconveniences of his new dignity, although he could not pretend that these were altogether concealed from him; for he was apprized from the first that he should encounter great opposition, which however God would not suffer to prevail against him, ch. i. 17—19. He could not therefore, nor did he say, that he was *deceived*; the utmost he could mean was, that he was *allured* by the dazzling splendor of the office to take it upon him, *without weighing* all its consequences. So that if any reflection be

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here intended, it is not levelled against God, but at his own rashness and want of consideration.

'There is also as little grounds for charging the Prophet with saying, that God had *forced* him into a disagreeable office against his will. Yet this seems to be implied in our common translation, "Thou art stronger than I, and hast prevailed," in which sense all the antient versions, and the generality of commentators, seem to agree. But the verb חזק in *pihel* signifies to *fortify* or *encourage*, as may be seen, Deut. i. 38 iii. 28. Isa. xii. 7, &c. And the words in question, I am persuaded, allude to that encouragement which the prophet received from God, when he told him at first that he would enable him to discharge the office, and would support him against all opposers, ch. i. 7, 8, 17—19. or that which was afterwards given him when he began to complain of hardships, ch. xv. 19—21. This being the case, I see nothing in the Prophet's words but what is consistent with the utmost piety and reverence towards God; who, he said, had prevailed upon him to undertake an honourable, though painful employment, and had encouraged him to go through with it by assurances which he acknowledges him to have made good: but that the unmerited scorn and insult he had met with on the part of man, had often tempted him to wish that he had withdrawn himself fairly out of the way. Surely in all this we may say of him, as Scripture says of another eminent sufferer, "he sinned not, neither did he charge God foolishly."

Mr. Blayney might have illustrated and confirmed his translation of the word פתה by the use of it in other places of the Old Testament, particularly Gen. ix. 29. where it is rendered in the margin, "*thou shalt* persuade *Japhet*." Prov. xxv. 15. "*By long forbearing is a Prince* persuaded." Hos. xi. 14. "*I will allure her*, &c."

Ch. XXIII. 6 'And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS.] Literally, according to the Hebrew idiom, "And this is the name by which JEHOVAH shall call, OUR RIGHTEOUSNESS:"—a phrase exactly the same as "JEHOVAH shall call him so:" which implies that God would make him such as he called him; that is, "Our Righteousness," or the Author and means of our acceptance and salvation. So, by the same metonymy, Christ is said to "have been made of God unto us, wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30.

'I doubt not but some persons will be offended with me for depriving them by this translation of a favourite argument for proving the divinity of our Saviour from the Old Testament. But I cannot help it. I have done it with no ill design, but purely because I think, and am morally sure, that the text as it stands will not properly admit of any other construction. The LXX. have so translated before me, in an age when there could not possibly be any bias or prejudice either for or against the before-mentioned doctrine; a doctrine which draws its *decisive* proofs from the New Testament only. In the parallel passage, ch. xxxiii. 16. the expression is a little varied; but the sense, according to a just and literal translation, is precisely the same — "*And this is He* whom JEHOVAH shall call OUR RIGHTEOUSNESS."

In an introduction to the notes on the 30th and 31st chapters, the Author observes, that 'there are various prophecies in many parts of the Old Testament which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the Gospel dispensation. These two chapters contain a prophecy of this kind, which must necessarily be referred to those times, because it points out circumstances, which certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion. For the people that returned from Babylon were the people of Judah only, who had been carried away captive by Nebuchadnezzar; but here it is foretold, that not the captivity of Judah only should be restored, but the captivity of Israel also; meaning those ten tribes that were carried away by Shalmaneser King of Assyria, and who still remain in their several dispersions, having never returned, in a national capacity at least, to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect, not an obscure and partial, but a complete and universal restoration, when God will manifest himself, as formerly, the God and Patron of all the families of Israel, and not of a few only.'

Blayney's Translation.	*Common Version.*
Ch. XLIII.	
13. And he shall break in pieces the images of the House of the Sun, which is in the land of Egypt.	He shall break also the images of Beth-shemesh that is in the land of Egypt.

Notes. —*the House of the Sun.*] The LXX. under בית שמש *Heliopolis*, that is, *the city of the Sun:* where as we learn from Herodotus, lib. ii. c. 59. the Egyptians celebrated a grand festival annually in honour of the Sun, who had a temple there. But *Beth-shemesh* seems rather to mean the temple itself, in which the image of their deity was erected.

Ch. XLIX. 32. "*Of those that inhabit the insulated coast.*"] 'The peninsula of Arabia.'

34. "Concerning Elam."] 'Elam we find to have been an independent and even powerful kingdom in the days of Abram, Gen. xiv. 1. But I am not of the opinion of those writers who hold that by Elam in Scripture, *Persia* is always meant. There is no doubt, but that when the monarchy of Persia was established under Cyrus, Elam was blended into, and formed a part of it. But before that time, Elam and Persia were two distinct kingdoms. . . . We may conclude Elam to have been, as the name itself would lead us to suppose, the country called by the heathen writers *Elymais*, which Pliny, in conformity with Daniel, describes as separated from Susiana by the river *Eulæus* or *Ulay*.'

Blayney's Translation.	*Common Version.*
Lament. Ch. IV.	
15. *Begone*, Unclean, men cried unto	They cried unto them, Depart ye,

Blayney's Translation.	*Common Version.*
unto them, begone, begone, touch not:	ye, it is unclean, depart, depart, touch not;
Because they were contentious even when they were fugitives, men said among the nations, They shall sojourn no more.	when they fled away and wandered, they said among the Heathen, They shall no more sojourn there.

Notes. "*Because they were contentious*," &c.] . . . 'As their mischievous behaviour rendered them obnoxious at home, so carrying with them abroad the same litigious and turbulent spirit, they made nations unwilling to admit of their sojourning among them. Or the rendering may be, "When they wrangled and were also fugitives;" *i. e.* When, in consequence of their intestine broils, they (namely the weaker faction) became exiles, the neighbouring nations would have nothing to do with persons, who, they said, as it follows in the next verse, were discarded of their God, and had shewn no sort of respect, where on account of character and age it was due.'

To this work is subjoined an Appendix consisting of "Observations and Notes of the late learned Thomas Secker, D. D. Archbishop of Canterbury, written by him in two Bibles, now deposited in the Archiepiscopal Library at Lambeth."

Mr. Blayney hath selected all which relate to the prophecy and lamentations of Jeremiah; and inserted some additional observations of his own.

At the conclusion are three copious and useful Indexes—viz. of texts of Scripture, authors and things, which are occasionally referred to, or explained and illustrated more at large.

We wish the example of this learned Writer may excite a laudable emulation in others: and if he should prosecute this noble plan, and apply his labours to the elucidation of other books of the Old Testament, we wish his success may be equal to the importance of his undertaking: and may the piety, candour and judgment, with which he hath hitherto conducted it, mark his future progress as conspicuously as they do the past.

ART. II. ENGLISH ETYMOLOGY; *or a Derivative Dictionary of the English Language:* in Two Alphabets, tracing the Etymology of those Words that are derived (1.) from the Greek and Latin Languages; (2.) from the Saxon and other Northern Tongues. The whole compiled from Vossius, Meric Casaubon, Spelman, Somner, Minshew, Junius, Skinner, Verstegan, Ray, Nugent, Upton, Cleland, and other Etymologists. By the Rev. George William Lemon, Rector of Geytonthorpe, and Vicar of East Walton, Norfolk. 4to. 1l. 6s. boards. Robinson. 1783.

THE Author prefaces this very *extraordinary* work with what he calls a 'Defence of the English language; and on the use *of Etymology.*' But how is a language to be *defended against those who slander* and ill-treat it? Is it by demonstrating

demonstrating its force, its harmony, its perspicuity, or its copiousness? No. Mr. Lemon leaves those superficial matters to advocates of another class. He remounts to the source, in the deep bosom of antiquity; catches words as they arise in their rudest forms, just as they begin to emerge into existence, and pursues them through all their changes, till they assume an appearance as different from their original shape, as the butterfly from the caterpillar.

Every wise master-builder lays a foundation before he rears the superstructure. Mr. Lemon is so confident of his ground, that he is not afraid to rest on it the most ponderous load that long and painful labour could collect from those dark storehouses which dulness had fitted up for the reception of its own lumber; and to which an imagination, smit with the love of idle and absurd conjecture, hath made many *weighty* additions.

The design of this elaborate work may be collected from the following passage —

'Let the channel or channels (for there are undoubtedly many) through which the words of our modern English have been derived to us be whatever they may, Roman, Gothic, Celtic, Saxon, Teutonic, or Icelandic, still it is the *Greek alone* that is the true basis of the English tongue; for it matters not from whom we borrow any word; if those from whom we borrowed it, borrowed it from those who borrowed it from the Romans; who borrowed it from the Greeks; then consequently the Greek is the only radix of that word; notwithstanding the various dialects it may have passed through before it came to be adopted by ourselves.'

This general position is illustrated by an analysis of a vast variety of words which occur, not only in learned compositions, but in common and vulgar conversation. The terms of art, we know, are almost wholly of Greek original: but it is not generally suspected that so many of our provincial terms, familiar, and even cant expressions, should be indebted for their existence to so illustrious an origin.

'Every Englishman,' says our Author, 'undoubtedly thinks he understands the English language, because he speaks it, and is able to make use of it for all the purposes of common life; and this may, and does answer all his exigencies; and that is enough for him: be it so. Many then may content themselves with the bare knowledge of a word, and think it a sufficient acquisition if they know *the general meaning* of it; and indeed such a knowledge is fully sufficient for their contracted sphere:— but an etymologist is not satisfied with the bare, simple *signification* of a word, he would wish to know the radical formation of it; he will not content himself with the mere knowledge, that any word *signifies* such or such a thing; he would be glad to know something farther; he would willingly be informed, whether it bears any connexion with the original idea: nay, it may be confidently asserted, that no person can thoroughly understand the power and energy of *the English tongue,* who does not trace it up to *the Greek:*—thus, for instance,

instance, every one knows *the meaning* of the following words, being part of a lady's dress, viz. her *cap*, *handkerchief*, *apron*, *ruffles*, *lace*, *gown*, and *sacque*; or the following, being part of the furniture of her work-basket, *rapper*, *silk*, *thread*, *scissars*, *needles*, *pins*: thus every one knows *the meaning* of these expressions, *the duce take it*; such a thing is *spick and span new*:—every one knows *the meaning* of these words, *bridle*, *saddle*, *stirrops*, *whip*, *boots*, *spurs*, and *journey*; but does every one know *the derivation* of those words; and that all, and each of them are Greek; as will be found on consulting every one of them under their proper articles, among many hundreds more in the compilation of the following work.

'But there are many words in our language that continue to wear so strange, and uncouth an appearance, as would require more than *an Oedipus* to develope and disentangle them from their present intricate and enigmatical disguises:—thus the expressions *hot-cockles*, *scratch-cradle*, *link-boy*, *boggle-boe*, *haut goût*, *bon-môt*, *kick-shaws*, *crutched-friers*, and innumerable others, can only be explained by their etymology:—every one of which is Greek.'

As a specimen of the learning and ingenuity of this *new* Etymologist, in tracing out words through all the labyrinths of derivation, and discovering the parent by the faintest shadow of resemblance that hovers on the face or arms, or hands or back, or backside of the child, we will produce the following, which have occurred to us at random—for in such a wilderness we had neither choice nor hesitation:

'APPLE *of the eye*; according to our method of writing this word, any person would suppose, that by *the apple of the eye* we meant *the ball of the eye*: but, notwithstanding the apparent connexion between those two ideas, the *apple of the eye* means quite another thing; at least the derivation points out a different meaning; for the Greek and Latin words, from which we have taken our expression, do really signify quite a different thing from *the ball of the eye*; the Greek words are Παρθενος, Κορη, and Παϊς, and the Latin word is *pupilla*; all which signify what is commonly called *the bird of the eye*: let us consider only the word Παϊς, from whence *pupilla* is thus derived, Παϊς, Παϊρ, Πεϊλλος, ΠεFιλλος, *pupilla*; *the pupil of the eye*; which signifies that little opening, or round hole, that admits the rays of light; and through which is reflected from the bottom of the eye *that little image*, that *little boy or girl*, that *puppet (pupilla)* which is discerned by every person, who looks attentively into the eye; and is nothing more than the reflection of his own *image*: the *apple of the eye*, therefore, is only a diminutive of *papple*, or *pupil*, or *puppilla*, or ΠεFιλλος, or *puppet* in the eye:—this explanation has been the more closely attended to, because it was designed as an explanation of that passage in Xenophon, which is quoted by Longinus, and censured by that great critic: the passage is in the fourth section of Longinus, where he says, Τι δει περι Τιμαιου λεγειν; ὁπου γε και οἱ ἡρωες εκεινοι (Ξενοφωντα λεγω, και Πλαιωνα) καιτοι γ' εκ της Σωκρατους σχολης πεπαιδευμενοι, ὁμως δια τὰ ἐλως μικροχαρη, ἑαυτων πολε επιλανθανοντο. Ὁ μεν γε εν τη Λακεδαιμονιων γραφει πολιτεια, Εκεινον γαρ ητιον μεν αν φωνη ακουσαις η των λεθινων, ητιον δ' αν ομμαλα τρεψαις η

τῶν χαλκῶν· αἰδημονεστέρους δ' αὐτοὺς ἡγήσαιο καὶ αὐτῶν τῶν ἐν τοῖς ὀφθαλμοῖς Παρθενῶν. The whole passage seems to say, that the Lacedæmonian youth behaved themselves more modestly than even the very *puppets*, or *little images* in their eyes; or *in the eye*:—there is, indeed, a prettiness in the expression, but certainly no error in the text, as many of the commentators would have us suppose.'

Nor have the commentators *supposed* that an error existed in the copy of Longinus without reason. "*Puppets* in the eye" may be a very *pretty* expression in the mouth of a nurse when dandling a child; and may be very diverting when well managed; but, in the mouth of a grave historian and philosopher, we lose its '*prettiness*' in its puerility. But it is not only puerile, in the manner in which it is introduced by Longinus; it is unmeaning and nonsensical. What are we to understand by the *modesty* of the puppets, or images in the eye? They are only the representations of outward objects; and must be modest, or immodest, just as these objects are, of which they are the figures. The true reading of the passage is undoubtedly εν τοις θαλαμοις, and then the sense is natural and elegant, viz. "You would think them more modest than virgins *in the bridal bed.*"

'AUNT.' Upton, and other etymologists, have derived this word from the Greek; and as it is sometimes pronounced *Naunt*, there is a resemblance between it and Ναννη, which hath precisely the same meaning. Notwithstanding this derivation is pure Greek, yet Mr. Lemon is not content with it; for no reason that we can discern, but because it is not sufficiently far-fetched to credit the sagacity of a profound etymologist, who hates to pick up what lies on the surface, and who estimates the value of a thing by the *distance* from whence it is brought. 'There is,' says our Author, 'another derivation of the word *Aunt*, which hath been suggested to me by this gentleman [Upton] under his article *Tart*, viz. "That uncle is taken from the middle of *Av*unculus."—Now since this is undoubtedly true, it is not improbable that Aunt may have been taken from the beginning of Avunculus: thus *avunc*, converted into *avunt*, and then contracted into *aunt*; and consequently will originate still from the same root with the word UNCLE.'

But how doth *Uncle* prove his right to Grecian descent? See his pedigree drawn out in form by his etymological herald.

'UNCLE; Αἰων, ΑἰFων, *ævum*, *avus*, *a*vuncu*lus*.'

Now is not the genealogy traced through its various branches with as much accuracy as Swift traced the pedigree of *pippin* up to *Jupiter?*

Who, endowed only with an ordinary faculty of perceiving and judging—who hath not eyes to draw aside the common *coverings of* words, and penetrate into their hidden essences,

where

where they exist like "*first matter*" before it had "*a rag*" of visible "form," could have conjectured that *Bang* ever lay concealed in the skirts of Πλησσω? Turn it as you will, this way or that, inside out, open every folding; untie every knot, rip every seam, pick out every thread; where do you find any thing that is like it in form or feature? Doth it bear a trace of its image; a single letter of its superscription?—An etymologist, gifted like Mr. Lemon, possesses a kind of sixth sense. He feels a sympathy with the secret essences of words, and needs not the outward and visible sign to direct him in exploring their hidden and mysterious abode in their first elements.

'BANG, Πλησσω, Πληγῶ, *plango*, quasi *blango*, *blang*, *bang*.' But there are some fastidious critics who are prone to carp at a derivation that sets out in its career without one single letter by way of a πκ ςω. To take away all occasion of cavil, Mr. Lemon is willing, with singular condescension to the scrupulous, to supply them with a *letter* or *two* to begin with: and if they cannot proceed with such assistance, let them return to *cabbage planting*; they are not fit for etymologists, nor for etymological studies.

'Or, our word *bang* may be derived from βακτρον, *bacillum*, *bacillus*, unde *baculus*, *banculus*, *bang*.'

Mr. Lemon is of opinion that our British ancestors knew more of Greek than the generality have been disposed to give them credit for. By what channel was the language communicated to the rude inhabitants of this island before the invasion of it by Julius Cæsar? The question is answered at once: 'By means of the Druids, Celts, and Gauls.' Beside this general answer, our Author investigates particular proofs; and makes good his position by an appeal to facts, founded on the *infallible* testimony of Sammes, and the *venerable* authority of Geoffry of Monmouth. Bladud, founder of Bath, and the son of Rudhudibras studied at Athens—brought home with him a store of Greek learning, and four Greek philosophers, who opened a school at Stamford, and taught their language and their philosophy to the British youth about 863 years before the birth of Christ. But the internal evidence is, in our Author's opinion, of still stronger weight than the external: or rather it gives credit and confirmation to it. 'That language, says he, which the Greeks spake, and which we ourselves now speak even to this day, curtailed, transformed, transfigured, and transposed in so wonderful a manner, by the harsh, discordant, and unpolished dialects of Celts, Gauls, Welsh, Picts, Scots, Saxons, Danes, Normans, Germans, and Dutch, as have almost entirely effaced the primitive purity of the Greek tongue, which was undoubtedly spoken very early in this island. The people then *who very early visited this* country having been Phœni-

cians and Greeks, and those philosophers who were established here by Bladud having been Greeks likewise, it is no wonder that the *Druids* (whose very name is Greek, though not derived as is commonly imagined) should have understood, and spake, and wrote that language.'

The learned Reader knows that the common derivation of *Druid* is from Δρυς, an oak: and this derivation is supported both by antient and modern authorities of very high credit. Our Author is not however satisfied, although it be Greek. The root runs deeper into the ground than hath been generally suspected. There is scarcely a sprout of it on the surface. It is all underground; and it needed to be searched for, like metals, or springs, by the magic of a divining rod. *Druid*, then, is compounded of two words, under which it lurks so secretly, that it scarcely peeps through either of them. 'Ις and αγαθ-ος, or rather ευ, bene, bonus, good, gend, *end*.' All this is very clear; but what shall we do for *Doctor*. Oh! that comes out of Ις. Which way? O! thou blind to the mysteries of etymology! —'Ις, *vis*, *vim*, *vi*, *vir*, *d'er*, a man.' Now, dost thou need *Euphrasy to purge thy visual ray?*—What, not clear yet? It frets one to have to do with people of such dull and obtuse intellects. But as we cannot make them wiser by quarrelling with them, we will condescend to their weakness, and make them see, whether they will or not. Well, then, from Ις comes *vis*. Here the offspring is an inch taller than the parent. From *vis* comes *vir*. From *vir*, comes *er*. Here the matter is reversed; and the child is an inch shorter than the father. No matter for that. These things happen very often in common life; and we may judge of every thing by analogy. *Er* is Celtic for *man:* and the *d'* is only a particle, answering to our *the*. Thus we have got in our possession *d'er-end*, i. e. '*the good man*; the *bonus pater*, *the good father*, *the pope*, *priest*.' Q. E. D.

But we may not only discover the Greek at the bottom of *names* and *professions*; but we sometimes meet with it on the very surface of *places*. e. g.

'Bosca-bell, βοσκω, *pasco*, *pascuum*: *pasture*: also a *wood* or *grove*.' But where's the *bell?* That indeed is more out of sight; and it needs an etymological eye to find it out in its hidden recess.—*Bell* is derived from ονη, or ονεω, or ονημι. Take your choice.—You are at a loss which to fix on?—Luckily, either will answer the purpose of etymology.—Suppose, for the sake of saving trouble, we fix on ονημι. Now, ονημι signifies, to *afford assistance*. *Assistance* in a trying moment, is as St. Austin says of peace (let the Coalition say what they will of the *last peace*) a *good thing*. Very well. From ονημι you may get ονος very legitimately; and from ονος the Latins got *bonus*. *Bonus* begat *Benus*, and *Benus* begot *Bellus*; and thus you have the generation

generation of *Bell*.—When Mr. Lemon hath put things together, he makes them produce *Bosca-bell*, i. e. 'a beautiful, pleasant, and ever memorable grove in the *West* of England, famous for containing *the royal oak in which Charles the Second hid himself*.'——Odd's-fish, says the merry monarch, this would better have suited my grandfather.

We might produce a thousand specimens of the same *delectable* kind, for the edification and entertainment of our Readers. But it is enough for us to excite curiosity: if any wish to gratify it farther, they must consult the work itself.

The Author, perched on his etymological dunghill, claps his wings, and crows in defiance of all who have scraped the dunghill before him. He hath found jewels which escaped their superficial search; and, like a cock of wisdom, knows how to use them when he hath found them;—and is disposed to call us fools for not comprehending their value.

Art. III. *Letters from the Archdeacon of St. Alban's, in Reply to Dr. Priestley*. With an Appendix, containing short Strictures on Dr. Priestley's Letters, by an unknown Hand. 8vo. 3s. sewed. Robson. 1784.

THE part we have taken in this controversy renders it a difficult and delicate task to review what may be written in it, either by the advocates or by the opponents of Dr. Priestley. We cannot flatter ourselves with the hope of being acquitted of the charge of partiality; and must expect to have the charge aggravated against us by those who are themselves under the strong bias of party and system. We will however so conduct ourselves, as to give the slightest occasion possible, for any reflection on our candour. We will fairly present our Readers with the substance of every thing of real consequence to the argument on each side of the question: and though we do not pledge ourselves to Dr. Priestley, to confine our remarks within the narrow limits which, it should seem, best suit our humble office and character as *Reviewers*, yet we see no grounds *at present* to suppose, that we shall have any occasion, or feel any temptation, to give them a wider scope, or a minuter aim.

We have done our duty; and we have reaped the reward of it:—the conscious satisfaction of having discharged it with integrity and honour: to which we may add, the approbation of gentlemen of the first eminence for learning and critical judgment, among both the clergy and laity, of every denomination;—an approbation unsought by the insidious wiles of flattery, and only acquired in the open path of truth and honesty.

The present publication, by Dr. Horsley, consists of seventeen letters, addressed to Dr. Priestley. They are written in

an animated and nervous style; they consist of much critical erudition; they discover an exact acquaintance with the subjects in debate, and a deep knowledge of ecclesiastical antiquity: they were penned under a warm and lively impression of the truth and importance of the catholic doctrine respecting the person of Christ: they preserve a tone of dignity not unsuitable to the character of the learned writer, when discussing subjects which he found it his incumbent duty to illustrate and defend, and a certain consciousness of superiority in that species of learning which qualified him to engage in the controversy.

The first Letter states the reasons why the Archdeacon declines a regular controversy with Dr. Priestley. 'You challenge me to a contest in which it is my resolution never to engage: not from any distrust of my own cause, nor from any dread of the abilities by which I should be opposed.' The Archdeacon is aware that controversy with such a writer as Dr. Priestley would be an endless thing. 'If I could adopt your heroic plan of writing on till I should have nothing left to say, our correspondence would run to an enormous size, for I should have more than a single remark to make upon almost every sentence of every one of your ten letters. But as we both write for the edification of the Public, and yet few, I fear, will be disposed to give a long or a close attention to our subject, the ease of our Readers, if we mean to be *redde*, must be consulted. You, I am told, in defiance of your bookseller's sage counsels, despise such considerations. But they will have their weight with me. I shall be unwilling either to fatigue by the length, or to perplex by the intricacy or obscurity of my reasoning.'—'When I have shewn the insufficiency of the defence which you have now set up, and have collected the *new* specimens of your *historical abilities*, which this new publication supplies in great abundance, whatever more you may find to say upon the subject, in me you will have no antagonist.'

The Archdeacon rested the strength of his original attack rather on the *importance* than the *variety* of the matter of complaint. He might have noticed many other inaccuracies, &c. without any impeachment of his candour, and with advantage to his argument; but it was not necessary to point them out, and therefore he suffered them to pass unnoticed. 'If the instances of mistake which I have alleged be few in number, yet if they be singly too considerable in size to be incident to a well-informed writer; if they betray a want of a general comprehension of your subject, which might enable you to draw the true conclusions from the passages you cite; if they prove you *incompetent* in the very language of the writers from whence *your proofs* should be drawn; unskilled in the philosophy whose *doctrines* you pretend to compare with the opinions of the

church;

church; a few clear instances of errors of this enormous size may release me from the task which you would impose upon me, of canvassing every part of your argument, and of replying to every particular quotation. A writer of whom it is once proved that he is ill-informed upon the subject, hath no right to demand a further hearing.'

The second Letter consists of a recapitulation of the Archdeacon's charge, of which we gave an account at the time of its publication. [Rev. for November 1783.]

In the third Letter, the charge of reasoning in a circle is confirmed: the argument from what Dr. Priestley calls, the clear sense of Scripture, and the materiality of man, is confuted: and the genuine sense of ἐλθ in 1 John, 2. is ascertained.—— The Archdeacon refers under this head to a paper which he published in the Gentleman's Magazine for November last, under the signature of PERHAPS.

In Letter IV. the defence of the argument from St. John's first Epistle is confuted; and the true sense of "coming in the flesh" is settled on such grounds as to make the assertion equally repugnant to the principles both of the Docetæ and the Cerinthians. 'The Docetæ affirmed that Jesus was not a man in reality, but in appearance only; the Cerinthians *(from whom the Ebionites borrowed their tenets)* that he was a mere man, under the tutelage of the Christ, a super-angelic being, which was not so united to the man as to make one person. St. John says, "Jesus Christ is come in the flesh;" that is, as the words have been generally understood, Jesus was a man, not in appearance only, but in reality: not a mere man as the Cerinthians taught under the care of a super-angelic guardian, but Christ himself come in the flesh; the word of God incarnate. St. John says, that whoever denies this complex proposition is of Antichrist.'

The Archdeacon contends, that the phrases "to come" (simply *to come*, as was said of John) and to be "partakers of flesh and blood," are by no means equivalent to that under consideration. To come in *the flesh* means something more than a mere coming into the world by a natural birth, or entering on any particular mission or employment. 'If some future *historian* of these planet-stricken times should say, "In the end of the 18th century *came* Dr. Priestley, preaching the Unitarian doctrine;" no one will suspect any thing more than that a man of this name preached this doctrine. But if the historian should say, "Dr. Priestley came *in the flesh* preaching this doctrine," if the writer who may use this expression shall have any credit in his day, a general curiosity will be excited to know, whether Dr. Priestley had it *in his power* to come in any way without *his flesh.*'

"Partaker of flesh and blood."—'The purport of the passage is to assign a reason why the Redeemer should partake of flesh and blood; that is, why he should be a man. But a reason why a man should be a man one would not expect to find in a sober man's discourse. For why any thing should be what it is, rather than what it is not, is a question which few, I think, would ask, and none would attempt to answer. The attempt to assign a reason why the Redeemer should have been a man, implies both that he might have been, without partaking of the human nature, and, by consequence, that in his own proper nature he was originally something different from man; and that there might have been an expectation that he would make his appearance in some form above the human.'

In the fifth Letter, Dr. Horsley defends his former interpretation of a passage in Clemens Romanus; and confirms it by a reading in Jerome. "The sceptre of the majesty of God came not in the pomp of pride, *although he had it in his power*," καιπερ δυναμενος. The word παντα is supposed to have been omitted by some transcriber, since the passage is thus translated by Jerome *cum possit* OMNIA, although he hath ALL THINGS in his power."

The Epistles of Ignatius are considered by the Archdeacon, and their authenticity is maintained on those grounds on which it hath been so ably defended in that master-piece of criticism, the *Vindiciæ Ignatianæ* of the learned and excellent Pearson; 'a work,' says the Archdeacon, in his *sarcastic* way, 'which I suspect you have not yet *looked through*.'——[Dr. Priestley acknowledges that it was but very lately that he became acquainted in any degree with the writings of Bishop Bull. Since they were mentioned by his opponents, he hath, it seems, condescended "to *look through them*," as he says. Hence the Archdeacon's sneer about *looking through*; not forgetting to give a fly touch *en passant* at the "*rapid glances*."]

The genuineness of the shorter Epistles of Ignatius is also strengthened by the authority of the following distinguished names; Isaac Vossius, Usher, Hammond, Petavius, Grotius, Cave, Wake, Cotelerius, Grabe, Dupin, Tillemont, Le Clerc, &c. &c.

The Archdeacon is persuaded, that no figurative interpretations can elude the force of his citations from Ignatius in defence of the doctrine of the pre-existence and divinity of Christ.

In the sixth Letter, our Author confirms his former position respecting the difference between the Ebionites and Nazarenes, by the suffrage of Mosheim and other critics of great name. He confutes Dr. Priestley's conclusions from certain ill-translated and misconceived passages in Epiphanius; asserts that the Nazarenes were not a sect of the Apostolic age; that Ebion was *not* contemporary with St. John; but that if the fact should appear

appear to be otherwiſe, yet the antiquity of a ſect would be no proof of its orthodoxy.

We noticed, in our Review of Dr. Prieſtley's Letters, his unfair conduct, reſpecting his quotations from Epiphanius; but we left it to Dr. Horſley to expoſe it at large; which he hath done, and very effectually. 'In theſe quotations I have to complain, partly of a want of critical diſcernment, partly of ſtratagem, partly of unſkilful interpretation; and I affirm, that not one of the paſſages alleged is to your purpoſe.' The obſervations on an obſcure and intricate (and as we think diſjointed) paſſage in Epiphanius, are learned, judicious, and acute; and have the merit of making the antient writer ſpeak conſiſtently with himſelf: whereas Dr. Prieſtley's interpretation ſets him at variance with himſelf, and with all antiquity beſides.

The ſeventh Letter treats of the argument from Origen reſpecting the Ebionites. It reſts on two paſſages in the books againſt Celſus: the firſt was miſinterpreted by Dr. Prieſtley, in a very important point; and both in connection afford no ſupport to his hypotheſis.

The teſtimony of Origen is however conſidered by the Archdeacon as very precarious: nor can the opinions of the firſt age be concluded from the repreſentations of the learned father. In the inſtance under remark, he is convicted of 'a notorious falſehood.' 'He alleges of the Hebrew Chriſtians in general, that they had not renounced the Moſaic Law.' This aſſertion is proved to be falſe by inconteſtible evidence.

'The aſſertion ſerved him [Origen] for an anſwer to the invective, which Celſus had put in the mouth of a Jew againſt the converted Jews, as deſerters of the laws and cuſtoms of their anceſtors. The anſwer was not the worſe for wanting truth, if his Heathen antagoniſt was not ſufficiently informed in the true diſtinctions of Chriſtian ſects, to detect the falſehood. But in all the time which he ſpent in Paleſtine, had Origen never converſed with Hebrew Chriſtians of another ſort? Had he met with no Chriſtians of Hebrew families, of the church of Jeruſalem? Was the Moſaic law obſerved, was it tolerated, in Origen's days, in the church of Jeruſalem, when that church was under the government of Biſhops of the Uncircumciſion? The fact is, that after the demolition of Jeruſalem by Adrian, the majority of the Hebrew Chriſtians, who muſt have paſſed for Jews with the Roman magiſtrates, had they continued to adhere to the Moſaic Law, which to this time they had obſerved more from habit than from any principle of conſcience, made no ſcruple to renounce it; that they might be qualified to partake in the valuable privileges of the Ælian Colony, from which Jews were excluded. Having thus diveſted themſelves of the form of Judaiſm, which to that time they had born, they removed from Pella, and other towns to which they had retired, and ſettled in great numbers at Ælia. The few, who retained a ſuperſtitious veneration for their law, remained in the North of Galilee, where they were joined perhaps by

new fugitives of the same weak character from Palestine. And this was the beginning of the sect of the Nazarenes.' But from this time, whatever Origen may pretend, to serve a purpose, the majority of the Hebrew Christians forsook their law, and lived in communion with the Gentile Bishops of the new-modelled church of Jerusalem; for the name was retained though Jerusalem was no more, and the seat of the Bishop was at Ælia. All this I affirm with the less hesitation, being supported by the authority of Mosheim *. From whom indeed I first learnt to rate the testimony of Origen, in this particular question, at its true value †.'

The eighth Letter maintains that a positive proof is still extant, that our Lord's divinity was the belief of the very first Christians:—this proof is found in the Epistle attributed to Barnabas, which, if not the work of an Apostle, was undoubtedly a production of the apostolic age; and hath been even cited as such by Dr. Priestley himself.—The Author, it is observed, was a Christian of the Hebrews; a believer in our Lord's divinity; and writes to Christians of the Hebrews concurring in the same belief.

In the ninth Letter, Dr. Horsley observes, that the proof of the orthodoxy of the first age overturns Dr. Priestley's arguments from Hegesippus and Justin Martyr,—that Hegesippus maintained the orthodox faith; that Dr. Priestley's own principles set aside his interpretation of Justin Martyr; and that the Doctor is in fact reduced to the mortifying necessity of giving it up. 'The words ὰδ' αν οι πλειςοι ταυτα μοι δοξασαντες ειποιεν could not be intended to convey the sense which you and your *vindicator* would impose upon them. On the contrary, they must be understood as an assertion, or at least as an insinuation, that the opinion of our Lord's mere humanity was generally condemned.'

The Archdeacon examines at large the passage in Tertullian, which Dr. Priestley adduces as a proof that the majority of Christians in the age of that Father were Unitarians; and clearly evinces, that it is no proof of the point for which it was produced.

The tenth Letter discusses the position in Dr. Priestley's third Letter, viz. "That the primitive Unitarians were not deemed heretics." It would be affected modesty not to take notice of the compliments which, in this Letter, in particular, are paid to the Monthly Reviewers. We acknowledge that they gave us real pleasure; and we were happy to see our criticisms confirmed

* De rebus Christianorum ante Constantinum. Sæc. II. §. 38. Not. *.

† *See* his Dissertation about Ebion, which is the tenth in order *in the First* Volume of a Collection, intitled, *Dissertationes ad Historiam Ecclesiasticam pertinentes.*

of the sanction of so eminent a scholar, and so judicious a writer.

The Archdeacon heartily joins with the Reviewer, and confirms his arguments on the celebrated passage in Justin, of which Dr. Priestley had given a mutilated account. 'It is sufficient for our purpose that a blasphemy of Christ, by denying his divinity, and refusing to honour him with divine worship, is a part of Justin's description of the heretics to which he alludes.' It appears then that the Reviewer was not mistaken, when he supposed that Dr. Horsley would concur with him in the interpretation of this passage, and in condemning Dr. Priestley for the representation which he gave of it. But Dr. Priestley, in a certain Letter addressed to a gentleman whom he had the incivility to name, writes as if he was certain that the Archdeacon would exculpate him from any blame, and rather be *his ally*, than the Reviewers, in this particular instance. "If this, said he, should be the case, the Reviewer should make his acknowledgment as public as his guilt is enormous." *Enormous!* indeed, to say, that Dr. Priestley had misrepresented a passage in an antient Father! and that Dr. Horsley would see it!—But Dr. Horsley having partaken of the *guilt*, frees the Reviewer from the obligation of *acknowledgment*.

'Your Reply [*entitled Remarks on the Monthly Review, addressed to Mr. B.*] is indeed very extraordinary It consists of three parts. An apology for the omissions; a defence of your argument; and a flat denial that you have made the omissions, for which, however, you have condescended to apologize.'—'A friend has told you, that the passage in Justin is entire, and in its proper place, in your Letters to me, p. 31. It is true, Sir, the passage is entire in the Greek in the margin of your book. But has your friend told you that it is entire in your *translation?* My learned ally complains, and indeed, Sir, with too much reason, that you write for the unlearned. The entire passage, as long as it appears not in your translation, lay innocently enough in the Greek at the bottom of the page.'

The concluding part of this Letter corrects a gross blunder of Dr. Priestley's relating to Clemens Alexandrinus. "Almost the whole," says Dr. P. of his 7th book of *Stromata*, "relate to the subject of heresies. He mentions fourteen different heresiarchs by name, and ten heretics by character; but none of them bear any relation to the Ebionites, or any species of Unitarians." —"*Almost the whole*" is indeed softened down into "*a great part*" in the list of errata. 'Sir,' says the Archdeacon, 'a reluctant and imperfect retractation is more unseemly than the first error, be it ever so enormous. If you would not be thought to impose on your reader's ignorance, or presume upon his inattention, you must correct again; and for *a great*, bid him read *a very little part*.' After giving a particular account of the contents of this *division of the Stromata* of Clemens, the Archdeacon

deacon says, 'Thus it appears, that that "*great part*," which you had well nigh mistaken for the "*whole*" of the seventh book of the *Stromata*, is somewhat *less than one part in forty-eight.*'

The eleventh Letter enters critically and largely into the passage in Athanasius, of which we have already taken particular notice. Our sentiments on this head perfectly coincided with the Archdeacon's. We took notice of the same misrepresentation of Dr. Priestley, and made nearly the same observations on it that Dr. Horsley did, though we had no communication with one another. The same coincidence of opinion and remark occurred in many other instances, though neither was privy to the other's intentions.

The general contents of this Letter are the following:—'The sense of the words αἴτια εὐλογος mistaken by Dr. Priestley—The sense of the word συνεσις mistaken by Dr. Priestley—Prudence and caution not synonymous—The matter of fact, as represented by Athanasius, mistaken by Dr. Priestley—His grammatical argument refuted—That Athanasius speaks of unconverted Jews, proved by a comparison of the two clauses in which Jews are mentioned—The Gentiles not uninterested in questions about the Messiah—Of deference to authorities.'

Dr. Priestley translates αἴτια εὐλογος *specious pretence.* The Archdeacon observes that it means *a good reason*:—'a cause fairly defensible upon a just and honourable plea.' Dr. Priestley (who is 'suspected by the Archdeacon to take the sense of Greek words from ordinary Lexicons') renders συνεσις by the word *caution. Sagacity* comes nearest to the idea of Athanasius in his use of this term. 'He extols the *sagacity* of the Apostles; their *caution* he never mentions.'

After a few very just remarks on an observation of Dr. Priestley's, relating to the *future tenses* of verbs, the Archdeacon gives his antagonist the following necessary and friendly advice, 'Indeed, Sir, you would do well to be cautious, upon all occasions, how you handle these briars of criticism.'——But, alas! what was said of the Pharisees who *thought they saw?*

'Your last resource is to flee for shelter to the authority of Beausobre. "The learned Beausobre, a Trinitarian, and therefore an unexceptionable judge in this case, quoting this very passage, does not hesitate to pronounce, that they were believing Jews who were intended by the writer *."' It is for you, Sir, to judge, what deference is due from you to the authority of Beausobre. For my own part—I shall not affect a modesty, which I feel not—when the sense of a Greek sentence is the thing in question, if I have the writer upon my own shelf, or can find him upon my friend's, it is not much my practice to stand bowing at a distance to authorities; unless indeed it be the authority of a Casaubon, a Scaliger, or a Bent-

* Letters to Dr. H. p. 42.

ley.

ley. But these men would laugh, or they would storm, at your attempts to construe Greek, with Beausobre at your elbow. To construe Greek! I fear, Sir, they would think but lightly of your Latin erudition, after the specimen which you have given of it, in your attempt to wrest from my learned ally his strong argument for the difference, which we assert, in articles of faith between the Nazarenes and the Ebionites. The feats of criticism, which you have performed for this purpose upon certain plain words of Jerom †, to draw them from the only meaning of which they are capable, had you been a Westminster man, were enough to bring old Busby from his grave. But, alas! Sir, you are not to be perswaded though one should rise from the dead. I trust our readers are perswaded, that the argument from Athanasius was with great justice and propriety placed among my specimens of insufficient proof.'

The twelfth Letter replies to the fifth of Dr. Priestley, in which he moved some chronological difficulties; which, however, he is as much concerned to answer as the Archdeacon.

General Contents of this Letter.—' The divinity of our Lord preached from the very beginning by the Apostles—St. Stephen a martyr to this doctrine—His dying ejaculations justify the worship of Christ.—Christ deified in the story of St. Paul's conversion.—The divinity of Jesus acknowledged by the Apostles from the time when they acknowledged him for the Messiah.—Notions of a Trinity and of the Deity of the Messiah current among the Jews in the days of our Saviour.'

From this Letter we could transcribe (but our limits will not permit us to give copious extracts) many passages truly sublime, expressed in language strong, full, and animated. The following may serve as a specimen:

' Another instance, to which I ever shall appeal, of an early preaching of our Lord's divinity, though it may not conduce to your conviction, is the story of St. Paul's conversion: in which, as it is twice related by himself, Jesus is deified in the highest terms. I know not, Sir, in what light this transaction may appear to you. To me, I confess, it appears to have been a repetition of the scene at the bush, heightened in terror and solemnity. Instead of a lambent flame appearing to a solitary shepherd amid the thickets of the wilderness, the full effulgence of the Schechinah, overpowering the splendor of the mid-day sun, bursts upon the commissioners of the Sanhedrim on the public road to Damascus, within a small distance of the city. Jesus speaks, and is spoken to, as the divinity inhabiting that glorious light. Nothing can exceed the tone of authority on the one side, the submission and religious dread upon the other. The recital of this story seems to have been the usual prelude to the Apostle's public apologies; but it only proved the means of heightening the resentment of his incredulous countrymen.'

Letter the thirteenth is written in reply to Dr. Priestley's sixth.—' Dr. Priestley's ignorance of the true principles of Pla-

† Letters to Dr. H. p. 152—156.

tonism

tonism appears in his Disquisitions concerning matter and spirit.—The equality and unity of the three principles of the Platonists. Dr. Priestley's peculiar sense of the word *personification* not perceived either by the Archdeacon or the Reviewer.—The outline however of Dr. Priestley's work not misrepresented by the Archdeacon.—The conversion of an attribute into a substance differs not from a creation out of nothing.—Never taught by the Platonists—The eternity of the Logos independent of any supposed eternity of the world.—Not discarded therefore by the converted Platonists.—Dr. Priestley's arguments from the analogy between the divine Logos and human reason answered.—The Archdeacon abides by his assertion, that Dr. Priestley hath misrepresented the Platonic language.—The Archdeacon's interpretation of the Platonists rests not on his own conjecture, but on the authority of Athenagoras—confirmed by other authorities.—Dr. Priestley's quotations from Tertullian considered—from Lactantius.'

The character of Lactantius is well appreciated by the learned Archdeacon.

'You call upon me to consider also a passage cited in your history from Lactantius, whose orthodoxy, you tell me, I cannot question *. Sir, you are not more inaccurate in your citations from the ancients, than unfortunate in your divinations about the principles of your contemporaries, and the concessions which they will be willing to make to you. The orthodoxy of Lactantius I shall question, I shall deny. He had not perhaps the dispositions of an heretic. He did not set himself to oppose, what he knew to be the approved doctrine of the church. But his talent was eloquence, which he possessed in a high degree, and his learning was in mythological antiquity. In Philosophy his information was small; in Divinity he was a child. The common places of Morality and Natural Religion he touches with elegance, and he inveighs against the pagan Superstition in a masterly strain. But in his attempts to philosophize, or to expound articles of faith, he is contemptible. In the seventh chapter of his first book he ascribes a beginning to the existence of the eternal Father. No wonder then that he should ascribe a beginning to the Son's existence. You are welcome, Sir, to any advantage you may be able to derive from the authority of such a writer.'

In the fourteenth Letter, the Archdeacon defends his supposition, that the first Ebionites worshipped Christ; and also, that Theodotus was the first person who taught the Unitarian doctrine at Rome.

'Sir, I will grant—I am liberal, I am sure, in my concessions—I will grant, that Rome swarmed with Unitarians in the time of Tertullian. Not for the reason which you assign; that Tertullian says, the Unitarians were the majority of believers. For this Tertullian hath not said, with whatever confidence you may ascribe to

* Letters to Dr. Horsley, p. 76.

him

him the dreams of Zwicker and his credulous disciples. I must take the liberty to say, Sir, that a man ought to be accomplished in antient learning, who thinks he may escape, with impunity, and without detection, in the attempt to brow-beat the world with a peremptory and reiterated allegation of testimonies that exist not. But, Sir, although I deny that Tertullian says, that the Unitarians were in his time the majority of believers, yet I will grant, that they were numerous at Rome in the time of Tertullian. I profess I know not how numerous or how few they were. But, to shew the strength of my cause, since you are pleased to have it so, let them be numerous. How will their numbers affect my supposition, that Theodotus was the first person who at Rome taught the Unitarian doctrine? Might not this be, although the Unitarians swarmed at Rome in the time of Tertullian? Believe me, Sir, it well might be; for the times of Tertullian were the very times of Theodotus. About the year of our Lord 185, Tertullian embraced Christianity. About the year of our Lord 190 came Theodotus the apostate, the tanner of Byzantium, preaching at Rome the doctrine of Antichrist.'

The 15th Letter is written in reply to Dr. Priestley's seventh. 'The metaphysical difficulties stated by Dr. Priestley neither new nor unanswerable.—Difficulties short of a contradiction no objection to a revealed doctrine.—Difficulties in the Arian and Socinian doctrines.—The Father not the sole object of worship. —Our Lord, in what sense an image of the invisible God, and the first born of every creature.—Not the design of the Evangelists to deliver a system of fundamental principles.—The doctrine of the Trinity rests on the general tenor of the sacred writings.—The inference that Christ is not God, because the Apostles often speak of him as man, invalid.—The inference from the manner in which he speaks of himself invalid.—The Athanasians of the last age no Tritheists.'

'Bishop Bull, in his defence of the Nicene creed, spends a whole chapter, and a very long chapter it is, on the subject of the Son's subordination; which he maintains to be as much a branch of the true faith, as the doctrine of the Son's eternity or consubstantiality.—The same thing is asserted by Bishop Pearson in his exposition of the Apostle's creed. . . . To the same purpose the learned Mr. William Stephens, author of some able discourses on the Trinity, in his sermon on the eternal generation of the Son of God, preached before the University of Oxford, August 5th, 1722. . . . . The same sentiments are acknowledged by Dr. Waterland, in his Commentary on the Athanasian creed. . . . . You misrepresent the strict Athanasians of the last age, when you charge them with asserting such a separation and independence of the Three Persons, as would amount to Tritheism: and you misrepresent me, when you insinuate, that I would set the Three Persons at a greater distance than the Athanasians of the last age allowed. I maintain, that the Three Persons are one Being; One by mutual relation, indissoluble connection, *and gradual subordination*: so strictly one, that any individual

thing in the whole world of matter and of spirit, presents but a faint shadow of their Unity. I maintain, that each Person by himself is God; because each possesses fully every attribute of the divine nature. But I maintain, that these Persons are all included in the very idea of a God; and that for that reason, as well as for the identity of the attributes in each, it were impious and absurd to say, there are three Gods. For to say there are three Gods, were to say there are three Fathers, three Sons, and three Holy Ghosts. I maintain the equality of the three Persons in all the attributes of the divine nature. I maintain their equality in rank and authority, with respect to all created things, whatever relations or differences may subsist between themselves. Differences there must be, lest we confound the Persons; which was the error of Sabellius. But the differences can only consist in the personal properties, lest we divide the substance, and make a plurality of independent Gods. It will not put me out of conceit with the arguments, which I have brought to support these sacred truths, or with the illustrations which I have attempted, that you pronounce them equal in absurdity to any thing in the Jewish cabala * (of which I suspect you hardly know enough to judge with certainty of this pretended resemblance) or that you imagine, when you read me, that you are reading Peter Lombard, Thomas Aquinas, or Duns Scotus †. Perhaps, Sir, though a Protestant divine, I may sometimes condescend to look into the *Summa* ‡, and may be less mortified, than you conceive, with this comparison. It was well meant, however, and is one of those general depreciatory insinuations, which are apt to catch the vulgar, and may serve the purpose of a reply upon any occasion, when a real reply is not to be framed.'

In the sixteenth Letter the Archdeacon attempts to shew, by argument, and by example, that the Unitarian doctrine is not well calculated for the conversion of Jews, Mahometans, or infidels of any description.—A trial was made by the Socinians of the last age on 'his Excellency Mureth Ben Ameth, Ambassador of the Emperor of Morocco at the British court, in order to form an alliance with the Mahometan prince, for the more effectual propagation of the Unitarian principles.'

The history of this curious treaty may be found in Leslie's *Socinian Controversy discussed.* A certain paper was delivered by two deputies of the Socinian sect to the Ambassador, in which his Excellency and the Musselmen of his suite are addressed as "votaries and fellow-worshippers of the one only sovereign God:" and moreover they acknowledge that Mahomet was raised up by God, to assert with the sword, what they had been defending with their pens: and that the Arabian prophet was

* Letters to Dr. Horsley, p. 80. † Ibid. p. 99.

‡ No Protestant, I imagine, will ever think it worth his while *to read many sections* of that work—the Summa. History of Corruptions, *vol. i. p.* 119.

deputed

deputed by Providence to be the ſcourge of idolizing Chriſtians.—Of the authenticity of this ſingular paper Dr. Leſlie entertained no doubt. 'An hundred years, ſays Dr. Horſley, are almoſt elapſed ſince theſe overtures were made to the Moors; and as no effect hath yet followed, it ſhould ſeem that the converſion of the Mahometans to the Unitarian Chriſtianity is as unlikely as that of the Jews.'

In the laſt Letter the Archdeacon takes leave of the controverſy.

We cannot deny ourſelves the pleaſure of preſenting the following paſſage to the Reader. It is not leſs juſt as a general obſervation, than it is ſevere on thoſe individuals againſt whom it is levelled:

'Fools imagine, that the greateſt authorities are always on the ſide of new and ſingular opinions, and that by adopting them, they get themſelves into better company than they have naturally any right to keep: and thus they are ſecretly worſhippers of authority, in that very act in which they pretend to fly in the face of it. They worſhip private authority, while they fly in the face of univerſal. They deride an old and general tradition, becauſe they have not ſagacity to trace the connection of its parts, and to perceive the force of the entire evidence: and while they thus trample on the accumulated authority of ages, with an idiot ſimplicity they ſuffer themſelves to be led by the meer name of the writer of the day.'

The contempt which Dr. Prieſtley expreſſes for the eſtabliſhed church, and the ſeveral orders and inſtitutions of it, hath provoked the Archdeacon to retort in a manner that may be excuſed, but which we dare not vindicate.

In the concluſion he recollects himſelf, and the Chriſtian ſhines ſuperior to the diſputant. 'Still looking forward to the time when, after all that is paſt, we ſhall mutually forgive and be forgiven, I remain, &c. &c. &c.'

In this pleaſing hope, in this generous wiſh, we join our reverend and learned friend; and thus mingle ſouls with his in ſomething of higher aim than the ſtruggles of controverſy, and of far nobler ſatisfaction than victory itſelf can impart.

ART. IV. *A Collection of the minute and rare Shells*, lately diſcovered in the Sand of the Sea Shore near Sandwich; by William Boys, Eſq; F. S. A. Conſiderably augmented, and all their Figures accurately drawn, as magnified with the Microſcope. By George Walker, Bookſeller at Faverſham. 4to. 5s. boards. White, &c.

LET not the minuteneſs of the objects here delineated, call up the ſurly enquiries of thoſe, who have not been accuſtomed to live with their eyes open to the works of nature: they

are

are not fit judges in these matters *. If they will persist in asking, of what use is all this labour? What good can accrue to mankind from this knowledge, in point of food or other use? We must frankly join issue with them, and acknowledge, that we know of none at all, either present or likely to happen, as to the body, for use or ornament, or to the satisfying any appetite: nevertheless a much nobler idea will take its rise in our opinion; one which, by displaying so momentously the power of the omniscient Creator, will thwart the infidel in his favourite ideas of *escaping* the eye of the Almighty, and force him, as he descends the scale from the immenser objects to these *minutissima*, to confess, that the Being which has formed these, can fully equal all that the tongue of man has yet declared of the possibility of his power †. Every proposition in Euclid supports those which precede it, and leads on to something which follows: so also in our enquiries into nature every discovery answers the same double purpose, becomes a valuable link in the universal chain, and operates with additional force upon every thinking mind.

The work ‡, it must be allowed, is executed with great neatness: it consists of three Plates, which are *honestly* filled with figures without being crowded, containing 90 objects, highly magnified, most of them in double positions; and 25 pages of letter press, giving short descriptions of the shells which are figured (almost all of them *non-descripts*), with the places where found, and their degrees of rarity. We should here be lavish of our praises, but it is needless to say more, than that it has already been approved by such illustrious personages, as that *truly amiable*, and no less *intelligent* lady, the duchess Dowager of Portland, and by the President of the Royal Society.

Mr. Walker, in his Preface, gives us the following account

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* Διο δεῖ μη δυσχεραινειν ΠΑΙΔΙΚΩΣ την περι των ατιμοτερων ζωων επισκεψιν· εν πᾶσι γαρ τοις φυσικοις ενεστι τι θαυμαστον. ARIST. *de Partibus Animal:* lib. i. cap. 5.

† For what a train of wonders have we here to pursue? What must be the œconomy of animals so very diminutive, so weak, so exposed from their situation to the force of every rude wave, and who, notwithstanding, so often escape unhurt? How do they rear their young? from whence collect their prey?

‡ It is the joint production of Mr. Boys and Mr. Walker.—'To Mr. Boys all praise is justly due from every lover of natural science, for his happy and successful investigation of this part of our natural history, which hath so long continued unexplored. Being anxious of *adding* still more to this elegant collection, than the sand from *Sandwich* had afforded, (viz. to Mr. Boys) I have examined the sediments of *various* parts of the shores, &c.' Walker's Preface, p. 4.

of

of Mr. Boys's entering upon this curious purſuit, and the mode in which he conducted it;

'The firſt diſcovery of the curious minute Shells, exhibited in this collection, originates with that inquiſitive naturaliſt William Boys, Eſq; F. S. A. of Sandwich, in the county of Kent; who, by his unremitting reſearches into the works of Nature, was happily induced to examine with his glaſſes the ſand of the adjoining ſhore, whereby he diſcovered a conſiderable number of minute Shells, altogether new to him, lodged therein.

'Information of this having been communicated to my worthy friend, Edward Jacob, Eſq; F. S. A. Mr. Boys was earneſtly preſſed by him to proſecute the diſcovery, with the offer of procuring aſſiſtance in the purſuit, if his other neceſſary avocations would not permit him to employ it ſo cloſely as Mr. Jacob wiſhed: the propoſal being readily accepted by Mr. Boys, Mr. Jacob was pleaſed to make an offer of the employment to me, which I entered upon moſt willingly; and, upon receiving ſeveral parcels of ſand from Mr. Boys, I purſued the following method in examining them:—Firſt, I placed ſmall portions of it, when dry, under Dr. Withering's botanical microſcope, in order to ſeparate the Shells from the ſand, and afterwards proceeded to enlarge every Shell with the greater magnifiers of Cuff's microſcope for opaque objects, and Wilſon's pocket one; and by theſe aids I drew them as exhibited in the plates.

'And here it may not be unacceptable to inform future inquirers, that, in order to facilitate the more eaſy diſcovery of theſe minute objects, after the ſand was perfectly dry, I put a handful on an open ſheet of paper, and gently ſhook it from ſide to ſide, by which means, the minute Shells being lighter than the ſand, were ſeparated from and lay above it, and were thereby much more expeditiouſly procured, than by any other means I could think of. It is alſo adviſeable to place the objects for inſpection in a ſituation where no ſudden blaſt of air can come, otherwiſe, being very light, they may be unexpectedly blown away, as I have too frequently experienced thereby the loſs of ſeveral rare ſpecimens; indeed a careleſs breathing or cough, while they were under examination, hath been attended with the ſame diſagreeable accident.'

With reſpect to the deſcription and arrangement of theſe *minutiſſima*, we will ſay one word for the Author, in addition to what he has ſo modeſtly ſaid for himſelf. That the diſcovery is novel, no one but Plancus *, if we remember rightly, having in any ſhape preceded him in it;—that, therefore, he only gives a looſe deſcription of what appeared to him particular in each object, and different from the others which he deſcribes; not aiming at a really ſpecific diſtinction from all the congeners,

* He publiſhed a treatiſe *de Conchis Ariminenſibus minus notis*. Venet. 1739, 4to. An improved edition (the 3d) appeared in 1760. A very curious and learned work. It contains a natural hiſtory of ſome teſtaceous animals of Rimini, an Italian town, on the Adriatic ſhore; more particularly of minute *nautili*, &c. now firſt diſcovered in the ſea ſands of that place.

or even an exact limit of each genus, but only giving those hints, which, whensoever any one well versed in the science will be at the trouble of describing them scientifically, will be found to be of some service. Our Author styles his descriptions, only an Explanatory Index. All therefore is evidently submitted to the professed naturalist. In the mean time Mr. W. very modestly deprecates the severity of criticism, as to both these particulars, arrangement and description, and implores the farther assistance of the curious.

'The assigning adequate trivial names to the shells, except in a few instances, hath been omitted, through the fear of giving such as might any way interfere with those already given by Linnæus, to Shells of the same kinds, the principal aim has been to give concise and accurate descriptions of them; how they may be approved, is submitted to the Public.

'As it is an allowed difficulty to determine where one class of Shells ends, and another begins, a liberty is taken of placing all the compressed Snails under the title HELIX; and those with a produced clavicle, whether less or more, and whether the aperture be round or oval, or tending to either form, under the title TURBO, which it is hoped will be pardoned by the Critics in Conchology.

'It having been suggested that many of these Shells may prove to be the fry of Shells heretofore published, great care hath been taken to obviate that idea; several specimens, suspected to be such, have therefore been laid aside for future investigation.

'The Author begs leave to inform his Readers, that he will continue his researches; and if he should be so successful as to procure a sufficient number of Shells for another plate, it shall be published separately, as an Appendix, to accommodate the present purchasers, without putting them again to the expence of the whole: and that he shall think himself much obliged to any gentleman who will favour him with any minute Shells here unnoticed, with an account where discovered, or any other observations tending to illustrate this part of our natural history.'

The giving them trivial names would have been no great difficulty, had it occurred how Linnæus has managed his numerous family, *Phalæna*.—In one of the orders its names end in *ella*, as the *Tineæ*; in another in *ana*, as the *Tortrices*, &c. &c. So here diminutives in *lus*, *la*, might have been applied with great propriety and *effect*, to all such as are not already described in the *Systema Naturæ* *. We need not *now* observe, that a trivial name is of singular service, marking the distinction, facilitating conversation, &c. The world has long since acknowledged

* Thus, for instance, in Mr. Walker's Family Nautilus, the 1st, 3d, and 4th. being in the *Systema*, may retain their names; but the others might be called, the 2d. *Perversulus*, 5th. *Lævigatulus*, 6th. *Polygonatulus*, 7th. *Sulcatulus*, 8th. *Crassulus*, 9th. *Lobatulus*, 10th. *Carinatulus*, 11th. *Sub-arcuatulus*, 12th. Rectulus.

his, in the universal plaudits bestowed on Linnæus's sagacity in his respect.

The mention of their not being the fry of other Shells, is an observation which comes to us very satisfactorily.

We rejoice that these researches are still carrying on; and we hope, that others may be stimulated to employ a leisure moment, in aiding an enquiry of this peculiar kind. To have the science of Conchology perfect in all its parts, is a wish worthy of every lover of it; and when the whole shall have been arranged by a skilful hand, we trust that it will be said again, of the present publication,

In tenui labor, at tenuis non gloria.

Art. V. *Occasional Epistles.* Written during a Journey from London to Busrah, in the Gulph of Persia, in the Years 1780, and 1781. By Eyles Irwin, Esq. 4to. 3s. sewed. Dodsley. 1784.

OF these Epistles, which are three in number, and addressed to William Hayley, Esq; the first is from Venice, the second from Laodicea, and the third from Coorna, on the conflux of the Tigris and Euphrates. The subjects of them are, as might be supposed,—such as the scenes through which the poet travels would naturally suggest. In the Epistle from Venice, a comparison is drawn between the former greatness of that splendid republic and her present insignificancy. Almost the whole of the Epistle is occupied by this comparison, and the reflections which arise from it. The same observation may be extended to the Epistle from Coorna, in which the Poet dwells more on past events, than on objects immediately before him: in the Epistle from Laodicea he is more descriptive: setting sail from Venice he regularly traces the progress of his voyage, till it terminates at the place of its destination.

The following extract will give an adequate idea of the style in which these Poems are executed:

'Now northward bound, the bark her helm obeys—
A sudden calm her rapid progress stays.
Inactive held, we view the distant shore,
Which takes new forms and changes tints no more.
Stretch'd in a line, we pierce its utmost bound,
Where moist, unpeopled Scanderoon is found.
Warn'd by the wise, we shun the baleful soil,
While down the coast our eyes uplifted toil.
Stupendous ridge! there fenc'd Seleucia lay,
Whence fam'd Orontes, issuing, floods the bay.
Remov'd behind, lost Antioch mourns her fate,
For thieves a nest, and avarice a bait.
No more the bowers along the bank we trace,
Which lent to Daphne her alluring grace.

Murm'ring her fall, Orontes seeks the vale,
And lofty Casius spreads the mournful tale.
Laodicea's arms our bark invite,
Goal of her toils, and limit of her flight:
Consenting Auster deigns her sails to court,
And gales propitious speed her to the port.
How flits, on waking, the Enthusiast's dream,
Who roams to realize his darling theme!
Deep-read in classic leaves, he slights the earth,
Which giving him, still gave not Philip birth:
'Till, undeceiv'd, things take their proper hue,
And Greece, he finds, affords a Morad too.
Descriptions soft, which caught his morning hours,
Arcadian dells, and Cytherean bow'rs,
Athenian fanes, and works immortal styl'd,
Present but ruin, and a painful wild.
Loadicea! of a modern growth,
On whom the climate sheds the dews of sloth;
Whose walls renown'd a worthless town infold,
As springs the weed where wav'd the ear of gold:
She yields him nought, his pleasing dream to save,
But some prone column or sepulchral cave:
'Till tir'd, the voyager his search gives o'er,
And, late chastis'd, prefers his native shore.
Fix'd in this maxim be my HAYLEY found,
To pay due homage to his native ground.
Abroad for subjects should the Druid rove,
Who draws the Muses to his haunted grove?
Can fabled charms allure, who boasts a Fair,
The soul of grace and virtue's darling heir?
Blest in his hopes, he views with pitying eye
The sweet delusions of a milder sky.
Nature herself submits to chastened taste,
And Eartham * blooms, while Tempe lies a waste.
Mute are the lyres that charm'd th' Ægean main,
While Eartham's shades resound with freedom's strain.
O! oft entreated, be that strain renew'd,
By fancy foster'd, and by praise pursu'd.
Since Britain glows with liberty divine,
To rival classic poesy be thine:
So shall thy portion of the spoils of Greece
Transcend the value of her golden fleece;
As far as wit respect o'er wealth can claim,
Or Homer soars beyond Atrides' fame!'

On our first acquaintance † with Mr. Irwin, as a Po gave it as our opinion, that his versification was elegar harmonious, and that his sentiments were sensible and just. opinion, the Reader will perceive, we have no reason to r

* *Near* Chichester, Sussex—the residence of Mr. Hayley.
† *See M.* R. Vol. LXII. p. 450. Article, Eastern Eclogue

Many of the subjects introduced into these Epistles not being of common occurrence, the Author has judiciously subjoined such notes as he thought would be necessary or illustrative.

ART. VI. *Travels into Poland, Russia, Sweden, and Denmark.* Interspersed with Historical Relations and Political Inquiries. By William Coxe, A. M. F. R. S. Fellow of King's College, Cambridge, and Chaplain to his Grace the Duke of Marlborough. Illustrated with Charts and Engravings. 4to. 2 Vols. 2l. 2s. Cadell. 1784.

THE ingenious and intelligent Author of these Travels is well known to the Public. We have already had the pleasure of reviewing several of his publications,—his Travels into Switzerland *, his Account of the Russian discoveries between Asia and America †, and his Description of the Prisons in Russia, written by way of supplement to Mr. Howard's very laudible work ‡.

What he says of the present publication, in his Preface, will give our Readers some idea of the entertainment here provided for them.

'The following pages contain the result of that intelligence which I collected, and those observations which occurred, during my travels through the Northern kingdoms of Europe; and it is necessary to apprize the reader upon what foundation the principal facts are supported.

'In regard to Poland, I was honoured with information from persons of the highest rank and authority; and fortunately obtained possession of some original letters written from Warsaw, before and during the Partition, which have enabled me to throw a considerable light over that interesting period. I presume, therefore, that the account of Poland comprehends many particulars which have not been hitherto presented to the Public.

'With respect to Russia, as the Empress herself deigned to answer some queries relative to the state of the public prisons; this gracious condescension in so great a sovereign could not but facilitate my further inquiries.

'To this I must add, that the late celebrated historian ||, Mr. Muller, favoured me with various communications on some of the most important and intricate parts of the Russian annals, and pointed out to me the most approved writers on this empire.

'The nature of the Swedish government rendered the sources of information easy of access; and, since my return to England, seve-

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* Rev. Vol. LX. p. 342. † Rev. Vol. LXIII. p. 1.
‡ Rev. Vol. LXIV. p. 382.
|| Mr. Muller died in the latter end of 1783. The empress, who, in consideration of his *great merit*, had honoured him with the order *of St. Vladimir, has, in respect* to his memory, conferred a pen*sion on his widow, and ennobled* his son.

ral Swedish gentlemen, well versed in the constitution of their country, have supplied much additional intelligence.

'As the materials which I acquired in Denmark were less extensive than those collected in the other parts, the account of that kingdom is confined to those circumstances which I was able to ascertain, it having been my invariable resolution never to adopt uncertain accounts, but to adhere solely to those facts which appeared to me to be derived from the most unquestionable authorities.

'In the historical relations I have had recourse to many English and foreign authors, and particularly several German writers of unimpeached veracity, who were resident for a considerable time in some of the Northern kingdoms, and from whom I have drawn many anecdotes not known to the English reader.'

Mr. Coxe begins his book with a very elaborate and learned review of the Polish government; a government as remarkable for its singularity, as for the evils which it has entailed upon the country that has adopted it. His account of the introduction of the *Liberum Veto*, as it is called, or that power which each Nuncio possesses in a free Diet, not only of negativing a law, but even of dissolving the assembly, is curious; and is probably unknown to many of our Readers:

'The privilege in question is not to be found in any period of the Polish history antecedent to the reign of John Casimir. It was under his administration, that in the year 1652, when the Diet of Warsaw was debating upon transactions of the utmost importance which required a speedy determination, that Sicinski, Nuntio of Upita in Lithuania, cried out, "I stop the proceedings." Having uttered these words, he quitted the assembly, and, repairing immediately to the Chancellor, protested, that as many acts had been proposed and carried contrary to the constitution of the republic, if the Diet continued to sit, he should consider it as an infringement of the laws. The members were thunderstruck at a protest of this nature, hitherto unknown. Warm debates took place about the propriety of continuing or dissolving the Diet: at length, however, the venal and discontented faction, who supported the protest, obtained the majority; and the assembly broke up in great confusion.'

One might reasonably ask, why a nation should persist in the use of a proceeding so dangerous and so absurd; a custom introduced by accident, and which seems totally to have changed the constitution of the country. The acquiescence in it, Mr. Coxe attributes to the following causes:

'1. It was the interest of the great officers of state, particularly the Great General, the Great Treasurer, and Great Marshal, in whose hands were vested the administration of the army, the finances, and the police, to abridge the sitting of the Diet. These great officers of state, being once nominated by the King, enjoyed their appointments for life, totally independent of his authority, and liable to no controul during the intervals of the Diets, to which alone they were responsible. This powerful body accordingly strongly espoused the *Liberum Veto*, conscious they could easily, and at all times, se-

cure

cure a Nuntio to proteſt; and by that means elude all enquiry into their adminiſtration.

'2. By a fundamental law of the republic, all nobles accuſed of capital crimes can only be brought to trial before the Diet; and as, at the period juſt mentioned, many perſons ſtood under that deſcription, all theſe and their adherents naturally favoured an expedient tending to diſſolve the only tribunal, by which they could be convicted and puniſhed.

'3. The exigencies of the ſtate, occaſioned by the continual wars in which Poland had been engaged, demanded, at this particular criſis, an impoſition of ſeveral heavy taxes: as the ſole power of levying all pecuniary aids reſided in the Diet; all the Nuntios, therefore, who oppoſed the raiſing of additional ſubſidies, ſeconded the propoſal for ſhortening the duration of that aſſembly.

'4. But the principal reaſon, which carried through, and afterwards ſupported the power of diſſolving Diets, is to be derived from the influence of ſome of the great neighbouring powers, intereſted to foment anarchy and confuſion in the Poliſh councils. Before this period, if they wiſhed to form a cabal, and to carry any point in the national aſſembly, they were obliged to ſecure a majority of votes: under the new arrangement they were able to attain their end on much eaſier terms, and to put an end to any diet unfriendly to their views, by the corruption of a ſingle member.'

Our Author now enters into a curious detail of the proceedings and forms of the election of a King of Poland, and concludes thus:

'All elections are conteſted; but for ſome time they have always been unanimous upon the ſpot, from the terror of a neighbouring army. In caſe of an oppoſition, the party who will not accede retire from the plain, and remonſtrate againſt the election; and, if they are ſufficiently ſtrong, a civil war enſues. If it were not for the interference of foreign troops, the confuſion, diſorder, and bloodſhed attending ſuch a popular election (as was formerly the caſe), would be better conceived than deſcribed: and thus the country draws ſome advantage from an evil, which is conſidered by the Poles as the diſgrace and ſcandal of every election.'

His account of the Diſſidents (the body of Poliſh religioniſts) is very ſatisfactory; and his hiſtory of that moſt remarkable event, *the partition* of Poland, by the three powers, Ruſſia, Pruſſia, and Auſtria, is curious and intereſting. There was, it ſeems, ſuch ſecrecy obſerved relative to this very *honourable* tranſaction between the three royal plunderers, that our miniſter in Ruſſia, Lord Cathcart, was not able to get any authentic information of the ſigning the treaty of partition, till two months after the event. For the particulars that took place previous to this event, we muſt refer our Readers to the work itſelf, wherein they will find them related in a very maſterly manner, and with much detail.

Mr. Coxe acknowledges himſelf indebted, as he ſays, to his *friend Mr. Wraxhall* (a brother traveller, and author, whoſe

[illegible] and authen- [illegible] the present King [illegible] too long to be [illegible]

[illegible] inhabitants of Poland [illegible]

[illegible] wretchedness; and [illegible] specimens which [illegible] entrenched. Nor [illegible] deny this me- [illegible] the finance of the [illegible] to a person [illegible] for driver, "If [illegible] constitution and [illegible] constitution, you would [illegible] provinces [illegible] exist even in [illegible] same in ours, which [illegible] commenting the [illegible] The name of Po- [illegible] a universal cor- [illegible] Many of the [illegible] from foreign courts. [illegible] Prussian, a [illegible] Russian."

[illegible] are divided into nobles, clergy, burghers, and peasants.

[illegible] patient, and [illegible] Until the time of Casimir the [illegible] impunity, and, [illegible] considered himself as the heir, and [illegible] for the mur- [illegible] without [illegible] decreed, [illegible] arms is a soldier, and that [illegible] considered as a freeman. But these and [illegible] endeavoured to [illegible] have [illegible] effectual against [illegible] of the nobles. [illegible] been either abro- [illegible] and [illegible] peasant [illegible] considered [illegible] on my pro- [illegible] was [illegible] attend the [illegible] need [illegible] their [illegible] the [illegible] and punitive [illegible] benevolent treatise [illegible] to the [illegible] but in the statute of Poland there are above [illegible] intervenable to the peas- [illegible] which, among [illegible] summary tribunals sub- ject to no appeals, and [illegible] upon those who quit their villages without leave. From these numerous and rigorous

edicts to prevent the elopement of the peasants, the same humane author justly infers the extreme wretchedness of this oppressed class of men, who cannot be detained in the place of their nativity but by the terror of the severest punishment.'

The peasants are divided into two sorts; 1. Those of the crown; 2. Those belonging to individuals. The wretched condition of the first is mitigated a little by their application to the superior courts of justice. The second sort are at the 'absolute disposal of their master, and have scarcely any positive security, either for their properties or their lives. Until 1768 the Statutes of Poland only exacted a fine from a lord who killed his slave; but in that year a decree passed, that the murder of a peasant was a capital crime; yet, as the law in question requires such an accumulation of evidence * as is seldom to be obtained, it has more the appearance of protection than the reality.

'How deplorable must be the state of that country, when a law of that nature was thought requisite to be enacted, yet is found incapable of being enforced! The generality, indeed, of the Polish nobles are not inclined either to establish or give efficacy to any regulations in favour of the peasants, whom they scarcely consider as entitled to the common rights of humanity †. A few nobles, however, of benevolent hearts and enlightened understandings, have acted upon different principles, and have ventured upon the expedient of giving liberty to their vassals. The event has showed this project to be no less judicious than humane, no less friendly to their own interests than to the happiness of their peasants: for it appears that in the districts, in which the new arrangement has been introduced, the population of their villages is considerably increased, and the revenues of their estates augmented in a triple proportion.

'The first noble who granted freedom to his peasants was Zamoiski, formerly Great Chancellor, who in 1760 enfranchised six villages in the palatine of Mesovia. These villages were, in 1777, visited by the author of the Patriotic Letters, from whom I received the following information:

'On inspecting the parish-registers of births from 1758 to 1768, that is, during the ten years of slavery immediately preceding their enfranchisement, he found the number of births 431; in the first ten years of their freedom, from 1760 to 1770, 620; and from 1770 to the beginning of 1777, 585 births. By these extracts it appeared that

During the first period there were only	43	births	each year.
second period -	62		
third period - -	77		

* The murderer must be taken in the fact; which must be proved by two gentlemen or four peasants; and if he is not taken in the fact, and there are not the above-mentioned number of witnesses, he only pays a fine.

† Zamoiski, in his new code of laws, has warmly spoken in favour of the peasants; but such are the national prejudices, that it is uncertain whether the diet will receive that code, and confirm decrees, though formed upon the common and natural rights of mankind.

If we suppose an improvement of this sort to take place throughout the kingdom; how great would be the increase of national population!'

The following section we would recommend to the serious consideration of our West India planters:

'Upon signing the deed of enfranchisement of the six villages, their benevolent master intimated some apprehensions to the inhabitants, lest, encouraged by their freedom, they should fall into every species of licentiousness, and commit more disorders than when they were slaves. The simplicity and good sense of their answer is remarkable, "When we had no other property," returned they, "than the stick which we hold in our hands, we were destitute of all encouragement to a right conduct; and, having nothing to lose, acted on all occasions in an inconsiderate manner; but as soon as our houses, our lands, and our cattle, are our own, the fear of forfeiting them will be a constant restraint upon our actions." The sincerity of this assertion was minifested by the event. While they were in a state of servitude, Zamoiski was occasionally obliged to pay fines for disorders * committed by his peasants, who, in a state of drunkenness, would attack and sometimes kill passengers: since their freedom he has seldom received any complaints of this sort against them. These circumstances decisively confute the ill-grounded surmises entertained by many Poles, that their vassals are too licentious and ungovernable not to make an ill use of freedom. Zamoiski, pleased with the thriving state of the six villages, has enfranchised the peasants on all his estates.'

The foregoing example has been imitated by some other Polish nobles; and the Abbé Bryzotowski's peasants, thus enfranchised, have, according to Mr. Coxe, such a comfortable air, and happy countenance, that they appear to be a different race of men from the wretched tenants of the neighbouring villages. Our Author tells us, that, penetrated with a sense of their master's kindness, they have erected, at their own expence, a pillar, with an inscription expressive of their gratitude and affection. Among the names of these benefactors of mankind, that of Prince Stanislaus, nephew to the present King of Poland, should not be forgotten. Speaking of him, Mr. Coxe says, 'His good sense and humanity, improved during his residence in England by a view of that equal liberty which pervades every rank of men, have raised him above the prejudices too prevalent among his countrymen: he has enfranchised four villages not far from Warsaw, in which he has not only emancipated the peasants from their slavery, but even condescends to direct their affairs. I had the honour of holding several conversations with him upon this subject; he explained to me, in the most satisfactory manner, that the grant of freedom was no less advantageous to the lord than to the peasant, provided the former is willing to superintend their conduct for a few years, and to put them in a way of acting for them-

* *Called*, in the Polish law, *Pro incontinentiâ subditorum.*

selves

selves; for such is the ignorance of the generality among the boors, arising from the abject slavery in which they are held, and so little have they been usually left to their own discretion, that few at first are equal to the proper management of a farm. From a conviction of these facts, the prince, whose knowledge and benevolence I shall ever revere, continues his attention to their concerns; he visits their cottages, suggests improvements in agriculture, instructs them in the mode of rearing cattle and bees, and points out the errors into which ignorance and incapacity occasionally betray them.'

[*To be continued in our next.*]

ART. VII. *Essay on Medals.* 8vo. 5s. Boards. Dodsley. 1784.

NOthing, perhaps, better shows the rise or decline of a nation than the studies it pursues. While the more useful sciences are the objects of investigation, we may safely pronounce it to be sound and vigorous; but when trifling arts occupy its attention; when solid learning and philosophy are made to give way to fiddling and dancing, and a Vestris or a Le Pique are held in greater estimation than a Newton or a Halley, it is impossible that such a people can long continue flourishing; the meridian of their glory is past, and their sun of grandeur hastening to set, never more to rise! Even in scientific pursuits, and the culture of the arts, we may mark the signs of national declension, with respect to the improvements of the human mind, should we see the nobler and more manly attainments neglected for the *minutiæ*, the more frivolous branches, of what is called *connoisseurship*. But, far hence be the æra of such degeneracy, in a country which has produced a Bacon, a Locke, and the great names above mentioned!

We do not mean, however, under this idea, to include the study of medals. This branch of knowledge, as our Author observes, is not only an 'elegant amusement,' but it leads also to many useful acquisitions in literature. As such, the writer who favours the world with a valuable book on the subject, may be said to deserve well of the Public; and in proportion as a treatise of the kind shall be more wanted, so much the greater will be his merits,—which is pretty nearly the present case. In this view we proceed to the examination of the work before us, which the writer has divided into twenty-four heads.

Under the first head he gives us an account of the rise and progress of the study of medals.

Under the second he considers its utility.

Under the third he shews its connection with the fine arts.

Under the fourth, he traces the various sources of delight arising from it. 5th, The metals used in the fabrication of coins, &c. 6th, Their different sizes. 7th, Their former (ancient) value, 8th, Their conservation. 9th, Portraits on them, 10th, Their reverses. 11th, Symbols on them. 12th, Their Legends. 13th, The medallions. 14th, The con-

contorniates. 15th, The Greek medals. 16th, The Roman. 17th, Medals of other nations. 18th, Modern Coins, &c. 19th, Coins, &c. of Great Britain and Ireland. 20th, Observations on the progress of the British Coin. 21st, Rarity of some ancient and modern ones. 22d, Counterfeit medals, and how to distinguish them. 23d, Directions for forming cabinets. 24th, Present prices of medals.

These are followed by an appendix consisting of four other sections, viz.

1. An explanation of the more common abbreviations on Roman medals.
2. Valuation of English Coins since the Conqueror.
3. Brief notices and rarity of the Scottish coins.
4. Rarity and prices of the coins of the Roman emperors.

To the whole is prefixed a Preface, containing an account of the principal writers on the subject, with the titles and characters of their works.

In a plan so comprehensive, and which it must be acknowledged the writer has executed with a very considerable degree of ability, if it were fair to take particular notice of literal errors, we should lament, that scarce a word out of the common course of language occurs, which is not mis-spelt, or otherwise misused. Thus the word sylphium, pages 20. 110, &c. should be silphium; simpullum (p. 79.), simpulum, or simpuvium; Regalianus, Regillianus, and many others: but these may be imputed to the present lamentable state of learning among printers, of whom it has been but too justly observed, that 'give them but three words of Latin, and you are sure to have two wrong.'

In a work of literature, and which it is to be supposed the Author himself had an opportunity of revising before the sheets underwent the press, it hurts one much more to see the word *ases* used, in five hundred places, for *asses*; and *serieses*, p. 3. 134. 136, &c. &c. &c. for *series*. This last puts us in mind of George Stevens's Fish woman, in his facetious Lecture on heads, who is perpetually talking of *crustesses*, and running her *fistesses* against *postesses*.

In regard to more important matters, though in the work before us the Author, as we have already observed, displays a very considerable degree of knowledge, yet we cannot agree with him in every thing. The heads, on the celebrated medal of Nismes, noticed in p. 26, we conceive to be those of *Augustus* and *Agrippa*, and not *Julius* and *Augustus*; in which opinion we are supported by the generality of medallists, as well as by the heads themselves. The coin referred by 'respectable medallists,' p. 289. to William of Scotland, we can by no means think is 'a Norman one of the conqueror;' otherwise what becomes of the word *Berth* (very probably supposed to refer to Perth or Berwick), not unfrequently seen on these coins. It appears also from the Chronicle

nicle of Scotland, as well as from the sum lent to our unfortunate Richard the First on his return from captivity, that a great deal of money was coined under this Prince's reign. To suppose that none of it now exists, must therefore be highly improbable. The Irish coin mentioned (p. 199.) as George II. we take, and in this surely are confirmed by the legend, to have been intended for George III.

Though we approve likewise of the Preface, and many other parts of the book, yet we cannot help being of opinion, that the Author has treated some very respectable names with too great severity. Whatever may be Homer's originality, Virgil (see p. 113.), certainly does not deserve the title of *robber*; nor however whimsical and full of 'reveries' Father Hardouin may have been, is he to be charged with *ignorance*. Poor Obadiah Walker's book, too, will be found much more useful, especially to a young beginner, than our Author has represented it; and even Haym himself, though a 'fiddler,' deserves better treatment, were it only for the very elegant plate he has given us of the Ajarbue and Silphium on the Cyrenean medals. As to Pere Jobert, especially when taken in conjunction with the improvements of De la Bastie, we do not know a better book on the subject; nor is it easy to see how the latter can deserve the character given him in (p. 121.) of the Work before us, and yet his *remarks* be 'a mere farrago of useless lumber.' The truth is, that the *Science des Medailles*, Ed. 1739, has always been held in the greatest esteem, and in consequence thereof has long since become so scarce, that even at Paris (though consisting only of two volumes in 12mo) it sells for 1l. 1s.—and, notwithstanding our Author's criticism on the title, which is by no means a fair translation (Preface, p. VI.) may very justly be considered as containing every instruction necessary to the science, at least in respect to ancient medals. The Author does not seem to know the English translation of 1715; and it is further remarkable that he never mentions Bishop Nicholson's *Historical Library*, though of itself a treasure.

As to our Author's style, there is still greater room to blame it. *Providing* (p. 26.), we apprehend, should be *provided*. *Retiring* (p. 60.), is a horrid Gallicism, for *withdrawing*; and *discerns* (p. 132.), sounds very harsh in our ears for *discriminates* or *distinguishes*. *Lies* (p. 141.) in a work of literature sounds still harsher: *Falsehoods*, in point of politeness, would surely better have supplied its place. A dish, &c. (p. 133.) is too vulgar, as well as very inapplicable to the subject. *Likeways* every dictionary will inform the Writer, is erroneously used for *likewise*; and we scarce know how to reconcile ourselves to the repeated use of *sequence* and *sequences* (the *crambe millies repetita*) to signify a *series, except at cards*. There are some other expressions, which

we think rather exceptionable, such as *dilate* for *enlarge*, *Burin* for *engraver*, *rarify* for *expand*, *versant* for *conversant*, *when* for *whereas*, &c. &c.

We have been thus free in our remarks on this work, because, notwithstanding the above objections, we think it a performance of much merit, and therefore could wish to see such little blemishes removed. The observations on the relative value of gold and silver (p. 54.) in particular, are excellent, as are also those on the Greek symbols (p. 68.). The four sections in the Appendix will be found singularly useful, as there is no part in which the young collector needs more information than the rarity and value of coins; though in respect to the last, if there be any error, the Author, perhaps, has under-rated them. Upon the whole, we judge this to be a very useful performance, and as such most heartily recommend it to the perusal of those who wish to become acquainted with the subject.

ART. VIII. *The Mystery hid from Ages and Generations made manifest by the Gospel Revelation:* or the Salvation of all Men the grand Thing aimed at in the Scheme of God, as opened in the New Testament Writings, and entrusted with Jesus Christ to bring into effect. By one who wishes well to the whole Human Race. 8vo. 5s. Boards. Dilly. 1784.

IF we reason *a priori* on the attributes of the Deity, we shall naturally reject the doctrine of eternal punishments, as totally inconsistent with all the sentiments we are led to form of his goodness, wisdom, and power. A being infinitely *good* must intend the communication of happiness to all the creatures that he formed capable of receiving it: a God infinitely *wise* must be supposed to plan that scheme which is the result of its various parts, was adapted to so gracious an end, and would most perfectly display those purposes which are most worthy of his nature; and a God infinitely powerful cannot be frustrated in the measures which his goodness and wisdom have concurred to effect.

Whether we suppose with the *Supralapsarian* divines (as they are denominated, though the distinction is almost out of date), that God originally decreed the fall of the whole human race, which nothing could prevent, on purpose that he might take occasion from thence to glorify his mercy in the salvation of a few, and his justice in the condemnation of the rest; or with the *Sublapsarians*, that he only decreed their condemnation in *consequence* of their first parents foreseen fall, who might have stood, but by their fall involved their whole posterity in guilt, and rendered them obnoxious to misery; or with the *Arminians*, that he decreed nothing positively and effectually concerning them, but made and placed them in such circumstances as he

foreknew

foreknew would certainly, though not necessarily occasion the sin and ruin of the greater part; or finally, with the *Old Socinians*, that he left at first, and doth still leave every one at full liberty to act as they please, without so much as knowing beforehand the particular use they would make of their liberty, which is allowed in general to be a very bad one. Where is the wisdom, the justice, the benevolence of such constitutions? What glory can be supposed to redound to the Creator from the sin and misery of so many myriads of his creatures, if both are to be *perpetual?* How can he himself, upon such hypotheses, be vindicated from an imputation too shocking to mention? How much better must it have been never to have given them any existence at all, than to call them forth, and continue them in being, only that they might act a part, and that too through all the ages of eternity, which nevertheless, the very Author of their existence is supposed to abhor!

But to all those speculations on the perfections of Deity and the ends of creation, it may be replied, 'That with Christians who believe the authority of the Bible, reasonings of this kind will pass for nothing better than empty and presumptuous declamation. By the light which nature affords we can see but a very little way before us, and by it can determine nothing positively about the future state of mankind. If a revelation of undoubted truth informs us that the punishment of the wicked will be eternal, no specious and speculative reasonings against the doctrine can avail any thing to overthrow it, in the opinion of those who believe God rather than man.'

This objection, to say the least of it, is extremely plausible. We think it more than plausible: it is weighty and important, and deserves a very serious examination.

In the work before us it is discussed at large; and with much gravity, candour, and judgment. The Author discovers a warm heart, and a sound understanding. His benevolence is tempered with soberness; and though he sometimes declaims with ardor, yet he oftener reasons with coolness.

This publication consists of three parts. The first 'exhibits a general explanation of the benevolent plan of God.' The second is designed to 'prove it to be the truth of scripture, that mankind universally, in the final issue of this scheme, shall reign in a happy life for ever.' The third 'largely answers objections.'

'I hope, says the pious and candid Author, that none of my Readers will make an ill use of the doctrine here set forth as a sacred truth. It is capable, I own, of being abused; and so is every other truth, whether natural or revealed. If any should pervert its design and *genuine tendency*, taking occasion from it *to continue in sin, the fault will* be their own. The hope of the gospel,

gospel, as illustrated in these sheets, is powerfully adapted to excite our most earnest endeavours that we may enter into life without passing through the second death. But if we will be so disingenuous as to turn the grace of God into wantonness, we can justly lay the blame no where but upon ourselves; and should we be made to suffer for our folly, God only knows how long, and to how awful a degree, in the state that is beyond the grave.

'I sincerely resign the following effect of much pains to the disposals of Providence; wishing, on the one hand, that it may meet with no acceptance in the world if it tends to deceive unwary souls, and turn them aside from the simplicity of the gospel; and, on the other hand, that it may universally gain admittance into the hearts of men, in spite of all opposition, if it should be the truth of scripture revelation, as I have no doubt but it really is.'

When a man calls for attention with such amiable modesty; and when his views are so pious, so benevolent and upright, he surely deserves to be attentively heard.

ART. IX. *The whole Proceedings on the Trial of the Indictment*, The King, on the Prosecution of William Jones, Gentleman, against the Rev. William Davies Shipley, Dean of St. Asaph, for a Libel, at the Assize at Shrewsbury, on Friday, August 6th, 1784, before the Hon. Francis Buller, Esq; one of the Justices of his Majesty's Court of King's Bench. Taken in Short-hand by Joseph Gurney. Fol. 2s. 6d. Gurney, Holborn Hill.

THIS Trial has attracted a considerable share of the public attention, as well from the pamphlet itself, which is the subject of the prosecution, as from the serious, though very unpleasing, altercation that took place between the Judge and the defendant's counsel, respecting the verdict of the jury.

As both these points will probably give rise to much future discussion in the superior courts, it would be a matter of some presumption, if not a want of delicacy, in us, to give our opinion at present.

It will not fail to strike every person who reads this Trial in what a decisive and peremptory tone the Judge, who tried the cause, maintains the doctrine which Lord Mansfield has so constantly asserted, namely, that the question of "*Libel or no libel*," is beyond the province of the jury; and he expresses his surprize, that any attempt should be made to dispute a doctrine which he considers as *fully established*.

We do not doubt the learned Judge's sincerity; but as this is a *question of* the first constitutional importance, we beg leave, as *Englishmen*, to protest against the remotest idea of relinquish-

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ing the right of juries to pronounce both on the *law* and the *fact*, in this, as well as in all criminal cases. It would be absurd indeed, if a Welch grand jury, at Wrexham (who presented Sir William Jones's pamphlet * as a libel), should be supposed capable of pronouncing upon the legal merits or demerits of a printed paper; and yet that a special jury, composed of the first gentlemen in the county of Salop, are to be deemed unfit to be trusted with the same power, when they are to try the same offence!

It must be remembered, that in this question, concerning the law of libels, the Judges are, in some measure, *parties*; and though, in a legal sense, they are independent in their situation, and can have, or ought to have, no interest in abridging the rights of juries, still they are but men,—and, as such, may be supposed not to be destitute of the love of power: from which, perhaps, no human breast is wholly free.

The speeches of Mr. Bearcroft and Mr. Erskine are such as do honour to their characters, as well as their professional abilities. The former is manly, perspicuous, and liberal; and sets an example of fairness and moderation which we have rarely had the happiness to see equalled in prosecutions of this kind.—After saying this, it would perhaps be unfair to observe, that it was *not* conducted by an Attorney-general. The speech of Mr. Erskine, though not the best of his public exhibitions, bears undoubted marks of genius and eloquence; and is strongly animated with that personal warmth which he almost always blends with the defence of his client.

* The learned and excellent Sir *William Jones*, one of the Judges of his Majesty's Supreme Court of Judicature in Bengal, is asserted to be the author of the pamphlet, for the dispersion of which the Dean of St. Asaph has been prosecuted by the author's name-sake, a Mr. William Jones. See more on this head, in our account of the former *Proceedings*: Review for October 1783, p. 342.

ART. X. *Esprit de l'Histoire Générale de l'Europe. Depuis l'An.* 476, *jusqu'à la Paix de Westphalie.*—i. e. The Spirit of the General History of Europe, from the Year 476, to the Peace of Westphalia, in 1648. 8vo. 6s. Hookham.

THIS French volume, published in England, and encouraged by a number of English subscribers, appears to have been drawn up with attention, and with a view to considerable utility. Few persons, comparatively, can have access to the large and numerous works which relate to the history of Europe, and fewer still have ability, or leisure, attentively to peruse them. *A synopsis of* the subject, properly and carefully *connected, is therefore* desirable: and such seems to be the present

ſent performance. The volume indeed is ſmall for ſo extenſive a plan, but if faithfully executed, as this appears to be, it becomes the more acceptable and uſeful. It conſiſts of eight books; each of them diſtinguiſhed by ſome grand event in the hiſtory. Every book is preceded by a chronological table, marking, under the names of each kingdom or government, occurrences of principal note. The diſcourſes, or books, which follow theſe tables, give a brief view of the ſtate and changes of the times, in different nations, with their cauſes; attended with pertinent remarks, and related in an agreeable manner. The Author appears to be a firm friend to all the juſt and reaſonable rights and liberties of mankind; a lover of truth and virtue; and though profeſſing himſelf of no ſect or party, attached to Chriſtianity and the Reformation. Concerning the latter, he ſays, 'The hiſtory of ancient nations offers no revolution equally important with that which Proteſtantiſm occaſioned in the beginning of the ſixteenth century. Never, perhaps, has a revolution had ſo general and marked an influence on the induſtry of nations, the government of ſtates, the manners of the people, the progreſs of ſciences, and on ſociety in general.' But while he ſpeaks in terms ſo ſtrong, and ſo juſt, concerning this memorable æra, he does not, in tracing its cauſes, advert, as we ſhould have expected, to the love of truth and piety in thoſe who were the inſtruments, or to the hand of Providence, which interpoſed in favour of an event ſo requiſite and ſeaſonable to the welfare of mankind.

Though he does not deny the righteous ſpirit and zeal of Luther, he ſays more of the vanity, the intereſt, the ambition, &c. which mingle with it. Of Melancthon and Zuinglius he ſpeaks more favourably. Concerning Calvin, he ſays, 'his manners were irreproachable;—but who can approve, ſtill leſs love, that gloomy and cruel (dark) humour, which made him imagine the frightful doctrine of predeſtination, and rendered him intolerant towards thoſe who dared to diſagree with his opinions.'

On the whole, we conſider this work as fitted to anſwer the end propoſed, for it may be very ſerviceable to numbers who cannot attend to more voluminous productions. We ſhall cloſe the article by the Author's concluding paragraph:

'After having run through the calendars of Europe, for the ſpace of twelve centuries: after having ſeen ſo much of tyrants who have oppreſſed the earth, of furies who have ravaged it, and of fanatics who have deceived its inhabitants; it might be aſked, Of what utility to mankind were the conqueſts of Clovis, the cunning or malice of Mancovet, the victories of Charlemagne, the valour of Godfrey de Bouillon, the policy of Charles the Fifth, the ambition of Philip the Second, and the genius of Richlieu?

Their empires, their triumphs, their conquests, their politics, have disappeared with them. The violent concussions which the world received from them, have left but few traces: *at least to their honour.* We dwell with more pleasure on the discoveries of Vasco de Gama, and of Columbus; on the labours of Magellan and Drake; or the great alterations which the courage of Luther produced in the policy and in the religion of Europe; on the discoveries of Tycho Braché, Kepler, or Galileo, on the works of Bacon and Descartes, the productions of Tasso, Shakespeare, Corneille, or Raphael, and Michael-Angelo. The sciences, the arts, have a more durable effect, and an influence more beneficent!' The Author might have added several names to his latter list, many who have, in different ways, contributed to the liberty and tranquillity of mankind; many who, in the more still and humble walks of life, have assisted in the improvement of useful knowledge, and the advancement or support of religion and virtue; concerning whom it might be said, that the haughty potentates, conquerors, and politicians of the earth, when set against them in the balance, are indeed *lighter than vanity!*

ART. XI. *Pædobaptism examined,* on the Principles, Concessions, and Reasonings of the most learned Pædobaptists. By Abraham Booth. Small 8vo. 4s. in Boards. Buckland. 1784.

MR. Booth's plan is not perfectly original; something of the same kind was attempted by Mr. Henry D'Anvers, a Baptist minister of the last century, who seconded the learned Mr. Forbes in his celebrated controversy with Mr. Baxter. He examined the writings of some of the most eminent advocates for infant-baptism, and availed himself of the concessions which they made in favour of the opposite practice. Mr. Booth hath adopted his predecessor's motto [*as certain also of your own poets have said*], and pursued his plan. He hath, indeed, pursued it very successfully, and discovered an immense fund of knowledge and reading on the subject.

A list of the contents, with some extracts, will enable the Reader to form an idea of the nature and extent of the learned work before us.

Chap. I. Concerning the nature, obligations, and importance of positive institutions in religion. II. The signification of the terms *baptise* and *baptism.* III. The design of baptism, or the facts and blessings represented by it, both in regard to our Lord and his disciples. IV. The practice of John the Baptist, of the Apostles, and of the church in succeeding ages, in regard to the manner of administering the ordinance of baptism. V. The present practice of the Greek and Oriental churches in regard to the

the mode of adminiſtration. VI. The deſign of baptiſm more fully expreſſed by immerſion than by pouring or ſprinkling. VII. Concerning the reaſons, riſe, and progreſs of pouring or ſprinkling, inſtead of immerſion. VIII. No expreſs precept or precedent in the New Teſtament for Pædobaptiſm. IX. No evidence for Pædobaptiſm before the latter end of the ſecond or the beginning of the third century. X. The high opinion of the Fathers concerning the utility of baptiſm, and the grounds on which they proceeded in adminiſtering that ordinance to infants, when Pædobaptiſm became a prevailing practice. XI. The modern grounds of Pædobaptiſm, nearly Jewiſh proſelyte-baptiſm. External covenant's relation, Jewiſh circumciſion, particular paſſages of Scripture, and apoſtolic tradition, examined. XII. Concerning infant baptiſm, and infant communion, as introduced about the ſame time, and ſupported by ſimilar arguments.

The whole concludes with general remarks to illuſtrate and confirm the main argument.

'There is not, ſays Mr. Booth, that I recollect, *one text* of ſcripture, nor *one topic* of argument, uſually pleaded in favour of infant baptiſm by the more judicious of our opponents; but it is either expreſsly caſhiered, as having nothing to do with the controverſy, or ſo underſtood as to be of no uſe to the cauſe. We have the honour, therefore, to agree with *many* of them as to a *great part* of our premiſes; and with *ſome* of them reſpecting the whole. Yes, amazing as it may ſeem, we are honoured with having *ſome* of them for our aſſociates, in almoſt every thing, except the *concluſion*. Here, indeed, we are utterly deſerted by them. Nor can it be otherwiſe while they are POEDO and we ANTIPOEDO, baptiſts. However, whether our concluſion or theirs be right, it is manifeſt that, notwithſtanding the number of evidences uſually ſubpœna'd againſt us, when the validity of infant-ſprinkling is to be *publicly* tried, and notwithſtanding the formidable appearance they frequently make in the eye of a ſuperficial Obſerver; yet when thoſe very evidences are impartially examined by Pædobaptiſts in *private*, without being perplexed with captious queries, they have not a word to ſay for infant-ſprinkling; but all their depoſitions are directed to prove doctrines and facts of a quite different nature.'——[We leave out the ludicrous triplet which immediately follows, becauſe we think it not only inconſiſtent with the gravity of the argument, but with candour and good manners.]—'If you aſk Pædobaptiſts *whoſe* infants are to be baptiſed, on *what ground*, and for *what purpoſes?* they will be found extremely divided. Do you enquire *whoſe* infants are entitled to baptiſm? Many of them will anſwer, 'Thoſe of *believers*.' This, however, is rejected

by multitudes as a narrow notion, and an uncharitable restriction. It is cashiered as placing the children of nominal Christians in a worse predicament than that of the infants of ungodly Jews, under the former dispensation, in regard to circumcision.' 'Do you enquire what is the principal *ground* of pædobaptism? Cyprian, its great patron, and others in former times, considered a supposed *universality* of Divine Grace and the *necessity* of baptism as the main foundation on which they proceeded; Austin, and others, the faith of the *church*; our English establishment, a profession of faith by the sponsors.' Dr. Hammond rejects the ancient rite of circumcision, on which many lay a considerable stress, and seems to view the Jewish *proselyte bathing* as the best ground of infant baptism; while Sir Norton Knatchbull reprobates the proselyte plunging, and recurs to *circumcision* as a proper support for Pædobaptism. Dr. Priestley says, "I consider the baptising of my children, not as directly implying that they have *any interest in it*, or *in the things signified by it*, but as a part of my own profession of Christianity." Mr. Baxter makes the *faith of the parent* the condition of the children's church-membership, and of their salvation. Mr. Henry considers a *profession* of faith made by the parent as the ground of an infant's title to baptism. Others directly oppose this, particularly Mr. Perkins and Archbishop Leighton. Witsius, Vitringa, Venema, and others, consider the children of believers as in a *relative* state of grace; and so make that the main foundation of pædobaptism; while Bishop Prideaux maintains that infants are to be baptized, because "they have the faith of the *covenant*, though not the faith of *covenanters*."

'Do you ask for what *purposes* infants are to be baptized? The Church of England will tell you, that by baptism they are made *members* of Christ, *children* of God, and *inheritors* of the kingdom of Heaven. Others deny this, that the children of believers are to be considered as interested in those high and heavenly blessings prior to their baptism. The Roman Catholics make it *necessary* to salvation; the Church of England makes it *generally* necessary to final happiness; with which establishment the Lutherans agree: of which opinion was the late Mr. G. Whitfield; and so is Mr. J. Wesley. Multitudes of Pædobaptists, however, deny this regenerating energy and high necessity of infant baptism; though they consider many and great benefits as connected with it. Many of them assert its necessity to initiate them *into the church*; but others insist upon it, that the offspring of believers are entitled to baptism, because they *are* members of the church. So greatly are they divided among themselves! 'What now can be the reason of this astonishing difference among the *Pædobaptists* concerning their common

use? Pardon me, Reader, if I should answer, Because they all differ in that affair from the word of God. For, as Dr. Beattie observes, "They who allow themselves to contradict matter of act, either in conversation or in writing, will find it no easy matter to avoid contradicting *themselves*;" and it will be morally impossible for them to avoid contradicting *one another*. The scripture being profoundly silent about infant baptism, they are obliged to argue in its defence, from *general* principles, and *moral* considerations; from notions of *expediency*, *fitness*, and *utility*, to the administration of a positive appointment. Thus uniting in one common mistake, they depart from the true nature of the subject about which they enquire. For that subject is a *positive* rite; the *whole being* of which, and all its legitimate connections, depend on the sovereign pleasure of God. Now though *moral* duty may be fairly argued from general principles and moral considerations, that lie at a great distance from the particular case which is to be proved; and though the same *natural* duty may be inferred from a thousand texts of scripture, where that particular duty is not mentioned, and of which the inspired writers had no thought when penning those texts; yet the case is widely different when a *ritual* duty is the subject of discussion: for there we have nothing at all to guide our enquiries besides *positive law*, and the *example* of inspired men, relating to the matter of investigation. To such precepts and precedents, therefore, we must adhere, or perpetually wander in a maze of uncertainty, and be continually differing one from another.'

These specimens will give the reader a very just idea of the Author's shrewdness in the management of an argument; and of his dexterity in turning the chief weapons of the Pædobaptists against themselves. He '*sets them together by the ears*,' and leaves them to overthrow the very cause in defence of which they professed to take the field.

We have already declared our determination to take no decisive part in this controversy. We shall barely review the several books which may be written on it without giving any opinion, unless on their literary merits.

The present publication deserves the serious attention of those learned Pædobaptists who are qualified to defend their practice on the ground of apostolical and primitive authority, and to obviate the very weighty objections which are urged against it by this acute and spirited writer. Much, however, as we admire his ingenuity, and applaud his diligence, we cannot give him unlimited praise, and are obliged to qualify our approbation with censure.

We think the writer too frequently discovers a severity of wit, which the importance of the subject by no means justi

We applaud an honeſt zeal; but Mr. Booth's too much borders on bigotry *. His reflections on Mr. Robinſon are very illiberal; and his whole note, where that gentleman's publication on *Free Communion* is animadverted on with ſo much aſperity, is a ſtring of ſophiſms. Many of the moſt eminent and worthy Antipœdobaptiſts are included in the cenſure, which thoſe reflections meant to convey.

If any learned Pœdobaptiſt ſhould reply to Mr. Booth, he will not overlook the *partial* account that is given of a celebrated paſſage in Tertullian, p. 206. He will take notice that Mr. Booth hath not preſented the Reader with the *whole*, nor the *exact* ſenſe of the ancient Father. When the *omiſſion* is ſupplied, and a fair tranſlation given, the paſſage will bear a different aſpect. What Mr. Booth ſays of Ruffinus makes but little againſt the teſtimony of Origen; which, by the way, is not confined to thoſe books that were tranſlated by Ruffinus. But if there were interpolations, why muſt *thoſe* paſſages be the interpolated ones? Where is the mark of their ſpurious birth? Mr. Booth may be puſhed hard by theſe queſtions, and by others that ariſe out of primitive antiquity; but we leave this taſk to thoſe who are better qualified for the employment.

* Mr. Booth attributes a paſſage to that '*hardened infidel*' (as he calls him) David Hume, which did not belong to him. It is found in the diſcourſes or eſſays on Natural Religion publiſhed by Henry Home, now commonly known by the title of Lord Kaims.

FOREIGN LITERATURE.

ART. XII. *Eſſais ſur l'Hygrometrie.* i. e. Eſſays on Hygrometry. By H. B. DE SAUSSURE, Profeſſor of Philoſophy at Geneva. 4to. pp. 367. Neuchatel, 1783 *.

THE Author has thought it neceſſary, in his Preface to this work, to apologize for having ſuſpended the continuation of his Travels into the Alps, of which he publiſhed a firſt volume in the year 1779 †. The delay, he tells us, aroſe from a violent fever, which attacked him in one of his excurſions upon the mountains of Chamouny, and obliged him to remain at Geneva the whole ſummer of 1780. He availed himſelf of this interval of leiſure to collect and arrange his ideas, and to proſecute his inveſtigations on the ſubject of Hygrometry. To this accident it is that we owe the valuable work now before us. It conſiſts of four eſſays, the contents of which we ſhall here analyſe as briefly as poſſible.

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* This Article was intended for our Appendix, juſt publiſhed; but it came to hand *too late for* inſertion.

† *See an account of this work* Rev. Vol. LXV. p. 378.

I. *Description of a new Hygrometer.* It is a known fact, that a hair will ſtretch when it is moiſtened, and contract when dried: and our Author found, by repeated experiments, that the difference between the greateſt extenſion and contraction, when the hair is properly prepared, and has a weight of about three grains ſuſpended to it, is nearly $\frac{1}{40}$ of its whole length, that is $3\frac{1}{2}$ or $3\frac{2}{3}$ lines in one foot. This circumſtance ſuggeſted the idea of a new hygrometer. In order to render theſe ſmall variations of the length of the hair perceptible, an apparatus was contrived, in which one of the extremities of the hair is fixed, and the other, bearing the counterpoiſe above mentioned, ſurrounds the circumference of a cylinder, which turns upon an axis to which a hand is adapted, marking upon a dial in large diviſions the almoſt inſenſible motion of this axis. One of theſe inſtruments was made 14 inches high; but thoſe of one foot are recommended as the moſt convenient and uſeful. In order to render them portable, a contrivance was added by which the hand and the counterpoiſe can be occaſionally fixed.

It was found neceſſary to deprive the hair of a certain unctuoſity it always has in its natural ſtate, which in a great meaſure deprives it of its hygrometrical ſenſibility. Ample directions are given for correcting this defect. A number of hairs are boiled in a lye of vegetable alkali, and among theſe are to be choſen for uſe thoſe that are the moſt tranſparent, bright, and ſoft. Various cautions are alſo ſuggeſted for preventing the ſtraining (*tiraillement*) of the hair which renders it unfit for the intended purpoſe.

Two chapters of this firſt eſſay treat of the extremes both of moiſture and dryneſs, which are the two fixed points of the hygrometer. The former point is obtained by expoſing the inſtrument to air completely ſaturated with water; and this is effected by placing it in a glaſs receiver, ſtanding in water, the ſides of which are kept continually moiſtened. The ſpot on the dial at which the hand, after a certain interval, remains ſtationary, is marked 100. The point of extreme dryneſs, not abſolute dryneſs, for that does not exiſt, but the greateſt degree of it that can be obtained, is produced by introducing repeatedly into the ſame receiver, containing the inſtrument, and ſtanding now upon quickſilver, certain quantities of deliqueſcent alkaline ſalts, which abſorb the moiſture of the air. The higheſt poin to which the hand can be brought by this operation, not onl when it will riſe no higher, but when it becomes retrogra from the dilatation occaſioned by heat, is marked 0; and t arch between theſe two points is divided into 100 equal pa *being degrees* of the hygrometer. The arch upon which t *ſcale is* marked in the portable inſtrument, is part of a circl *three inches* diameter; ſo that every degree meaſures abou

a line. In the ſtationary hygrometer, the ſcale is ſo much larger that every degree meaſures about five lines; but this, ſo far from being a perfection, is rather an inconvenience, ſince the inſtrument becomes thereby ſo very ſuſceptible of the leaſt impreſſion, that there is even no approaching it without a very ſenſible variation. A ſmall thermometer is adapted to the corrections for the changes of temperature: towards the extreme dryneſs, 1° of the thermometer produces on the hair an effect of ½° of the hygrometer; but towards the extreme of moiſture, the ſame difference of temperature cauſes an effect of no leſs than 3° on the hygrometer. Two tables give us the intermediate hygrometrical variations for ſingle degrees of the thermometer at different parts of the ſcale.

The whole range of the atmoſpherical variations takes in about 75° of this ſcale, a dryneſs of more than 25° being always the effect of art. The ſenſibility of this inſtrument is ſo very great, that, being expoſed to the dew, it varies above 40° in about 20 minutes of time. Being removed from a very moiſt into a very dry air, it varied, in one inſtance, no leſs than 35° in three minutes. Its variations were always found uniform in different inſtruments ſuſpended in different parts of the ſame atmoſphere.

Thus was an hygrometer procured which has all the properties pointed out by the Author as requiſite in that inſtrument. Theſe are, 1. That the degrees on the ſcale be ſufficiently large to point out diſtinctly every the leaſt variation in the dryneſs or moiſture of the atmoſphere. 2. That it be quick in its indications. 3. That it be at all times conſiſtent with itſelf; *i. e.* that in the ſame ſtate of the air it always point to the ſame degree. 4. That ſeveral of them agree one with another. 5. That it be affected only by the aqueous vapours; and 6. That its variations be ever proportionate to the changes in the air.

II. *Theory of Hygrometry.* The firſt principle here laid down is, that the quantity of water the air depoſits on other bodies is by no means (as may appear at firſt ſight) proportionate to the quantity of water the air actually contains; but that this depoſit may be owing to various and different cauſes. An air ſeemingly dry, for inſtance, may become moiſt by mere refrigeration, by condenſation, or by abſorbing other vapours with which it has a greater affinity than with thoſe of water.—To point out a method of diſcovering which of theſe cauſes operate in a given caſe, and of eſtimating the quantity of them, is the object of hygrometry and of the preſent eſſay.

Our Author diſtinguiſhes all poſſible hygrometers into three claſſes: 1. Thoſe which aſcertain the quantity of water they abſorb *from* the *air; 2. Thoſe* which indicate the quantity of *water abſorbed by the air;* and 3. Thoſe which eſtimate the

quantity of aqueous vapours contained in the air when condenſed by cold, either by aſcertaining the abſolute quantity of thoſe vapours, or the degree of cold neceſſary for effecting a viſible condenſation.

In treating more particularly of the hygrometer of the firſt claſs, our Author lays down the following general principles, on which depends their whole theory: 1. Water, either in ſubſtance or reduced into vapours, tends to penetrate certain bodies, or to combine with them by a certain affinity, ſimilar to that called a *chemical affinity*. 2. This tendency varies in different bodies according to their different degrees of affinity with water; and, 3. This tendency will in the ſame body be greater the drier it is.—This *hygrometrical affinity*, as he henceforth calls it, differs however from the *chemical*, becauſe it diminiſhes proportionably as the body approaches towards ſaturation, which is not the caſe in the latter. It hence follows, that if in a given ſpace there be not a ſufficient quantity of water or vapours to ſaturate all the bodies contained in it, none of them will be completely ſaturated; but the water will be diſtributed among them all in quantities proportionate to their reſpective affinities, varying according to the degrees of impregnation; and thus, by the interpoſition of air there is a general diſtribution of moiſture throughout all nature, proportionate to the capacity each body has to retain it. This is a fundamental principle in hygrometry, and our learned Profeſſor, we conceive, has the merit of having firſt ſuggeſted it.

The hygrometer of the ſecond and third claſs imply, that the air is capable of being perfectly ſaturated with water; concerning which our Author thinks that many more experiments remain yet to be made.—He deſcribes here the hygrometers of the Academy *del Cimento* of the Abbé *Fontana* and *M. Le Roi*, and points out ſome of their imperfections.

In the 2d, 3d, and 4th chapters of this eſſay we find a careful examination of his own hair hygrometer, according to the ſix requiſites we have above ſpecified as neceſſary to the perfection of the inſtrument.—We have thrown much of what is here contained into our account of the firſt eſſay; but much ſtill remains, on which our limits will not allow us to enlarge, and which, nevertheleſs, leads to reſults of ſufficient importance. The queſtion, whether the aqueous vapours be the only ones which affect the length of the hair, is determined in the affirmative. It is alſo ſhewn that the relative affinities of bodies vary exceedingly according to their degree of impregnation, ſo that air dried to a certain degree, acquires ſo great an affinity to moiſture, as to attract it from the moſt abſorbent ſaline ſubſtances; whence it follows, that abſolute dryneſs can never be effected, although we may approach ſo near toward it in a

logarithmic

logarithmic series, that the moisture left in the air may be considered as an evanescent quantity.

The next enquiry relates to the connection between the degrees of the hygrometer and the quantity of water contained in the air. And this led to a curious investigation into the absolute quantity of water contained in a certain quantity of air, in a given degree of temperature. Those who have read the experiments made by the Author with this view, have no doubt been gratified in observing the ingenuity with which they have been contrived and executed. They were made first in the direct, and then in the converse method; that is, first by absorbing the water from the air by means of calcined alkaline salts; and next, by impregnating the air with water. The results are collected in tables, from which we learn in general, that at the temperature of 66° of Fahr. a cubic foot of saturated air contains between 10 and 11 grains of water, or about the 75th part of its own weight. This falls much short of the proportion given us by M. Lambert of the Academy of Berlin, which had hitherto been received as the true one; he made it amount to 342 grains of water in a cubic foot of air, which, when pure, weighs 751 grains; so that air was till now thought capable of absorbing nearly one half of its own weight of water. From the above proportion, and some observations made with a barometer, our Author deduces, that one grain of water reduced into the state of vapour, and dissolved in a cubic foot of air of 66° of temperature, may be considered as an elastic fluid whose force is represented by 8,592 lines of the barometer; whose density is to that of air as 3 to 4, and whose effect on the hygrometer amounts to 7,23° of its scale.

We must omit much curious matter on the effects of the extremes of temperature on the capacity of air to absorb water, from which, however, the general laws of hygrometry are to be derived. We shall only observe, that these laws are permanent in all degrees of heat and cold; and that even ice has been found to evaporate into an elastic fluid, absorbable by air, in the very same manner as those vapours arise from water in its fluid state.

M. Lambert had deduced, from very legitimate calculations, that a perfect vacuum must be perfectly dry; and that of course, as the air is rarefied in the receiver of an air-pump, the hygrometer must indicate degrees of dryness proportionate to that rarefaction. The first part of this proposition cannot be proved experimentally, since no perfect vacuum has yet been produced. But in endeavouring to ascertain the latter, our Author found that the theory seemed to be flatly contradicted by experience; since, *having exhausted a receiver of* $\frac{999}{1000}$*ths of its contents, the hygrometer was found not to sink* lower than 25°. This phæ-

nomenon

nomenon, however, does not by any means overturn Lambert's hypothesis, it being here satisfactorily accounted for by the hydrostatical affinities of bodies,—the air losing its attraction to water in proportion as it is rarefied, whilst the hair retains the whole of its affinity to water, and thus acquires, by degrees, a relative preponderancy, to which it owes this erroneous indication. This circumstance points out the caution with which this and indeed every other hygrometer must be used.

We find next some experiments which prove, that the hygrometer tends to dryness, in proportion as it is placed higher in the atmosphere:—that the mere agitation of the air, though it may facilitate evaporation, does not however of itself increase the dissolving power of air, as might at first sight appear; but that it is a cause of dryness only, when it mixes with the lower moist strata of air some of the superior air, which contains a less quantity of moisture:—that electricity does not promote evaporation except on bodies that are supersaturated with water:—that inflammable and fixed airs act in the same manner with regard to evaporation as common air, so that their mixture with the latter can produce no sensible difference in its hygrometrical modifications.—And, lastly, we have a project for constructing tables intended for estimating the indications of the hygrometer, in all the modifications of the air to which it can be exposed; that is, tables for ascertaining the intensity of the causes that contribute to the impregnation of air, which are now known to be the quantity of aqueous vapour, and the temperature and density of the air. It will occur to a moderate philosopher what are the observations which are to be combined for this purpose.

III. *Theory of Evaporation.* Fire is no doubt the agent that produces vapours, and even a constituent ingredient of them, since by mere cooling they are reconverted into their original dense fluid. It is in this circumstance they differ essentially from all other aeriform fluids; whence it should seem that fire combines more intimately with the substances it changes into air, than with those it converts into vapours.

Vapours are now distinguished into *elastic*, *vesicular*, and *concrete*. The former are purely the effect of evaporation, which is promoted by heat and the agitation of the air; which last accounts for the increase of evaporation occasioned by any current of air. They are either pure, being simply fire combined with water, or mixed with, or rather *dissolved* in air, with which they are found to combine chemically, herein differing from the other vapours. We find here a satisfactory explanation of the singular phænomenon described by Dr. Franklin in the 60th of his Phil. Letters, of the ebullition of water or spirit of wine in a glass tube terminating in two bulbs, one of which

is held in the hand, which is ſhewn to be in fact a diſtillation under peculiar circumſtances.

When more vapours are added to air already ſaturated, or when the diſſolving power of air is diminiſhed by cooling, the ſuperabundant vapours collect into drops, which are either depoſited on every ſubſtance contiguous to the air, or, if there be no ſuch ſubſtances, form into rain; and when the temperature is below the freezing point, into ſnow:—theſe the Author calls *concrete vapours*. The *veſicular vapours* conſiſt of hollow ſpheres, the largeſt of which are about $\frac{1}{10}$th, and the leaſt not more than the $\frac{1}{500}$th part of a line in diameter. An attempt has been made to deduce from their priſmatic colours the thickneſs of their coat; but our Author thinks this a vain enquiry. The colours of the rainbow are not produced by theſe veſicular vapours, but by the ſolid drops collected for rain. Theſe vapours riſe, or rather are formed, by the condenſation of elaſtic vapours, in a ſaturated air, which therefore cannot diſſolve them. They float in the regions of the air, with which they are in equilibrio, and conſtitute fogs and clouds—each globule has a peculiar atmoſphere, which prevents its coming eaſily in contact with other bodies, and is kept ſuſpended thus without being perhaps ſpecifically lighter than the medium in which it floats. Theſe vapours may, by the condenſation produced by cooling, be converted into concrete vapours; and it is to them that we owe the hoar froſt, miſts, &c.; but the cold is not the only cauſe of this condenſation, for if it were, there could be no clouds in froſty weather. Our Author hints, that probably the atmoſphere of theſe globules, as well as the fluid they contain, may be of an electric nature; and explains upon this principle the heavy falls of water (*averſes*) which at times ſucceed an electric exploſion in the atmoſphere. The phænomenon of the inſtantaneous formation of clouds, in places where a few ſeconds before there were none, is alſo explained by the theory, that whenever air becomes ſuperſaturated with elaſtic vapours, the overplus is converted into veſicular vapour.

Our limits oblige us to paſs ſlightly over the chapters on the evaporation in a rarefied or denſe medium; in which it is proved, that elaſtic vapours are more eaſily formed in a rarefied air, but that a rarefied air can diſſolve a leſs quantity of vapour: On the important queſtion in meteorology, Whether the paſſage of fire from one place to another be a cauſe of evaporation? which the Author denies: On the quantity of evaporation depending on, and proportionate to the temperature and ſurface of the water; the warmth, dryneſs, and frequent renewal of the air; with an idea of an *atmidometer*, to meaſure the quantity of evaporation: On the evaporation of ice, which, like that of water, diminiſhes as the cold increaſes: and laſtly, On the

evaporation

evaporation of water mixed with other ingredients, such as saline, oily, and other volatile substances, which are dissolved with the water.

IV. *Application of the above Theories to some Meteorological Phænomena.*—The manner in which vapours are dispersed in a dry atmosphere by the effect of heat, is here applied to the production of various periodical winds. The rising sun raises vapours into the air it first shines upon, increases its bulk, and consequently propels the mass of air contiguous to it, to the westward; and thus occasions the easterly breezes frequently observed at that time of the day. But when the sun approaches the meridian, the air in the lower latitudes being warmer, and of course more impregnated and extended in dimensions, and being prevented from spreading horizontally by the pressure of the contiguous denser columns, that air must needs ascend vertically, and being arrived at a certain height above the contiguous columns, it follows the hydrostatic laws of fluids, and spreads over those columns toward the poles, whilst the lower parts of these latter columns rush horizontally from the poles along the surface of the earth, and replace the rarefied air of the lower latitude—this causes a constant circulation, vertical towards the zenith in the torrid, vertical from the zenith in the frigid zones, and horizontal in the temperate zones from the equator in the upper regions, and from the poles near the surface of the earth. This theory, however plausible it may appear, must be confirmed by observations before it is adopted.

The cold in the upper regions prevents the dispersion of the water of our planet into the immense space. Some of it however, our Author thinks, may be lost to our planet in this manner; and he even surmises, that this loss may account for the gradual diminution of water on our globe; this, however, is mentioned with much diffidence; and indeed we greatly suspect that accurate calculations will prove this opinion to be inadmissible. The degree of impregnation of air in different parts of a column does not, as might be imagined, decrease in a regular series upwards, it having been found by observation, that the upper parts of a column approach at times nearer to saturation than others beneath them. There are no limits, except absolute contact, to the quantity of vesicular vapours that may be suspended in air. One cubic foot of air may contain 200 or 250 grains of water resolved in this vapour*. These vapours are the reservoirs of rain. Hurricanes are thus explained on the principle of evaporation. During a perfect

* *Our Author* does not gives us the *data* on which he founds this *calculation*.

calm,

calm, the sun heating the air, a great quantity of vapours ascend, at which time the inhabitants near the center of the base of this column feel a suffocating heat. When these vapours have reached the high and cold regions, they condense, obscure the Sun, and fall in torrents; the sudden condensation occasions a vacuum, and consequently violent winds, whilst the electric fluid is likewise set in motion by these atmosperical convulsions.

The 3d chapter of this Essay treats of the variations of the barometer, and though much of it is hypothetical and controversial, it is yet full of curious information. M. De Luc's theory, which rests on the fact, that pure air is heavier than air impregnated with aqueous vapours, and thus accounts for the fall of the barometer on the approach of rain, is here controverted.—The barometer is observed to vary less in the torrid zone than near the poles. The causes assigned for this are, 1st, the temperature in the former region being less variable; 2d, the winds more regular; and 3d, the height of the atmosphere greater, which renders all changes less sudden. The effect of heat in lowering the barometer is accounted for by the dilatation of a column of air, which increases its height, and thus causes the upper part of it to flow off on the contiguous lower columns; but here it is required that the heat pervade the whole column, and that the contiguous columns be not equally dilated. The case, therefore, where a local cause affects the density of a particular column of air is that which has the greatest influence on the barometer. Upon the whole, our Author ascribes to heat and winds the principal variations of the barometer; but he does not exclude the influence of vapours, and of some chemical modifications, such as the generation or absorption of certain quantities of different airs, whose specific gravities differ from that of common air in its mean state. He admits, however, that the observations hitherto made are insufficient to account for all the phænomena of the barometer, and thinks it likely that new causes will be discovered to complete this theory.

After some practical rules and observations on the application and manner of using the hygrometer, from whence we collect, that, small as the hair is, it is yet affected by the heat of the sun, and must therefore be observed in the shade; that the part of the day in which the air is driest is usually between three and four o'clock; and that in general it is the most impregnated about an hour after sun-rise,—our Author gives us a table of meteorological observations, made during a six weeks excursion on the Alps, in which the indications of four hygrometers were examined and compared; and adds various reflections on meteorological *prognostications*. This Essay, and the work itself,

concludes with remarks on what remains yet to be done in Hygrometry, which still offers a very extensive field of enquiry.

Had we done ample justice to this important work, we must have taken up twice the room we have here allowed to this article;—what we have said however will, we hope, be sufficient to convey an adequate idea of the most substantial part of it. The style is clear and uniform; sometimes too verbose; but, on the whole, it bespeaks a mind deeply immersed in the subject. The Author might, perhaps, have paid somewhat more attention to method; but if Authors give us good matter, Readers may methodize.

MONTHLY CATALOGUE,

For SEPTEMBER, 1784.

POLITICAL.

Art. 13. *Abstract of the Budget*, or the Taxes for the Year 1784. 8vo. 1s. 6d. Ridgway.

THIS is an abstract of the new taxes on Bricks and Tiles—Game,—Horses—Hats—Pawning of goods;—and of the additional duties on Candles—Petty Custom—Paper—Hackney Coaches—Beer—Postage of Letters—Tea—Windows—Cocoa Nuts and Coffee—Low Wines and Spirits—Linens and Cottons—Raw and Thrown Silk, and Lead—Starch and Soap.——What a *fine* have we paid for the alienation of AMERICA!

Art. 14. *Some Observations on the evil Consequences that will probably arise from a Duty proposed to be laid on Coals.* Inscribed to the R. H. William Pitt. 8vo. 6d. Debrett. 1784.

As the intended tax here alluded to, has been, very judiciously, abandoned, our Readers will not expect, from us, a more particular account of these observations.

TRADE, &c.

Art. 15. *The Corn Distillery stated* to the Consideration of the Landed Interest of England. 8vo. 1s. 6d. Johnson. 1784.

The corn-distillers have found an able advocate in the Writer of this pamphlet; whose good sense furnishes him with many arguments to remove the prejudices against distilling spirit from corn, and to recommend the manufacture to the encouragement of the landed interest, instead of leaving the call for spirits open to the importation of foreign articles of this nature, and to distillation from melasses. 'The question before us,' as he observes, 'is, and on its resolution depends a contest of high importance to the landed interest of England, whether the spirit consumed in England shall be made in England, from English materials, the growth and produce of England; or whether the spirit consumed in England shall be made in foreign nations, and imported into England, or from *foreign materials*, the growth and produce of other countries?' All *nations*, he affirms, where arts are in the least degree cultivated,

distil

distil spirits from some produce of the earth; corn-spirit is of as good a quality as any other; English distillers and compounders are, at this day, the best masters of their art in the world; and were they freed from the tyranny of the excise, would produce spirit equal in quality and flavour to that of any nation upon earth. But under the shackles of excise, a full stop is put to all improvement of distillery in England. He shews, that the heavy duties imposed on spirit distilled in England, only tend to injure the revenue by smuggling from abroad, and by frauds of various kinds at home; and gives many hints of advice to the landed gentlemen, for which they may do well to consult the pamphlet at large, if they wish to understand a subject no less delicate than intricate.

NOVELS.

Art. 16. *Barham Downs.* A Novel. By the Author of *Mount Henneth.* 12mo. 6s. sewed. Wilkie. 1784.

Some of the characters exhibited in this novel are the most execrable and abandoned that can disgrace human nature; they are almost "too bad for bad report:" but they are contrasted by others which are peculiarly amiable and excellent, and shine with more than common lustre. Harry Osmond and his Annabella possess the softer graces; and they are here sketched with a free and easy, if not a delicate pencil. But the Author's talent lies chiefly in striking and spirited touches, and such particularly as convey lively images of objects under a light and ludicrous form. He is seldom serious; and his pathetic is sometimes dashed with an odd mixture of ridicule and irony. His object seems to be, to put his Reader into a gay humour; and he generally succeeds in his attempt: for, amidst the display of the most atrocious characters, he hath the art of repressing indignation by pleasantry.

Harry Osmond, disappointed in love, through the caprice and avarice of a false and unprincipled woman, hath the superadded misfortune of failing in business. After settling his affairs with his creditors, in a manner greatly to his honour and their satisfaction, he changes his name, and retires on the wreck of his fortune, to a small and sequestered cottage in the country, near BARHAM DOWNS, the seat of Justice Whitaker; who had two daughters, the youngest of which he was desirous of marrying to Lord Winterbottom; who had ruined himself by gambling, debauchery, and extravagance. Osmond, under the assumed name of Davis, meets the Miss Whitakers in a grove, the accustomed scene of his retirement. His manner of address interested the young ladies in his favour; and by their means he is introduced to the old justice, and a very agreeable acquaintance commences;—but which, in a short time, is interrupted by the jealousy of Lord Winterbottom. Here the plot opens: and it is carried through various scenes and embarrassments, both in England and on the continent, till Osmond's constancy is rewarded by the hand of his Annabella.

The leading principle of this Author's novels is *good sense*, animated by a spirit of freedom and benevolence, and expressed in a style peculiarly pointed and sprightly. But we see nothing original either in his characters or plots, though there is a novelty in the manner: we suspect that it will be judged too deficient in nature; that

that the *smart strokes* and *hits* of humour and wit strike the reader too rapidly; above all, that the ingenious Writer too frequently discovers a pruriancy of fancy, which leads him too near the borders of indelicacy; and he is, moreover, chargeable with a levity of sentiment, which hath a strong cast of irreligion and infidelity.

In a work of entertainment, designed for general reading, every thing which hath a tendency to infuse loose ideas into the mind, and to unsettle religious principles, should be carefully avoided by every one who hath the real interests of virtue and the welfare of society at heart. We are sorry that so ingenious a writer as the Author of Mount Henneth *, and Barham Downs, and who is so capable of affording amusement, without condescending to stand indebted to the tricks of meaner novelists for the means of gratifying a vicious taste,—we are sorry that *such* a writer should ever lay himself open to censure, or give cause for a reflection, which we make with reluctance, and which nothing but a sense of the duty we owe to the Public could have drawn from us. We shall, however, rejoice that we have made it, if by this means he should be led, in future, to correct an error which shades the beauty of too many pages of his otherwise admired novels.

Art. 17. *The Rival Brothers*; a Novel. In a Series of Letters founded on Facts. By a Lady. 12mo. 2 Vols. 6s. Printed for the *Authoress*, and sold by Symonds. 1784.

If this performance be considered merely as a *novel*, it is inartificial, uninteresting, and inelegant. If it be (as the Preface very seriously declares) 'a narrative founded on absolute facts,' the publication of it can answer no end, but to gratify a love of scandal, and give vent to a malignant and revengeful disposition: and the best revenge the hero of the tale can take, in his turn, is, to "wish the *woman* a dinner; and sit still."

Art. 18. *The School for Majesty*; or the Sufferings of Zomelli. An Oriental History. 12mo. 2s. 6d. Lane. 1783.

An adjective, as we learnt at *our* school, cannot stand by itself. This Author writes as if he supposed that a substantive was equally helpless. He hath always an adjective to prop it up. He will not permit the sun to shine, nor the fountains to bubble, nor the roses to blow, without an attendant epithet. In most cases, indeed, his epithets, instead of communicating any light or force to the words with which they are connected, are but the *shadows* of the words themselves, as the Reader will perceive from the following extract, which may be considered as a very proper specimen of the Writer's style and manner of composition: 'In the approach he was surprised to behold, fast asleep, reclining on poisonous night-shade, baneful aconite, and noxious weeds, tipsey Drunkenness, greedy Gluttony, lustful Letchery, lazy Indolence, and riotous Intemperance. As he entered, he was received by wakeful Febris, and conducted by immortal Gout, hobbling on crutches through a miserable variety of cruel Disorders, wry-faced, pallid, yellow and meagre, to the Genius of Diseases; who sat reclining low, emaciated with complicated mi-

* *For our account of Mount Henneth, see Rev. Vol. LXVI. p. 129.*

ladies,

ladies, as if fainting, dying on a warm, soft, downy couch, in the midst of a crowd of grave, black-vested personages, poring over rivers of nauseous physic——'

But enough! we forbear, lest the Reader should be as sick as ourselves.

Art. 19. *Original Love Letters*, between a Lady of Quality and a Person of inferior Station. 12mo. 2 Vols. 5s. sewed. Bew. 1784.

'When I assert, says the Editor, the following Letters to be original, and written under the circumstances which they illustrate, I bring no proof; and therefore leave their credibility to rest upon my anonymous assertion, or their own internal evidence. If the latter does not accompany them, I do not wish the reader to rest upon the former. If I could have composed them myself, I would not have yielded the reputation of them to supposititious characters.'

These artifices are become so very common, that they have lost the power of imposition. We have no doubt but that the Editor and the Author are the same person: and these Letters bear the evident characteristics of a pen that hath been already *avowedly* employed in the same '*supposititious*' service.

They are, however, elegant, moral, and sentimental; and may be read with pleasure, whether they are considered as original or fictitious.

Art. 20. *The Independent*. 12mo. 2 Vols. 5s. boards. Cadell. 1784.

In many places the language of this Novel is too inflated and poetical to be either natural or elegant; and on this very account a prejudice will be conceived against this Novel at its first outset. We speak not only from our own feelings, but from what we have perceived in others at opening the first volume. It will not avail the Author to say, that he is mocking the fustian which he imitates, and is laughing at the pomp and solemnity which he assumes. This doth not immediately appear; at least, the Reader is not prepared for this sport of a sudden: and when burlesque doth not come in with ease, and in a well-timed moment, it is sure to lose the intended effect.

The Author of this criticism saw three gentlemen (not fastidious fools or coxcombs) lay down the *Independent*, at the instant when "the Sun from the East tipped the mountains with gold."—He had himself read the Novel throughout, and desired them to conquer their prejudice for a few moments, and they would find better entertainment. They did—and were as well pleased as himself.

It is in vain for the Writer to complain of their folly and injustice in giving up the Novel, without reading a page in it.—We grant it was precipitate, it was unfair. But, if a man writes Novels, he must consult the taste of those who generally read such productions, and accommodate himself to their humour.

We only speak of what really *did* happen at a great house in the country; and as we wish the ingenious Author success in this pursuit, we would give him hints which he may so far improve as to ensure it.

The present Novel is the production of a lively, acute, and sensible writer. Its moral is chaste. The spirit it breathes is generous and manly; and the reflections scattered through it are pertinent and judicious.

A sermon is introduced (in the midst of a scene not very auspicious to an exhibition of this sort—in the midst of a masquerade!) which would have done no discredit to the pen of the truly ingenious and sentimental Yorick.

POETRY.

Art. 21. *The Cave of Neptune:* with Notes. 4to. 3s. Walter. 1784.

From a laudable ambition to celebrate the maritime glory of Britain, the present poem is composed. The Author is conducted, in a vision, to the cave of Neptune; and Columbus is appointed to shew him the wonders of the deep, and to do justice to those of his countrymen who have signalized themselves by naval atchievements. Respecting the execution of this attempt, it is not entitled to the greatest praise: it has neither brilliancy of imagination nor elegance of numbers to recommend it. The utmost that can be said of it is, that the versification is passable; and that the sentiments never deviate from the track of common sense.

Art. 22. *Verses to the Right Honourable William Pitt.* 4to. 1s. Debrett.

These verses probably contain some state secret, with which the prophane vulgar ought not to be acquainted, otherwise they would surely have been composed nearer to the level of common understandings. If our young state Palinurus can unriddle such lines as the following, he will meet with nothing too intricate for him:

'Nor Prince and Peers the total weal conspire:
The gen'rous Commons catch contagious fire.
Not hands, or feet; the head, they all will be;
Each will be all things, but *the third degree.*
Invaded spheres with indignation burn;
Till each invader speeds the just return;
Its proper movement till each part enjoys,
And the whole frame regains harmonious poise.'

Art. 23. *An Epistle to the Right Honourable Lord John Cavendish,* late Chancellor of the Exchequer. By Miss Ryves, Author of "An Ode to Mr. Mason." 4to. 1s. Dodsley. 1784.

This panegyrical Epistle seems to have been dictated by a sincere respect for the character which is the subject of it. The sentiments are just; and they are expressed, if not in elegant, yet in spirited verse.

Art. 24. *Select Scottish Ballads.* Vol. II. Containing Ballads of the *comic* Kind. 12mo. 2s. 6d. sewed. Nicholls. 1783.

A judicious selection of Ballads is capable of furnishing an interesting picture of national manners. Though little to be relied on when personal characters are concerned, the general character of the times, and the opinions that prevail, are frequently represented in them with greater fidelity than in more laboured compositions. But it is not on this account merely that they are valuable: collectively considered,

considered, they form no incompetent chart of the intellectual, as well as civil, progress of society, and its gradual advances from rudeness to refinement. Of the class alluded to there are several in this volume of considerable merit. It contains, however, many that might have peaceably slept in oblivion, without injury to the reputation of the Scottish Muse. Of this sort are the modern antiques; an unnatural species of composition, in which sentiments and ideas of the present moment are stiffened out in harsh, obsolete language. The most curious, and perhaps the oldest piece in this collection is, *Peblis to the Play*, written by James the First of Scotland. It is now first published. The MS. from which the Editor's copy was taken, is in the Pepysian Library at Magdalen College, Cambridge. It contains much humour, and a knowledge of low life, strangely incompatible with present ideas of royalty.

Prefixed to the collection is a dissertation on the Comic Ballad, in which, if the Reader expects to meet with new light on the subject, he will probably be disappointed. Far be it from us, however, to insinuate that nothing is to be learned from it. The following pieces of information are to be met with, perhaps nowhere else, viz. that Virgil's principal and almost only praise is excellence of versification: that Sappho is the only female who ever wrote any thing worthy preservation: and that the exquisitely elegant and graceful paintings of Angelica Kauffman are, in the opinion of this modern Midas, as disgusting as the poems of Blackmore!

☞ For our account of the first volume of this collection of Scottish Ballads, see Review, Vol. LXVI. p. 292.

Art. 25. *Poems on various Subjects.* By John Powell, B. A. of Wadham College, Oxford, and Grammar Master, Monmouth. 8vo. (Price unknown.) Hereford printed. 84 pages.

These Poems, neither from their elegance, multiplicity, nor importance, are intitled to much notice. They consist chiefly of Odes and Elegies.

> 'Erudition is admired,
> Learning honourable deem'd,
> Yet, by Genius uninspir'd,
> Will but barely be esteem'd.'

So says Mr. Powell; so say we; and so, we suppose, say his patrons, the Worshipful Company of Haberdashers.

Art. 26. *The Looking-Glass:* containing select Fables of La Fontaine, imitated in English; with additional Thoughts. 8vo. 3s. sewed. Walter. 1784.

This is by no means a successful imitation of Fontaine. Instead of the beautiful simplicity, and elegant gaiety, of the original, the Translator has substituted that pert kind of vulgar phraseology, of which Sir R. L'Estrange was so eminent a master, and which, when put into ambling verse, forms the true character of doggrel rhime.

Art. 27. *The Sick Queen and Physicians.* A Poetical Tale. 4to. 2s. 6d. Stockdale. 1784.

This sick Queen, whose death ought to have been announced in our monthly bills of mortality half a year ago, assumes the character of Britannia. *The quacks are* Lord North and his coalition friends. *The regular practitioners are* Thurlow and Pitt, &c.

and truly philosophical, survey of the history of mankind. Though these outlines are particularly intended for Mr. Logan's pupils, they may be of use to readers of history in general, in leading them to contemplate events in their connection with each other, and in their relation to their causes; and in suggesting hints of speculation and inquiry. The plan here chalked out, correctly executed, *with authorities*, would be a valuable acquisition to the literary world.

Art. 37. *An History of the Instances of Exclusion from the Royal Society*, which were not suffered to be argued in the Course of the late Debates. With Strictures on the Formation of the Council, and other Instances of the Despotism of Sir Joseph Banks, the present President, &c. By some Members in the Minority. 8vo. 1s. Debrett, &c. 1784.

We have already expressed our concern on account of the dissentions in the Royal Society; and we can now only repeat the expression of that concern: which we feel with additional weight, as we see no probability of a speedy end to these unphilosophical bickerings. The charges that have been brought against the President, are here repeated with improved severity; as are the threats of an eventual secession, and the erection of a new society: of which our Author speaks in the following prophetic terms:—'If this, or something of the kind' (alluding to the restraining schemes here proposed) 'be not soon done, you are to expect the erection of a new society, a real Academy of Sciences, in the country. This will be weak at first, perhaps, and for some years the object of your mirth and derision; but, as it will be founded on the true principles now acknowledged all over Europe, and conducted by men who know what is required to make such an undertaking prosper, it will emerge within a short time, pass you a short time after, and, at length, leave you the mortification of being only the second scientific body in the kingdom.'

Whether what is *prediction* now, will be *history* hereafter, we must leave to be pronounced by future observers.

Art. 38. *A Letter addressed to the President and Members of the Royal Society.* Explaining the Principle, or Powers, *whereby* it is expected all the lighter Kinds of Goods and Merchandice, as well as Passengers and Letters, may be conveyed to *most* Parts of these Kingdoms, in a much cheaper and quicker Manner, than by any of the Modes of Conveyance now in Use. Whereby the Voyages of Shipping may be shortened—the tainted Air of Rooms and Houses be continually changed; Mills, of every Denomination, worked without Wind, Water, or Horses, and many other Purposes effected of great Use to the Society. By John Christopher Roberts, Esq; heretofore one of the Under-secretaries for the Southern Department, since Secretary, &c. to the Province of Quebec, in North America. 8vo. 6d. Sold at No. 46, Essex-Street, Strand.

It is matter of much concern to observe, that schemes which are suggested for the general benefit of mankind, should owe their origin to chimerical speculations, or to speculative ideas unsubstantiated by practical knowledge: such, however, is the case with respect to the little tract which hath given rise to this remark.

Art.

Art. 39. *Modern Atalantis*; or, the Devil in an Air Balloon; containing the Characters, and secret Memoirs of the most conspicuous Persons, &c. 12mo. 2s. 6d. Kearsley. 1784.

The characters here exhibited are well known; and what is related of them needed no *devil* to reveal. The Writer had no secret communication with supernatural intelligences. The news-papers, and the common fame of the day, supplied him with the whole fund of private and personal scandal, which he hath here retailed.

The Writer doth not wholly deal in scandal; though there is too large a quantity of it in this little volume not to ensure its success. It is too well adapted to the reigning taste; and authors, who should be above it, are too ready to gratify it.

A few good characters—and *very few*, are introduced, in order to throw a little light on the dark picture:—Mr. Fox, Sir Peter Burrel, Major Drewe, and one or two more, are all the characters that could be found that were worth the *devil*'s good word.

MECHANICS.

Art. 40. *The Speaking Figure*, and the *Automaton Chess Player*, exposed and detected. 8vo. 1s. Stockdale. 1784.

The Author of this pamphlet imagines that he has discovered the means by which the speaking *doll*, and the (supposed) *automaton* chess-player, perform their respective functions; or, rather, are made, according to our author, to perform them, by such human agency, or confederacy, as renders their high-priced exhibition, to the Public, a downright *imposture*.—He allows the contrivances to be ingenious, as are the tricks performed by slight of hand; and if, like the *latter*, the *former* had been displayed at a moderate price, and not under false pretences to *mechanical* excellence, the Author's resentment (we are told) would not have been excited. He illustrates his description of the process of the speaking figure, by a copper-plate; and, as to the chess-player, if this gentleman is right in his conclusions, we must confess ourselves to have been among the number of those who were *taken in* *, by the inventor's professions, that his machine was merely, and honestly, the production of mechanical power and contrivance.—But let us wait a little longer for farther detection, and clearer proof, lest we should be *taken in* a second time.

SCHOOL-BOOKS.

Art. 41. *A concise System of English Grammar*, designed for the Use of Schools, as well as private Families. Compiled by John Corbet. 12mo. † Shrewsbury, printed by T. Wood. 1784.

We are not much disinclined to join with the Author in saying, 'This Essay on Grammar may be of *singular use* in all schools where the languages are not professedly taught: concise as it is, it will be found sufficiently copious to give a just idea of Grammar, to those who desire to be acquainted with the principles of the art, and with

* See Review for April last, p. 307. "Inanimate reason; or a circumstantial account of M. de Kempelin's Chess-Player."

† The price not being *printed*, we mention (as in other instances) *the number of pages, viz. forty-seven.*

the fundamental rules of their mother-tongue.' This seems to be a just account of the little performance; though it might have been as proper if the Compiler had not himself so positively decided in its favour. It is thrown into the form of question and answer, *that* being, often at least, regarded as the happiest method of leading children and youth into some acquaintance with these subjects. We apprehend, that those who have recourse to this essay may find it serviceable, and, in many cases, more suited to their purpose than larger performances.

MEDICAL.

Art. 42. *A Treatise on Comparative Anatomy*, by Alexander Monro, M. D. F. R. S. Fellow of the Royal College of Physicians, and late Professor of Medicine and Anatomy in the University of Edinburgh. Published by his Son, Alexander Monro, M. D. Professor of Medicine, and of Anatomy and Surgery, in the University of Edinburgh. A new Edition: with considerable Improvements and Additions by other Hands. 8vo. 2s. boards. Edinburgh, printed for C. Elliot. Robinson, London. 1783.

The title-page of this work acquaints us, that it is published by the present celebrated Professor of Anatomy at Edinburgh. On turning the leaf, we find a dedication of it to the President and the other members of the Royal Medical Society of Edinburgh, by Mr. C. Elliot. The Preface contains a short epitome of the history of Comparative Anatomy, written in language which by no means does credit to its Author. In matters of science, we do not require a studied elegance, or a flowing style; but such a degree of correctness and attention to the rules of grammar and the use of terms, as may be sufficient to prevent the sense of the Author from being obscure, or may serve to promote the perspicuity of his work. It is our duty, as Reviewers, to defend the English language against the unnecessary introduction of barbarous terms, and to remonstrate with the Editor of the book before us against the use of such words as 'specialty' for peculiarity, and 'compends' for abridgments. Had the subsequent parts of this work possessed less merit, we should not have been so scrupulous to remark these defects; but we would wish that a performance, which must be read with satisfaction and advantage by the naturalist and the physician, should not, in any part, offend the chaste ear of the scholar.

Enlarged and improved as the anatomical contents of this edition are, we doubt not but that the avidity of the Public will soon require another impression of so valuable a work; and we may then hope, that proper attention will be paid to correct the inaccuracies of which we now complain.

PARLIAMENTARY AFFAIRS.

Art. 43. *Advice to a new Member of Parliament*; containing a compendious System of such P—y Practice and political Principles as every Member must learn, before he can expect to derive any Popularity or Preferment from his Senatorial Conduct, Character or Consequence. Dedicated to the New Parliament. 8vo. 1s. *Ridgeway*. 1784.

This advice is conveyed in the style of Swift's instructions to servants; a hint that we imagine will give a sufficient idea of the nature of the undertaking.

Art

Art. 44. *Hints to a New Parliament.* 8vo. 6d. Bew. 1784.

A loose general intimation of the business on which the New Parliament would be called upon to deliberate; some articles of which have been gone through, and we may hope the rest will be attended to in due time. The late session, though short, was sufficiently occupied.

Art. 45. *A Letter to Sir Cecil Wray*, Bart. from an independent Elector of Westminster. 8vo. 1s. Bew. 1784.

A remonstrance to the baronet, on his desertion of Mr. Fox, and present contest with him.

EAST INDIES.

Art. 46. *Thoughts on the present East India Bill:* passed into a Law, August 1784. To which is added, an authentic Copy of the Bill. 8vo. 2s. Stockdale.

A good vindication of the statute in question, against the objections raised by the late ministers, and the party that supported Mr. Fox's bill.

Art. 47. *Short State of the present Situation of the East India Company*, both in India and in Europe; with an Examination into the probable Prospects of extricating it from its present Difficulties. 8vo. 1s. 6d. Debrett, 1784.

This statement appears to proceed from an intelligent, well-informed hand; the writer objects to various articles in the published accounts of the Company, as well from errors already discovered in them, as from the circumstance that no disappointments in their regular expectations, or accidents of any kind are allowed for. Several of these, he shews, would materially swell the debtor side, and depress the creditor side of their books; so that upon the whole the actual situation of the Company is far more precarious than their ostensible circumstances.

Art. 48. *Review of the Question concerning the Government of the British Possessions in India*; with the Heads of a Plan proposed. By a Member of Parliament. 8vo. 1s. Robson.

This writer proposes to keep government and trade separate; to vest the former in a council of state somewhat in the manner adopted, but including two of the directors; and to leave the trade in the hands of a Court of Directors, to be reduced to twelve; to restore the 500l. proprietors to their former rights; and to partition subordinate powers, so as to prevent too large an accumulation of influence either in the body of Directors, or to be exerted against them to the prejudice of the Company and of the Public.

RELIGIOUS.

Art. 49. *A Key to the Three first Chapters of Genesis*, opening to the common Understanding the Production of the World, the Creation, Formation, and Fall of Man; and the Origin of Evil. 8vo. 1s. Wilkie, 1784.

This Writer supposes that the world which we inhabit was originally formed out of the wreck of Satan's kingdom, and given to Adam as his principality;—that as long as he maintained the perfection of his *nature, the world*, and all that was in it, was very good, and totally exempt from those evils which have since disturbed it

its harmony, and marred its beauty: that in the primitive state in which Adam was created, tillage was unnecessary to the production of such fruits at his nature needed for its support; but when he began to fall, he was reduced to the necessity of labouring for his subsistence: that the first evidence of the entrance of evil was the *mist* that arose to water the ground; and the next was the production of a tree that had some noxious qualities in it: that the nature of man was originally two-fold, but as soon as the symptoms of imperfection appeared, a division took place; or rather a decomposition of the *male* and *female*, which were before united in one person: that in their separate and distinct capacities, that is, as Adam and Eve, they partook of the fatal tree, and thus encreased the imperfection of human nature, and laid a foundation for the propagation of it to their offspring; but that Satan might not eventually and finally triumph over the world, and bring it into eternal and universal bondage, God a second time checked his power, and gave the lost kingdom to the second Adam, who would preserve it with more care than the first, and in the end totally destroy the kingdom of Satan, exclude evil from the world, and reduce it to its first and highest perfection and happiness.

This is the substance of the present pamphlet; and it may afford much edification and entertainment to those who have a taste for cabalistic theology, or Jacob Behmen.

Art. 50. *The Superexcellency of the Christian Religion displayed*; or, a Treatise on natural and revealed Religion. Intended to explain the Nature of, and shew their essential Difference. To which is added an Answer to the Rev. Mr. Lindsay's popular Argument against the Divinity of the Lord Jesus Christ. By Laur. Butterworth. 8vo. 2s. Buckland.

This work contains a very accurate delineation of the leading features of Calvinism, and no mean defence of its distinguishing principles.

Art. 51. *Sermons on various Subjects.* By the Rev. Henry Downes, late Vicar of Ecclesfield, Governor of the Duke of Norfolk's Hospital, and Minister of St. Paul's Chapel, Sheffield. 8vo. 2 Vols. 10s. Crowder. 1784.

These Discourses, which are entirely of a practical nature, and are confined to the common subjects of the pulpit, may be very useful to those plain and honest Christians, who "desire the sincere milk of the Word, that they may grow thereby;" and leave refined speculations and florid harangues to the curious and the idle, who read more for amusement than for profit. Since so many of the modern generation of preachers are too ignorant or too indolent to compose their own sermons, it may not be amiss to direct their attention to the present volumes, as containing many discourses that are exceedingly well adapted to a country congregation. As we despair of rectifying this general remissness, we can only endeavour to turn it to the best account we can; and though, after this reflection, we cannot expect their thanks, yet if they follow our advice, we may perhaps be entitled to the thanks of their hearers.

Art. 52. *The Preacher's Assistant* (after the Manner of Mr. Leeson); containing a Series of the Texts of Sermons and Discourses published

published either singly or in Volumes, by Divines of the Church of England, and by the Dissenting Clergy, since the *Restoration* to the present Time. Specifying also the several *Authors*, alphabetically arranged under each Text; with the Size, Date, Occasion, or Subject of each Sermon or Discourse. By John Cooke, M. A. late Chaplain of Christ Church, Oxford, and Rector of Wentnor, Salop. 8vo. 2 Vols. 16s. White, &c. 1783.

The present Editor of a work peculiarly useful to young students in divinity, seems to have improved and extended Mr. Letsome's plan *. He assures the reader, in his Preface, that he has inserted the texts of several thousand discourses which were not to be found in the former edition. The gate is also opened wider than it was before, for the admission of the Dissenting clergy; whose discourses are incorporated and distinguished by a mark.—Thus enlarged, improved, and continued down to the year 1783, the Editor submits his work to the candid acceptance of the Public; 'flattering himself that nothing has been omitted to complete it, in proportion to the assistances he could procure:' and those assistances appear to have been very considerable; the public libraries, and other sources of information, having been, as he assures us, in his Preface, diligently and assiduously resorted to. The second volume gives us "an *Historical Register of all the Authors*, in the *series* alphabetically disposed, with their titles, preferments, &c. exhibiting, in chronological order, a succinct view of their several works. Also lists of the Archbishops and Bishops of England and Ireland, from 1660 to the present time," &c. &c.

Art. 53. *A General View of the Arguments for the Unity of God*, and against the Divinity and Pre-existence of Christ; from Reason, from the Scriptures, and from History. By Joseph Priestley, LL.D. F.R.S. 12mo. 2d. Johnson. 1783.

This small tract is a recapitulation of arguments which have been more fully considered in larger works. 'In writing it,' the Doctor says, 'I have two objects. One is, a cheap and extensive circulation; and the other, to serve as a guide to those persons who may wish to preserve on their minds a just idea of the *place* and *value* of any particular argument, in a miscellaneous controversy; and to enable them to judge how far any particular advantage in argumentation affects the merits of the question in debate.' To the subjects immediately specified in the title-page is added, a chapter containing 'Maxims of historical criticism, by which the preceding articles may be tried.'

Art. 54. *Of the Socinian Scheme.* By Edward Harwood, D.D. Second Edition, enlarged. 8vo. 1s. 6d. Sold by the Author, No. 6, Hyde-street, Bloomsbury.

This piece, which contains a popular view of the arguments against Socinianism, at present recommends itself to the attention of the Public, from the unfortunate situation of the Author, whose long illness has laid him under the necessity of soliciting charitable assistance.

* Mr. Letsome's work was published in the year 1753. See Monthly Review, Vol. IX. p. 81.

Art.

Art. 55. *The Inconsistency of Infant Sprinkling* with Christian Baptism, with religious Usefulness, and with Salvation by Grace alone. Being a Reply to a Treatise on Baptism, lately published from a MS. of the late Rev. Mr. Matthew Henry. In Six Letters to the Editor. By Joseph Jenkins, A.M. Small 8vo. 1s. Buckland. 1784.

The Author of these Letters attempts to prove, that what is called Infant-baptism is totally imcompatible with the nature, design, and end of baptism, considered as a moral institution: that it is no less inconsistent with the explicit designation of the ordinance as particularly delineated in Scripture: that there is no precept to enforce, and no example to illustrate the practice. He next shews its inutility; and lastly, its dangerous tendency. The concluding Letter treats of the mode of administering the ordinance; and is designed to prove, that immersion is the only scriptural mode of baptism.

We will present the Reader with a few extracts from this acute and sensible performance.

'In stating the *grounds* of infant-baptism, I observe, that if the principles upon which it is judged defensible [viz. *by Mr. Henry*, p. 72.] were *practically* adhered to, they would confine the administration to about a *quarter* or *one third* of those to whom it is now professedly given. Mr. Henry admits, that "if the parents be profane and scandalous, or deny the fundamental articles of the Christian religion, or refuse to consent to the covenant of grace (as all unregenerate men, moral and immoral, do) their children are not to be baptised." If then the Pædobaptist-ministers were consistent, the number admitted would be comparatively small. Whereas, now, generally, both in the church of England, and among Dissenters, all the children presented are sprinkled, let the parents be what they may; yea, even base-born children. And indeed, if it be the child's privilege or benefit, I do not see why the parent's fault should be an impediment.'

'Where baptism is expressly mentioned, under the idea of a burial and a resurrection, Mr. Henry will not allow that the mode is at all referred to. A Quaker would thank him for the remark, that "our conformity to Christ lies not in the sign, but the thing signified;" and prove from his own words, that this text doth not intend water-baptism, but some inward work so expressed; and also, that the Lord's Supper means no external ordinance, but an inward conformity to Christ's death. Mr. Henry believes this latter ordinance, by the types of eating and drinking, the inwardly feeding on Christ by faith, of which the *actions* are so very significant. And doth not the *assimilating baptism to a burial*, lead to the notion, that there is something in the *manner* of its administration *like* a burial, such as immersion is? How else can it have in its *form* the *aptitude*, he tells us, the *Lord seeks?*'

In a former Review *, we took notice of some reflections, thrown out by Mr. Henry against the mode of baptism by immersion, prac-

* *Vid.* our account of Mr. Robins's edition of Mr. Henry's *treatise on Baptism*, Rev. April last, p. 312.

tised by our brethren of the Antipœdobaptist communion, which the Editor ought to have suppressed, as they savour too much of a bigoted and illiberal spirit. It is not to be supposed, that they should pass unnoticed by a writer, who professedly appears in vindication of the practice, which the zeal of Mr. Henry hath so uncandidly misrepresented. Let us hear Mr. Jenkins on the other side of the question.

'It would seem, that Mr. Henry is sensible his cause is but ill-supported by the railing accusations he brings against immersion; as, (1) that "it unavoidably occasions a very great distraction and discomposure of mind in the persons baptised." Those are the best judges, and the only ones, in this case, who have submitted to the ordinance: and perhaps you will not find a baptized person in England that will justify this bold assertion. . . . (2) "In many cases the mode is perilous to health." And in such cases, I would advise to defer the duty to a more favourable opportunity. There may be particular sicknesses only wherein sprinkling water upon the face would be perilous; and people may be so ill that bread and wine may be improper for them; yet you would not change the *form* of the Lord's Supper, to suit it to sick people's incapacity. But do you *know* of any persons who have been killed, or their health injured, by baptismal immersion? I never heard of one. Do you produce an instance, if you can. . . . . (3) Mr. Henry proceeds to *slander* us. You, Sir, also have patronized the untruth: "That the general practice among the Baptists is to baptize *naked*, or *next* to naked, and even *women almost naked*, before a congregation." In this public manner, then, I call upon you to make good a single instance of this immodest charge.'

This calumny against immersion *might* possibly have had some grounds in the practice of a few † enthusiasts in the last age. Mr. Baxter uses almost the same words, when speaking of the indecency, as well as the danger, of administering baptism by immersion, as Mr. Henry; and indeed the latter appears to have copied from him. The reflection, however, should by no means be extended to the general practice of the Antipœdobaptists; especially those of modern times. We almost question if it ever had a foundation: we are certain it hath none at present.

Art. 56. *An Address to Persons after Confirmation*, pointing out the Means of attaining Christian Perfection and true Happiness. Delivered Aug. 24, 1783, to a very numerous Audience, and published at their Request. By Samuel Cooper, D. D. Minister of Great Yarmouth, 12mo. 1s. Becket, &c.

This small publication is written in an animated style, and may be useful to those for whose instruction it was composed.

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† Edwards, in his *Gangræna* [Part I. p. 87.], tells a shameful story, which decency will not permit us to transcribe, of the conduct of a Baptist teacher (in that grand æra of fanaticism and absurdity, the protectorate of Oliver Cromwell), towards a female candidate for baptism; but the authority of Edwards is not to be relied on. *The testimony of a bigot, like the faith of a Carthaginian, is not to be admitted* without reserve.

SERMONS

SERMONS *on the late* GENERAL THANKSGIVING.

I. Preached before the Lords Spiritual and Temporal in the Abbey Church, Weſtminſter, on Thurſday, July 30, 1784; being the Day appointed for a General Thankſgiving. By Edward Lord Biſhop of St. David's. 4to. 1s. Rivington. 1784.

The text, Pſ. cxviii. 24, 25. *This is the day*, &c. The general ſuperintendance of the univerſe, argued from thoſe particular events which fall more immediately within our own cognizance; from the check put on the progreſs of evil, that it may not break in on the ſtanding laws of the Divine government, nor produce univerſal diſorder and confuſion, and more eſpecially from the inſtance more immediately under contemplation. The following concluſion is laid down as a kind of general maxim, 'Moreover, therefore, the miſeries introduced by war and violence, are ſucceeded by the return of peace, we may reſt aſſured that the affairs of men are under much better diſpoſal than our own.

'Peace is a bleſſing to the world at large: to a commercial people the bleſſing is of ſtill higher eſtimation; and ſhould be preſerved with a degree of ſolicitude equal to its importance.

'The neceſſity of peace to this country, at the preſent period, muſt be apparent to every one acquainted with our ſituation. We were at laſt ſingly engaged with every enemy who thought it their intereſt to attack us, and to join with others in their uſual plan of hatred and hoſtility to this country and nation. We ſtood alone and unſupported againſt a more formidable hoſt of opponents than had ever in former times been collected to oppreſs and deſtroy us. Had not God been with us, had not the Lord been on our ſide, when men roſe up againſt us, we muſt have ſunk under the power and multitude of our enemies; we muſt have been ſwallowed up quick, when they were ſo wrathfully diſpleaſed at us!'

From this view of our danger and our deliverance, the exhortation to gratitude comes forward with peculiar propriety; while the paſt favours of Heaven are made the motives for truſt and confidence in God for future protection; and the duties of obedience and love are enforced as the beſt evidences we can give of the improvement we make of the bleſſings of Heaven.

II. Before the Houſe of Commons, &c. By Geo. Prettyman, D. D. Prebend of Weſtminſter. 4to. 1s. White.

Coloſ. iv. 2. *Continue in prayer*, &c. The duty recommended by pagan examples, and enforced on ſcripture grounds, and by ſcripture motives. Applied to our ſituation, which calls for the mutual exerciſe of *prayer* and *thankſgiving*, 'I acknowledge that our ſituation is truly alarming; but at the ſame time I contend, that we ought not to deſpair; and I cannot avoid conſidering as enemies to their country, thoſe gloomy theoriſts who are ever aggravating our diſtreſſes, and repreſenting our ruin as inevitable and immediate. If their opinions ſhould ever make a general impreſſion on the minds of men, there will indeed, from that moment, be reaſon for deſpair; but I truſt that the ſpirit of Engliſhmen will never ſhrink from thoſe burdens which are eſſential to the maintenance of public faith, and which the exigencies of the times require.' Speaking of ſome late tranſactions the Doctor hath the following remark: 'This is certainly not a place for calling

calling in question the justice of the origin of that war which was the beginning of sorrows, nor for enquiring into the wisdom of those measures by which it was conducted. These are transactions of too fatal an importance to the dearest interest of this country to be supposed easily to fall into oblivion. Impartial history shall record them for the information and warning of present and future statesmen!"—This is "*the sorrowful tale*" which, says Mrs. Macaulay, posterity hath to relate of a "*certain nation.*" It will need her pen to dilate it in such a manner as to make it the instructive *warning* it ought to be.

III. Preached at Richmond in Surrey, on July 29th. By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. 6d. Johnson.

Is. xi. 9. *They shall not hurt nor destroy*, &c. Displays the admirable tendency of the Gospel to promote love and concord amongst its professors, and its general influence on the state of society at large. The obligations of Christians to improve so great a blessing are enforced; and their aggravated guilt in counteracting its holy and benevolent purposes, is represented in a very strong light, and with many judicious and pious reflections.

IV. *The Miseries of War, and the Hope of final and universal Peace*, set forth in a Sermon preached at Colyton in the county of Devon, July 29. By Jos. Cornish. 8vo. 6d. Robinson.

Is. ii 4. *And he shall judge among the nations*, &c. Treats of the general blessings of peace, contrasted with the horrors and calamities of war: of the grounds on which Christians build their expectations of that universal harmony which will in time be effected by the influence of the gospel of Christ. This point is argued from the express declarations of the Divine Word; and also from the natural progress of society in the cultivation of those principles which have the most evident tendency to promote a spirit of peace and unanimity amongst the nations of the world. 'Nations find, by experience, that much is to be lost, and little to be gained, by war. Religion used to be made a pretence for stirring up men to *acts of outrage*; but this mad phrenzy hath lost much of its power: the enlargement of trade and commerce is less likely than formerly to be the occasion of war.' This discourse, like all the rest of Mr. Cornish's publications, bears the traces of a serious, a liberal, and an honest spirit. It is dedicated to Lord Shelburne, as a tribute of gratitude from an individual, who, with the general body of Englishmen, feels himself interested in the peace which his administration procured: a peace, which, if in some instances it was humiliating to national pride, became INDISPENSABLY NECESSARY to the salvation of our country. And was it indeed humiliating? What made it so? The infatuated, the wicked policy of those very men who most loudly complained of the terms of it. *Christianity forbids* us *to curse, or one might be tempted to say*, "Cursed be their anger, for it was fierce, and their wrath, for it was cruel." The other part of the malediction hath been amply fulfilled. "I will divide them in Jacob, and scatter them in Israel," and let their fate be a warning to those sons of violence, perfidy, and ambition, who "in their anger would slay a man, and in their self-will dig down a wall." Vid. Gen. xlix. 6, 7.

☞ *The remainder of the thanksgiving sermons in our next.*

SERMON.

SERMON.

The Importance of Religious Education.——At the Reverend Mr. Fowle's Meeting-house, London-wall, June 9th, 1784. For the Benefit of the Protestant Dissenting Charity-School, Little Bartholomew-Close. By Robert Winter, 12mo. 6d. Buckland.

From Deut. vi. 7. *And thou shalt teach them to thy children.* A serious and sensible discourse adapted to the occasion; recommending, by proper and pertinent reflections, a religious education in general, and particularly that charity, for this purpose, in behalf of which it was delivered.

CORRESPONDENCE.

†‡† The sensible and obliging letter of CANDIDUS, on the subject of a *General Index to the whole Set of Monthly Review*, is entitled to our respectful acknowledgment. Whatever defects this correspondent may have observed in the indexes which have been given to the several volumes of the Review *, must be charged to the account of the *Index-maker*, not to that of the *Reviewers*, who have no concern in that necessary appendage to their work. It is hoped the *General Index*, now actually printing, will obtain the approbation of *Candidus*, and of the Public at large.

* More attention will be paid to these in future.

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§||§ "A Constant Reader's" hint with respect to the insertion of the texts of all sermons that may be mentioned in the Review, will be adopted; but the circumstance cannot, conveniently, take place with respect to those articles which are already prepared for the press, of which a considerable stock is always in hand.

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‡§‡ Mr. *Stockdale*'s sermons will be noticed with our earliest convenience.

¶||¶ The remainder of our account of *Captain Cook's Voyage* is obliged, by accident, to be deferred to our next month's Review.

ERRATA *in our last.*

P. 86, l. 7. from bottom, for esconades, r. escouades.
— 93, par. 2. l. 6. for *œdomatous*, r. *œdematous*.
— 115, l. 9. from bottom, for *is*, r. *are*.
— 135, art. x. the reference to our last Appendix should be 566.
— 142, in the reference at the bottom, for *May*, r. *June*.
— 158, l. 1. for *livres*, r. *livre*.
— 159, Art. 53, l. 4. for *on*, r. *in*.

THE

MONTHLY REVIEW,

For OCTOBER, 1784.

ART. I. *Biographia Britannica:* or the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages to the present Times; collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of New Lives. By Andrew Kippis, D. D. F. R. S. and S. A. with the Assistance of the Rev. Joseph Towers, LL. D. and other Gentlemen. Volume the Third. Folio. 1l. 11s. 6d. in Sheets. Bathurst, &c. 1784.

THIS interesting publication has engaged so much attention, that the Public have waited with some impatience for the appearance of the third volume. The Editor, however, fully exculpates himself from any charge of unnecessary delay, by informing his readers, that, beside several personal circumstances, which, if related, would probably be judged of considerable moment, he has to plead, that nearly one half of the volume now published consists of fresh matter, by far the greater part of which, as well as the revision and correction of the whole work, has been executed by his own hand; and farther, that he has upon him the charge of the epistolary correspondence, and personal applications, necessary to the completion of the design.

The additions to this volume are no less valuable in quality, than they are extensive in quantity. From the great variety of curious information which they contain, it is our part to select a few articles, which may at once serve to shew the industry and judgment with which the Editor prosecutes his labours, and to afford entertainment to our Readers.

We shall begin our extracts with the life of a writer of great industry, and considerable ability, the principal author of the first edition of the *Biographia Britannica*,—Dr. John Campbell.

' Campbell (John), an eminent historical, biographical, and political writer of the present century, was a native of that part of Great Britain called Scotland, and born in the city of Edinburgh, on the 8th of March, 1707-8. His father was Robert Campbell of Glenlyon, Esq; and Captain of Horse in a regiment commanded by the then Earl of Hyndford; and his mother, Elizabeth, was the daughter of ——— Smith, Esq; of Windsor, in Berkshire [*A*]. Our author was their fourth son; and, at the age of five years, he was brought by Mrs. Campbell to Windsor, from Scotland, which country he never saw afterwards. It was at Windsor that he is supposed to have received the first principles of his education, under the direction and patronage of his uncle, —— Smith, Esq; of that place. At a proper age, he was placed out as a clerk to an attorney, being intended for the law; but whether it was that his genius could not be confined to that dry study, or to whatever causes besides it might be owing, it is certain that he did not pursue the line of his original designation: neither did he engage in any other particular profession, unless that of an author should be considered in this light. One thing we are sure of, that he did not spend his time in idleness and dissipation, but in such a close application to the acquisition of knowledge of various kinds, as soon enabled him to appear with great advantage in the literary world. What smaller pieces might be written by Mr. Campbell, in the early part of his life, we are not capable of ascertaining; but we know that, in 1736, before he had completed his thirtieth year, he gave to the Public, in two volumes folio, " The Military History of Prince Eugene and the Duke of Marlborough; comprehending the History of both those illustrious persons, to the time of their decease." This performance was enriched with maps, plans, and cuts, by the best hands, and particularly by the ingenious Claude du Bosc. The reputation hence acquired by our author, occasioned him soon after to be solicited to take a part in the " Ancient Universal History," a work of great merit, as well as magnitude, though drawn up with something of that inequality which is almost unavoidable, when a number of persons are engaged in carrying on the same undertaking. This History was published at first, we believe, periodically; and five volumes of it, in folio, were completed in 1740. The sixth volume was finished in 1742, and the seventh in 1744. A second edition of it, in octavo, began to be published in 1747, and was carried on monthly, with uncommon success, till the whole was concluded in twenty volumes. For what parts of it the Republic of Letters was more immediately indebted to Mr. Campbell, it is not in our power to determine, excepting that he is understood to have been the writer of the Cosmogony,

[*A*] *His father was Robert Campbell, &c.*] The Campbells of Glenlyon are a branch of the noble house of Breadalbane, of which a distinct account may be seen in Nisbet's and Douglas's Peerages. For information concerning the respectable family of the Smiths of Windsor, recourse may be had to Ashmole's Antiquities of Berkshire, and to No. 5820, a book of Heraldry, in folio, in the British *Museum*. Mrs. Campbell likewise, and consequently our author, had the honour of claiming a descent from the famous poet, Waller.

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which affords a diſtinguiſhed proof of his extenſive acquaintance with the ſyſtems of the ancient philoſophers. Whilſt our author was employed in this capital work, he found leiſure to entertain the world with other productions. In 1739, he publiſhed, "The Travels and Adventures of Edward Brown, Eſq;" a book that was ſo well received as to call for another edition. In the ſame year appeared his "Memoirs of the Baſhaw Duke de Ripperda," which were reprinted, with improvements, in 1740. Theſe Memoirs were followed, in 1741, by the "Conciſe Hiſtory of Spaniſh America," a ſecond edition of which, if we recollect aright, came out in 1756. In 1742, he was the author of "A Letter to a Friend in the country, on the publication of Thurloe's State Papers;" giving an account of their diſcovery, importance, and utility. The ſame year was diſtinguiſhed by the appearance of the firſt and ſecond volumes of his "Lives of the Engliſh Admirals, and other eminent Britiſh Seamen." The two remaining volumes were completed in 1744; and the whole, not long after, was tranſlated into German. This, we believe, was the firſt of Mr. Campbell's works to which he preſixed his name; and, indeed, he had no reaſon to be aſhamed of ſo doing, for it is a performance of great and acknowledged merit. The good reception it met with, was evidenced in its paſſing through three editions in his own life-time; and a fourth hath lately been given to the Public, under the inſpection of Dr. Berkenhout. When our author had finiſhed the third edition, which is more correct and complete than the former ones, he thus wrote to his ingenious and worthy friend, the Reverend Mr. Hall: "I am certain the Lives of the Admirals coſt me a great deal of trouble; and I can with great veracity affirm, that they contain nothing but my real ſentiments, ariſing from as ſtrict an enquiry into the matters which they relate, as was in my power." In 1743, he publiſhed a very curious and entertaining pamphlet, called "Hermippus revived;" a ſecond edition of which, much improved and enlarged, came out in 1749, under the following title: "Hermippus Redivivus: or, the Sage's Triumph over old Age and the Grave. Wherein a method is laid down for prolonging the life and vigour of man. Including, a Commentary upon an ancient Inſcription, in which this great ſecret is revealed; ſupported by numerous authorities. The whole interſperſed with a great variety of remarkable and well-atteſted relations." This extraordinary Tract had its origin in a foreign publication [*B*]; but it

[*B*] *Had its origin in a foreign publication.*] This publication appeared at Coblentz, in the beginning of the year 1743, and was entitled HERMIPPUS REDIVIVUS, *ſive exercitatio phyſico-medica curioſa, de methodo rara ad* CXV. *annos propagandæ, ſenectutis per anhelitum puellarum, ex veteri monumento Romano, de prompta, nunc artis medicæ fundamentis ſtabilita, & rationibus atque exemplis, necnon ſingulari chymiæ philoſophicæ paradoxo illuſtrata & confirmata. Autore Jo. Hen. Cobauſen, M. D.* i. e. 'HERMIPPUS REVIVED, or a curious Phyſico-medical Diſſertation on an uncommon Method of prolonging human Life to one hundred and fifteen years, by means of the breath of young women, copied from an ancient Roman monument, now eſta-

 bliſhed

it was wrought up to perfection by the additional ingenuity and learning of Mr. Campbell, and was founded on the following inscription, said to be preserved in Reinesius's Supplement to Gruter:

ÆSCULAPIO ET SANITATI
L. CLODIUS HERMIPPUS
QUI VIXIT ANNOS CXV. DIES V.
PUELLARUM ANHELITU,
QUOD ETIAM POST MORTEM
EJUS
NON PARUM MIRANTUR PHYSICI.
JAM POSTERI SIC VITAM DUCITE.

'From the circumstance here mentioned, which is represented as having been the means of prolonging the life of Hermippus to so great an age, the author raises an hypothesis, and supports it in an admirable strain of grave irony, concerning the salutary nature of the breath of young persons, especially girls and young women. Besides this, he digresses largely concerning the hermetic philosophers and their universal medicine; and relates a variety of stories concerning them, which are excellently calculated, not only to amuse his readers, but almost to deceive those who are not sufficiently aware of his intention, and whose judgments are not matured. The writer of this article well remembers, that, having read the "Hermippus Redivivus," in his youth, such an impression was made by it upon his imagination, that, though his understanding was not convinced, or his belief engaged, by the reasonings and facts contained in it, he seemed for two or three days to be in a kind of Fairy-land. Dr. Mackenzie, a physician at Worcester, and author of a Treatise on Health, is said to have viewed Mr. Campbell's book in a serious light; and to have been so far influenced by it, that he went and lived some time at a female boarding-school, for the benefit of receiving the salutary effects arising from the breath of the young ladies. Mr. Thickneſſe, in a late performance, hath gravely adopted the system of the "Hermippus Redivivus." It had been asserted, that Monsr. Bayle alone possessed the faculty of treating at large upon a difficult subject, without discovering to which side his own sentiments leaned, and that his acquaintance with uncommon books extended farther than that of any other man. The Hermippus was an essay to shew, that such a mode of writing, and such a species of literature were not confined to Monsr. Bayle. This, as our author himself long afterwards informed Mr. Hall, was the true key to the book. In 1756, a translation of it into Italian was published at Leghorn; in the introductory preface to which, high commendations are bestowed upon the Hermippus Redivivus.

'The smaller pieces written by Mr. Campbell were only an occasional amusement to him, and never interrupted the course of the great works in which he was engaged. In 1744, he gave to the Public, in two volumes, folio, his Voyages and Travels, on Dr.

established on a physical basis, by arguments and examples, and illustrated and confirmed by a very singular paradox in chymical philosophy.' By Dr. Cohausen of Coblentz.

Harris's

Harris's plan, being a very diſtinguiſhed improvement of that Gentleman's Collection, which had appeared in 1705. So well was this publication of our author received, that a new edition was ſoon called for, which came out in numbers, and was finiſhed in 1749. The work contains all the circumnavigators from the time of Columbus to Lord Anſon; a complete Hiſtory of the Eaſt Indies; hiſtorical Details of the ſeveral Attempts made for the Diſcovery of the North-eaſt and North-weſt Paſſages; the Commercial Hiſtory of Corea and Japan; the Ruſſian Diſcoveries by Land and Sea; a diſtinct Account of the Spaniſh, Portugueſe, Britiſh, French, Dutch, and Daniſh Settlements in America; with other Pieces not to be found in any former Collection. The whole was conducted with eminent ſkill and judgment, and the Preface is acknowledged to be a maſter-piece of compoſition and information. The time and care employed by Mr. Campbell in this important undertaking, did not prevent his engaging in another great work, with regard to which we have reaſon to record his learned labours with particular pleaſure. The work we mean is the "Biographia Britannica," which began to be publiſhed in weekly numbers in 1745, and the firſt volume of which was completed in 1746, as was the ſecond in 1748. By one of thoſe revolutions to which the beſt deſigns are ſubject, the public attention to the Biographia ſeemed to flag, when about two volumes had been printed: but this attention was ſoon revived by the very high encomium that was paſſed upon it by Mr. Gilbert Weſt, at the cloſe of his poem on Education; from which time the undertaking was carried on with increaſing reputation and ſucceſs. We need not ſay, that its reputation and ſucceſs were greatly owing to our author. It is no diſparagement to the abilities and learning of his coadjutors to aſſert, that his articles conſtitute the prime merit of the four volumes through which they extend. He was not ſatisfied with giving a cold narration of the perſonal circumſtances relative to the eminent men whoſe lives he drew up, but was ambitious of entering into ſuch a copious and critical diſcuſſion of their actions or writings, as ſhould render the Biographia Britannica a moſt valuable Repoſitory of hiſtorical and literary Knowledge. This end he has admirably accompliſhed, and herein hath left an excellent example to his ſucceſſors. We have formerly mentioned, that he received the thanks of John, the fifth Earl of Orrery, "in the name of all the Boyles, for the honour he had done to them, and to his own judgment, by placing the family in ſuch a light as to give a ſpirit of emulation to thoſe who were hereafter to inherit the title." The ingenious Mr. Walpole, ſpeaking of the Campbells, Earls of Argyle, adds, "It is totally unneceſſary for me to enter into their characters, that taſk having been ſo fully performed by one who wears the honour of their name, and who, it is no compliment to ſay, is one of the ableſt and moſt beautiful writers of this country." The like encomium might be extended to many other articles, ſeveral of which are ſo uniformly complete, and ſo highly finiſhed, that it is difficult to aſcertain where the preference ought to be given. Were we, however, to ſelect any ſingle life from the reſt, we ſhould ſay, that the account of Roger Bacon *alone would* be ſufficient to procure for our author *no ſmall degree of reputation*. One thing by which he is peculiarly

culiarly diſtinguiſhed, is the candour diſplayed by him with reſpect to thoſe perſons from whom he moſt differed in religious and political opinions. After he had written the Lives of the Calamys, he was waited upon by the Reverend Mr. Edmund Calamy, to thank him for thoſe articles, and eſpecially for the juſtice done to his great-grandfather, the firſt divine of that family. Mr. Calamy was even ſurpriſed to find that Mr. Campbell was a member of the Church of England; and ſtill more ſo, when he learned that our Biographer had undertaken the articles of Mr. Baxter and Dr. Conant, on purpoſe to prevent their falling into hands that might not equally be diſpoſed to pay the teſtimony due to their reſpective merits. Indeed, our author has been charged with an exceſs of candour, in ſome of the accounts given in the Biographia. But if, in a few inſtances, there ſhould appear to be any ground for this charge, it ought to be remembered, that his error never proceeded from any intention to flatter or deceive, but from the amiable benevolence of his heart, and from his readineſs to diſcern, and to acknowledge, the talents and the worthineſs of men who were of the moſt oppoſite principles and parties. It ought, alſo, to be remembered, that his candour was not unfrequently the reſult of ſuperior knowledge; and that it led him into diſquiſitions, which tended to throw new light on characters and actions.

'When the late Mr. Robert Dodſley formed the deſign of that uſeful book, "The Preceptor," which appeared in 1748, Mr. Campbell was one of the ingenious gentlemen applied to, to aſſiſt in the undertaking; and the parts written by him were the Introduction to Chronology, and the Diſcourſe on Trade and Commerce, both of which diſplayed an extenſive fund of knowledge upon theſe ſubjects. In 1750, he publiſhed the firſt ſeparate edition of his "Preſent State of Europe;" a work which had been originally begun in 1746, in the "Muſeum," a very valuable periodical performance, printed for Mr. Dodſley. There is no production of our author's that hath met with a better reception. It has gone through ſix editions, and fully hath it deſerved this encouragement; for it is not eaſy to find a book which, in ſuch a moderate compaſs, contains ſo much hiſtorical and political information. The perſpicuity, the good ſenſe, and the ſagacity with which it is written, will ever command attention and admiration, even though ſome of Mr. Campbell's conjectures and reaſonings concerning the future views and intereſts of the European powers, ſhould happen to be overturned by the late ſurpriſing revolutions in the politics of the world. In ſuch high eſtimation was "The preſent State of Europe" held abroad, that the Count de Giſors, one of the moſt amiable young noblemen of his time, and only ſon to the Marſhal Duke de Belleiſle, learned Engliſh, when at Copenhagen, in order to be able to read it. The next great undertaking which called for the exertion of our author's abilities and learning, was "The Modern Univerſal Hiſtory." This extenſive work was publiſhed, from time to time, in detached parts, till it amounted to ſixteen volumes folio; and a ſecond edition of it, *in octavo*, began to make its appearance in 1759. The parts of it written by Mr. Campbell, were the Hiſtories of the Portugueſe, Dutch, Spaniſh, French, Swediſh, Daniſh, and Oſtend Settlements in

in the East Indies; and the Histories of the Kingdoms of Spain, Portugal, Algarve, Navarre, and that of France from Clovis to the year 1656. It may, without controversy, be asserted, that these parts of "The Modern Universal History," must be reckoned among some of its brightest ornaments. As our author had thus distinguished himself in the Literary World, the Degree of LL. D. was very properly and honourably conferred upon him, on the 18th of June, 1754, by the University of Glasgow. With regard to his smaller publications, there are several, we apprehend, that have eluded our most diligent enquiry: of some others we shall give an account in a note [*C*]. His last grand work was "A political Survey of Britain: being

[*C*] *Of some others we shall give an account in a note.*] In early life, he wrote a little piece, entitled, "A Discourse on Providence," 8vo, the third edition of which was printed in 1748. He published in 1746, "The Sentiments of a Dutch Patriot. Being the Speech of Mr. V. H***n, in an august ASSEMBLY on the present state of affairs, and the resolution necessary at this juncture to be taken for the safety of the Republic." The History of this Tract, the design of which was to expose the temporizing policy of the States of Holland, is somewhat amusing. His amanuensis, when he was going to write the pamphlet, having disappointed him, he requested, after tea in the afternoon, that Mrs. Campbell, when she had ordered a good fire to be made, would retire to bed as soon as possible, with the servants; and, at the same time, leave him four ounces of coffee. This was done, and he wrote till twelve o'clock at night, when, finding his spirits flag, he took two ounces. With this assistance, he went on till six in the morning, when again beginning to grow weary, he drank the remainder of the coffee. Hence he was enabled to proceed with fresh vigour, till nine or ten o'clock in the morning, when he finished the pamphlet, which had a great run, and was productive of considerable profit. Mr. Campbell having succeeded so well in a performance hastily written, expected much greater success from another work, about which he had taken extraordinary pains, and which had cost him a long time in composing. But when it came to be published, it scarcely paid the expence of advertising. Some years afterwards, a book in French was brought to him, that had been translated from the German; and he was asked, whether a translation of it into English would not be likely to be acceptable. Upon examining it, he found that it was his own neglected work, which had made its way into Germany, and had there been translated and published, without any acknowledgment of the obligation due to the original writer.

'In 1749, he printed, in octavo, "Occasional Thoughts on moral, serious, and religious Subjects.' In 1754, he was the author of a work, entitled, "The rational Amusement, comprehending a Collection of Letters on a great variety of Subjects, interspersed with Essays, and some little Pieces of Humour." "The Shepherd of Banbury's Rules," a favourite pamphlet with the common people, and "The *History of the War in the* East Indies," which appeared in 1758 or 1759, under the name of Mr. Watts, are supposed to have been

being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this island. Intended to shew, that they have not as yet approached near the summit of improvement, but that it will afford employment to many generations, before they push to their utmost extent the natural advantages of Great Britain." This work, which was published in 1774, in two volumes, royal quarto, cost Dr. Campbell many years of attention, study and labour. As it was his last, so it seems to have been his favourite production, upon which he intended to erect a durable monument of his sincere and ardent love to his country. A more truly patriot publication never appeared in the English language. The variety of information it contains is prodigious; and there is no book that better deserves the close and constant study of the Politician, the Senator, the Gentleman, the Merchant, the Manufacturer; in short, of every one who has it in any degree in his power to promote the interest and welfare of Great Britain. An assiduous pursuit of the numerous hints and plans of improvement suggested

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been of Mr. Campbell's composition. Upon the conclusion of the peace at Paris, our author was requested by Lord Bute, to take some share in the vindication of that peace. Accordingly, he wrote a "Description and History of the new Sugar Islands in the West Indies;" the design of which was to shew the value and importance of the neutral islands that had been ceded to us by the French. As his book was to be presented to the King, he was desired to write a Dedication to his Majesty; which he wished to decline, because he had hitherto avoided all political disputes, and because his earlier attachments and sentiments had not led him to pay his devoirs to the Court of St. James's. However, it was at length determined, that he should present the Dedication in manuscript. The following is a copy of it:

"To the King's most sacred Majesty,
This little WORK,
Undertaken by his Royal Commands,
and honoured by his gracious Approbation,
is humbly inscribed by
His Majesty's most dutiful Subject,
and obliged Servant.
That PEACE,
Which your Majesty's Goodness and Wisdom
have given to this Nation,
is here shewn to be adequate
to the restoring her exhausted Wealth,
by the extension of her Commerce,
through dominions she hath power to keep,
and is inadequate only
in the eye of
FACTION."

The only remaining publication of Dr. Campbell's, that has hitherto come to our knowledge is, "A Treatise upon the Trade of Great Britain to America," printed in quarto, in 1772.

by our worthy author, would, perhaps, be the only effectual method of preserving and continuing the prosperity of this island, amidst that combination of enemies and misfortunes with which she is at present surrounded. As the "Political Survey" is so excellent both in its design and execution, it is not surprising that Dr. Campbell should receive the highest testimonies in commendation of it, and that it should engage him in a very extensive correspondence. The correspondence occasioned by it was, indeed, so great, that in a letter to Mr. Hall, dated July 21, 1774, he informed his friend, that it had absorbed a rheam of paper; and that he was about to begin upon another rheam, which would probably share the same fate.

'In the account which has been given of Dr. Campbell's writings, we have mentioned some of the encomiums that have been passed upon his literary merit. Several others might be added; but we shall content ourselves with producing one or two, that happen to be at hand. Dr. Smollet, when doing justice to the eminent writers who adorned the reign of King George the Second, says, "Nor let us forget the merit conspicuous in the works of Campbell, remarkable for candour, intelligence, and precision." The author of the "Account of the European Settlements in America," which common fame ascribes to a gentleman of the most distinguished abilities and character, concludes his Preface with the following passage: "Having spoken perhaps a little too hardly of my materials, I must except the assistance I have had from the judicious collection called Harris's Voyages. There are not many finer pieces than the History of Brazil in that Collection. The light in which the author sets the events in that history is fine and instructive; an uncommon spirit prevails through it; and his remarks are every where striking and deep. The little sketch I have given in the part of Portuguese America, if it has any merit, is entirely due to that original.—— Where I differ from him in any respect, it is with deference to the judgment of a writer, to whom this nation is much obliged, for endeavouring every where, with so much good sense and eloquence, to rouze that spirit of generous enterprize, that can alone make any nation powerful or glorious." Dr. Campbell's reputation was not confined to his own country, but extended to the remotest parts of Europe. As a striking instance of this, we may mention, that in the spring of the year 1774, the Empress of Russia was pleased to honour him with the present of her picture, drawn in the robes worn in that country in the days of John Basiliowitz, Grand Duke of Muscovy, who was contemporary with Queen Elizabeth. To manifest the Doctor's sense of her Imperial Majesty's goodness, a sett of the "Political Survey of Britain," bound in Morocco, highly ornamented, and accompanied with a letter descriptive of the triumphs and felicities of her reign, was forwarded to St. Petersburgh, and conveyed into the hands of that great Princess, by Prince Gregorio Orloff, who had resided some months in this kingdom. The Empress's picture, since the death of our author, hath been presented by his widow to Lord Macartney.

'Let us now advert a little to Dr. Campbell's personal History. *On the 23d of May, 1736,* he married Elizabeth, daughter of Benjamin Vobe, of Leominster, in the county of Hereford, Gentleman, with

with which Lady, he lived near forty years in the greateſt conjugal harmony and happineſs. So wholly did he dedicate his time to books, that he ſeldom went abroad: but to relieve himſelf, as much as poſſible, from the inconveniencies incident to a ſedentary life, it was his cuſtom, when the weather would admit, to walk in his garden; or, otherwiſe, in ſome room of his houſe, by way of exerciſe. By this method, united with the ſtricteſt temperance in eating, and an equal abſtemiouſneſs in drinking, he enjoyed a good ſtate of health, though his conſtitution was delicate. His domeſtic manner of living did not preclude him from a very extenſive and honourable acquaintance. His houſe, eſpecially on a Sunday evening, was the reſort of the moſt diſtinguiſhed perſons of all ranks, and particularly of ſuch as had rendered themſelves eminent by their knowledge, or love of literature. He received foreigners, who were fond of learning, with an affability and kindneſs, which excited in them the higheſt reſpect and veneration; and his inſtructive and cheerful converſation, made him the delight of his friends in general. On the 5th of March, 1765, Dr. Campbell was appointed his Majeſty's Agent for the Province of Georgia, in North America, which employment he held till his deceaſe. His laſt illneſs was a decline, the conſequence of a life devoted to ſevere ſtudy, and which reſiſted every attempt for his relief that the moſt ſkilful in the medical ſcience could deviſe. By this illneſs he was carried off, at his houſe in Queen-Square, Ormond-Street, on the 28th of December, 1775, when he had nearly completed the ſixty-eighth year of his age. His end was tranquil and eaſy, and he preſerved the full uſe of all his faculties to the lateſt moment of his life. On the 4th of January following his deceaſe, he was interred in the New Burying Ground, behind the Foundling Hoſpital, belonging to the pariſh of St. George the Martyr, where a monument, with a plain and modeſt inſcription, hath been erected to his memory. Dr. Campbell had by his Lady ſeven children, one of whom only ſurvived him, Anne, who, on the 22d of Auguſt, 1763, married John Grant, Eſq; of Lovat, near Inverneſs, in North Britain, then Captain in the fifty-eighth regiment of foot, and lately his Majeſty's Commiſſary and Paymaſter of the Royal Artillery at New York. Mrs. Grant, who was a woman of excellent underſtanding and taſte, which had been cultivated under her father's eye, and who was poſſeſſed of the moſt amiable virtues, died at New York, on the 2d of July, 1778, in the thirty ſeventh year of her age. Mr. Grant, returning ſome time after to England, departed this life at Kenſington, in the month of November 1780. Three children, left by Mr. and Mrs. Grant, are now under the care of their worthy Grandmother, the Doctor's widow, and are her only remaining conſolation.

'Dr. Campbell's literary knowledge, was by no means confined to the ſubjects on which he more particularly treated as an author. He was well acquainted with the mathematics, and had read much in medicine. It hath been with great reaſon believed, that if he had dedicated his ſtudies to the laſt ſcience, he would have made a very conſpicuous figure in the phyſical profeſſion. He was eminently verſed in the different parts of ſacred literature; and his acquaintance with the languages extended not only to the Hebrew, Greek, and Latin among the ancient, and to the French, Italian, Spaniſh, Portugueſe,

Portuguese, and Dutch, among the modern; but, likewise, to the Oriental Tongues. He was particularly fond of the Greek language. His attainment of such a variety of knowledge, was exceedingly assisted by a memory surprisingly retentive, and which, indeed, astonished every person with whom he was conversant. A striking instance of this hath been given by the honourable Mr. Daines Barrington, in his Tract, entitled, "The Probability of reaching the North Pole discussed [*D*]." In communicating his ideas, our author had an uncommon readiness and facility; and the style of his works, which had been formed upon the model of that of the celebrated Bishop Sprat, was perspicuous, easy, flowing, and harmonious. Should it be thought that it is sometimes rather too diffusive, it will, notwithstanding, indubitably be allowed, that it is, in general, very elegant and beautiful.

'To all these accomplishments of the understanding, Dr. Campbell joined the more important virtues of a moral and pious character. His disposition was gentle and humane, and his manners kind and obliging. He was the tenderest of husbands, a most indulgent parent, a kind master, a firm and sincere friend. To his great Creator he paid the constant and ardent tribute of devotion, duty, and reverence; and in his correspondences he shewed, that a sense of piety was always nearest his heart. "We cannot," said he, in a letter to Mr. Hall, "too much insist on the necessity of religion; not only as securing our happiness hereafter, but as the only safe and certain rule of life, and ten thousand times preferable to the modern notions of philosophy, and ties of honour. I may with great truth say, that the Church Catechism is a much better system of morals than Tully's Offices. There are many fine things in these, and in the works of Seneca; but, in my judgment, none that equal, either in spirit or composition, some of the Collects in our Liturgy." On another occasion, he wrote to the same friend, that he thought there was more good sense, and far better precepts for the conduct of life, in the Wisdom of Solomon, and the son of Sirach, than in all the Heathen Sages put together; or than could be met with in Lord Bolingbroke, Mr. Hume, or Voltaire. It was our author's custom every day, to read one or more portions of Scripture, in the original, with the ancient Versions, and the best Commentators before him; and in this way, as appears from his own occasional notes and remarks, he went through the Sacred Writings a number of times, with great thankfulness and advantage.

'Such was Dr. Campbell as a writer and as a man. By his works he has secured not only a lasting reputation, but rendered

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[*D*] *In his Tract, entitled, The Probability of reaching the North Pole discussed.*] 'The instance mentioned by Mr. Barrington, regards the accuracy wherewith Dr. Campbell, at the distance of thirty years, remembered the facts related to him by a Dr. Daillie, concerning a voyage towards the North Pole; in which the navigators, among whom was Dr. Daillie himself, went so far as to the 88th degree of North latitude; and might easily have proceeded farther, had *not the* Captain thought himself obliged, by his duty in *other respects, to return.*'

himself

himself highly beneficial to the Public; and by his virtues, he became prepared for that happy immortality, which awaits all the genuine followers of goodness [*E*].

[*The Biographia to be continued in our next.*]

ART. II. *Coxe's Travels into Poland, Russia, Sweden, and Denmark,* continued: See our last, p. 201.

SPEAKING of the astonishing number of Jews in Poland, our Author tells us, that, at the last capitation, there were 166,871 Jews who paid that tax. They are, it seems, under some restrictions that are not rigorously put in force against them.

[*E*] 'Since note *C* was printed off, we have had an opportunity, by the favour of the Hon. Mr. Daynes Barrington, the Rev. Dr. Lort, and Mr. Reed, of enlarging, as follows, our list of Dr. Campbell's smaller publications: "The Case of the Opposition impartially stated," 8vo. 1742. In Mr. Reed's copy of this pamphlet, are various corrections and additions in Dr. Campbell's own hand, which appear evidently written with a view to a second impression. "An exact and authentic Account of the greatest White-Herring-Fishery in Scotland, carried on yearly in the Island of Zetland, by the Dutch only," 8vo. 1750. "The Highland Gentleman's Magazine, for January 1751," 8vo. "A Letter from the Prince of the Infernal Legions, to a spiritual Lord on this side the Great Gulph, in answer to a late invective Epistle levelled at his Highness," 8vo. 1751. "The naturalization bill confuted, as most pernicious to these united kingdoms," 8vo. 1751. "His Royal Highness Frederick, late Prince of Wales, deciphered: or a full and particular description of his character, from his juvenile years, until his death," 8vo. 1751. "A Vade Mecum: or Companion for the unmarried Ladies: wherein is laid down some examples whereby to direct them in the choice of Husbands," 8vo. 1752. "A particular but melancholy account of the great hardships, difficulties, and miseries, that those unhappy and much to be pitied creatures, the common Women of the Town, are plunged into at this juncture," 8vo. 1752. "A full and particular description of the Highlands of Scotland," 8vo. 1752. "The case of the Publicans, both in town and country, laid open," 8vo. 1752. In Mr. Barrington's curious collection of papers, relative to the probability of reaching to the North Pole, is a Tract, which he received from a learned friend, who permitted him to print it, though not to inform the Public to whom they were indebted for the communication. It is entitled, "Thoughts on the probability, expediency, and utility of discovering a passage by the North Pole." We are now permitted by Mr. Barrington to say, that the writer of this ingenious essay was Dr. Campbell.

'We were in hopes of communicating to our readers some farther intelligence concerning our author's most early publications; but the materials not having been sent to us in time, we must be contented *with taking notice* of them, if obtained, in the Addenda to be prefixed to the next volume.'

Mr. Coxe concludes his account of the inhabitants of Poland as follows:

'While I am giving my principal attention to the history and constitution of Poland, I cannot but remark, that the feudal laws, formerly so universal, and of which some traces are still to be discovered in most countries, have been gradually abolished in other nations, and given place to a more regular and just administration; yet in Poland a variety of circumstances has concurred to prevent the abolition of those laws, and to preserve that mixture of liberty and oppression, order and anarchy, which so strongly characterised the feudal government. We may easily trace in this constitution all the striking features of that system. The principal are, an elective monarchy with a circumscribed power; the great officers of state possessing their charges for life, and independent of the King's authority; royal fiefs; the great nobility above controul; the nobles or gentry alone free and possessing lands, feudal tenures, military services, territorial jurisdiction; commerce degrading; oppressed condition of the burghers; vassalage of the peasants. In the course of this book I have had occasion to make mention of most of these evils as still existing in Poland, and they may be considered as the radical causes of its decline; for they have prevented the Poles from adopting those more stable regulations, which tend to introduce order and good government, to augment commerce, and to increase population.'

Having dispatched these preliminaries relative to the constitution and the inhabitants of Poland, our Author begins his Tour in the following manner:

'July 24, 1778. We entered Poland just beyond Bilitz, having crossed the rivulet Biala, which falls into the Vistula, and pursued our journey to Cracow, through the territories which the house of Austria secured to itself in the late partition.

'The district claimed by the empress of Germany in her manifesto is thus described: "All that tract of land lying on the right side of the Vistula from Silesia above Sandomir to the mouth of the San, and from thence by Franepole, Zamoisc, and Rubiessow, to the Bog. From the Bog the limits are carried along the frontiers of Red Russia to Zabras, upon the borders of Volhynia and Podolia; and from Zabras in a straight line to the Dnieper, where it receives the rivulet Podhorts, taking in a small slip of Podolia; and lastly, along the boundaries, separating Podolia from Moldavia."

'A remarkable circumstance attended the taking possession of this district, which will shew with what uncertainty the limits were at first traced. The partition being made according to the map of Zannoni, the river Podhorts was taken as the eastern boundary of this dismembered province; but when the Austrian commissioners visited the spot, where, according to Zannoni, the Podhorts flowed into the Dnieper, they found no river known to the inhabitants which answered to that name. They advanced, therefore, the frontiers still more eastwards, and adopting the Sebrawce or the Sbrytz for the boundary, called it the Podhorts. This ceded country has, since the partition, changed its name; and is now incorporated into the Austrian dominions under the appellation of the Kingdoms

Kingdoms of Galicia and Lodomeria, which kingdoms some ancient diplomas represent as situated in Poland, and subject to the Kings of Hungary: the most convincing proof that there ever existed such kingdoms, that they depended upon Hungary, and ought, by virtue of an hereditary though dormant title, to revert to the Empress as sovereign of Hungary, was derived from the Austrian army; for what people can resist an argument backed by 200,000 troops, unless they can defend their side of the question by an equal number?

'The importance of this acquisition to the house of Austria will best appear from the number of the inhabitants, which, according to the numeration made in 1776, amounted to 2,580,796. The mountainous parts of Galicia and Lodomeria produce fine pasture; the plains are mostly sandy, but abound in forests, and are fertile in corn. The principal articles of traffic are cattle, hides, wax, and honey. These countries contain mines of copper, lead, iron, and salt, of which the latter are the most valuable.

'We crossed only a narrow slip of Austrian Poland of about 86 miles in length from Bilitz to Cracow, leaving on our right hand a chain of mount Crapak, or the antient Carpathian mountains. The country we passed through was at first somewhat hilly, but afterwards chiefly plain, covered with forests. The roads were bad, the villages few and wretched beyond description; the hovels, all built of wood, seemed full of filth and misery, and every thing wore the appearance of extreme poverty.'

Our Author's account of Cracow, the ancient capital of Poland, is as follows:

'Cracow stands in an extensive plain, watered by the Vistula, which is broad but shallow: the city and its suburbs occupy a vast tract of ground, but are so badly peopled, that they scarcely contain 16,000 * inhabitants. The great square in the middle of the town is very spacious, and has several well-built houses, once richly furnished and well inhabited, but most of them now either untenanted, or in a state of melancholy decay. Many of the streets are broad and handsome; but almost every building bears the most striking marks of ruined grandeur: the churches alone seem to have preserved their original splendour. The devastation of this unfortunate town was begun by the Swedes at the commencement of the present century, when it was besieged and taken by Charles XII.; but the mischiefs it suffered from that ravager of the North were far less destructive than those it experienced during the late dreadful commotions, when it underwent repeated sieges, and was alternately in possession of the Russians and Confederates. The effects of cannon, grape, and musket-shot are still discernible on the walls and houses. In a word, Cracow exhibits the remains of antient magnificence, and looks like a great capital in ruins: from the number of fallen and falling houses one would imagine it had lately been sacked, and that the enemy had left it only yesterday.'

In Mr. Coxe's description of the tombs of the Kings of Po-

* The city, exclusive of the suburbs, contained in 1778 only 8894 souls.

land,

land, that are buried in this cathedral, he enlarges on the character of Casimir the Great in the following manner:

'He was the great legislator of Poland; finding his country without any written laws, he reviewed all the usages and customs, and digested them, with some additions, into a regular code, which he ordered to be published. He simplified and improved the courts of justice; he was easy of access to the meanest as well as the highest of his subjects, and solicitous to relieve the peasants from the oppressions of the nobility: such indeed was the tenderness he showed to that injured class of men, and so many were the privileges which he conferred upon them, that the nobles used to call him out of derision *Rex Rusticorum*, the King of the peasants; perhaps the most noble appellation that ever was bestowed upon a sovereign, and far to be preferred to the titles of magnificent and great, which have been so often lavished rather upon the persecutors than the benefactors of mankind. Human nature is never perfect; Casimir was not without his failings: voluptuous and sensual, he pushed the pleasures of the table to an excess of intemperance; and his inordinate passion for women led him into some actions, inconsistent with the general tenor of honour and integrity which distinguishes his character. But these defects influenced chiefly his private, and not his public deportment; or, to use the expression of a Polish historian, his private failings were redeemed by his public virtues; and it is allowed by all, that no sovereign ever more consulted the happiness of his subjects, or was more beloved at home or respected abroad. After a long reign of 40 years he was thrown from his horse as he was hunting, and died after a short illness in the 60th year of his age, carrying with him to the grave the regret of his subjects, and a claim to the veneration of posterity. He is described (for the figure of so amiable a character cannot fail to be interesting) as tall in his person, and inclined to corpulency, with a majestic aspect, thick and curling hair, long beard, with a strong voice somewhat lisping.'

Speaking of the Poles in general, our traveller says:

'They seem a lively people, and use much action in their ordinary conversation. Their common mode of salute is to incline their heads, and to strike their breast with one of their hands, while they stretch the other towards the ground; but when a common person meets a superior, he bows his head almost to the earth, waving at the same time his hand, with which he touches the bottom of the leg near the heel of the person to whom he pays his obeisance. The men of all ranks generally wear whiskers, and shave their heads, leaving only a circle of hair upon the crown. The summer dress of the peasants consists of nothing but a shirt and drawers of coarse linen, without shoes or stockings, with round caps or hats. The women of the lower class wear upon their heads a wrapper of white linen, under which their hair is braided, and hangs down in two plaits. I observed several of them with a long piece of white linen hanging round the side of their faces, and covering their bodies below their knees: this singular kind of veil makes them look as if they were doing penance.

'The dress of the higher orders, both men and women, is uncommonly elegant. That of the gentlemen is a waistcoat with sleeves,

sleeves, over which they wear an upper robe of a different colour; which reaches down below the knee, and is fastened round the waist with a sash or girdle; the sleeves of this upper garment are in warm weather tied behind the shoulders; a sabre is a necessary part of their dress as a mark of nobility. In summer, the robe; &c. is of silk; in winter, of cloth, velvet, or stuff, edged with fur. They wear fur-caps or bonnets, and buskins of yellow leather, the heels of which are plaited with iron or steel. The dress of the ladies is a simple polonaise, or long robe, edged with fur.'

Mr. Coxe now arrives at Warsaw, the present capital of Poland, and is introduced to the King; of whom, and of the ceremony of his reception, he gives the following account:

'August 2. The English minister being absent in the country, we carried our letters of recommendation to Count Rzewuski Great-marshal of the crown, who received us with much civility, and appointed Sunday morning to present us to the King at his levee. At the hour appointed we repaired to court, and were admitted into the audience-chamber, where the principal officers of the crown were waiting for his Majesty's appearance. In this chamber I observed four busts, placed by order of his present Majesty; namely, those of Elizabeth Queen of England, Henry IV. of France, John Sobieski, and the present Empress of Russia.

'At length the King made his appearance; and we were presented. His Majesty talked to each of us a considerable time in the most obliging manner; he said many handsome things of the English nation, mentioned his residence in London with great appearance of satisfaction, and concluded by inviting us to supper in the evening, of which honour we had before had previous intimation from the Great-marshal. The King of Poland is handsome in his person, with an expressive countenance, a dark complexion, Roman nose, and penetrating eye: he is uncommonly pleasing in his address and manner, and possesses great sweetness of condescension, tempered with dignity. He had on a full dressed suit; which circumstance I mention because he is the first King of this country who has not worn the national habit, or who has not shaved his head after the Polish custom. His example has of course had many imitators: and I was much surprised to see so few of the chief nobility in the national garb. The natives in general are so attached to this dress, that in the diet of convocation, which assembled previous to the election of his present Majesty, it was proposed to insert in the *Pacta Conventa* an article, whereby the King should be obliged to wear the Polish garment: but this motion was over-ruled; and he was left at liberty to consult his own taste. At his coronation he laid aside the ancient regal habit of ceremony, and appeared in robes of a more modern fashion, with his hair flowing upon his shoulders.

'The levee being ended, we went over the palace, which was built by Sigismond III. and which since his time has been the principal residence of the Polish monarchs. Warsaw is far more commodious for the capital than Cracow, because it is situated nearer to the center of the kingdom, and because the diet is assembled in this city. The palace stands upon a rising ground at a small distance from the Vistula, and commands a fine view of that river and of the adjacent

adjacent country. Next to the audience-chamber is an apartment fitted up with marble, which his Majesty has dedicated, by the following inscription, to the memory of his predecessors the Kings of Poland: *Regum Memoriæ dicavit Stanislaus Augustus hocce monumentum*, 1771. The portraits of the sovereigns are ranged in chronological order: the series begins from Boleslaus, and is carried down to his present Majesty, whose picture is not yet finished. These heads are all painted by Bacciarelli, and well executed: the portraits of the earlier Kings are sketched from the painter's imagination; but that of Ladislaus II. and most of his successors, are copied from real originals. They altogether produce a pleasing effect, and may be considered as an agreeable species of genealogical table.

'In this apartment the King gives a dinner every Thursday to the men of letters, who are most conspicuous for their learning and abilities: his Majesty himself presides at table, and takes the lead in the graces of conversation as much as in rank; and, though a sovereign, does not think it beneath him to be a most entertaining companion. The persons who are admitted to this society read occasionally treatises upon different topics of history, natural philosophy, and other miscellaneous subjects: and as a code of laws was at that time compiling in order to be presented to the next diet, parts of that code, or observations relating to legislation in general, and the constitution of Poland in particular, were introduced and perused. The King studiously encourages all attempts to refine and polish his native tongue, which has been much neglected during the reigns of his two predecessors, who were totally ignorant of the Polish language. He is fond of poetry; accordingly that species of composition is much cultivated at these meetings. The next apartment was hung with the portraits of the principal members of the society.

'In obedience to the King's condescending invitation, we set off about eight in the evening, and drove to one of the royal villas, situated in the midst of a delightful wood about three miles from Warsaw. The villa is small, consisting of a saloon, and four other apartments upon the first floor, together with a bath, from which it takes its name of *la Maison de Bain*: above stairs are the same number of rooms; each of them fitted up in the most elegant manner. The King received us in the saloon with wonderful affability: his brother and two of his nephews were present, and a few of the nobility of both sexes, who generally compose his private parties. There were two tables for whist, and those who were not engaged at cards walked about, or stood at different sides of the room, while the King, who seldom plays, conversed occasionally with every one. At about half an hour after nine, supper being announced, we followed the King into an adjoining apartment, where was a small round table with eight covers: the supper consisted of one course and a desert. His Majesty sat down, but eat nothing; he talked a great deal without wholly engrossing the conversation. After supper we repaired to the saloon, part of the company returned to their cards, while we, out of respect to the King, continued standing, until his Majesty was pleased to propose sitting down, adding "we shall be more at out ease chatting round a table." We accordingly seated ourselves, and the conversation lasted without interruption,

and with perfect eaſe, till midnight, when the King retired. Before he withdrew, he gave a general order to a nobleman of the party, that we ſhould be conducted to ſee every object in Warſaw worthy of a ſtranger's curioſity. This extraordinary degree of attention penetrated us with gratitude, and proved a prelude to ſtill greater honours.

'Auguſt 5. We had the honour of dining with his Majeſty at the ſame villa, and experienced the ſame eaſe and affability of reception as before. His Majeſty had hitherto talked French, but he now did me the honour to converſe with me in Engliſh, which he ſpeaks remarkably well. He expreſſed a great predilection for our nation: he ſurpriſed me by his extraordinary knowledge of our conſtitution, laws, and hiſtory, which was ſo circumſtantial and exact, that he could not have acquired it without infinite application: all his remarks were pertinent, juſt, and rational. He is familiarly acquainted with our beſt authors; and his enthuſiaſtic admiration of Shakeſpeare gave me the moſt convincing proofs of his intimate acquaintance with our language, and his taſte for the beauties of genuine poetry. He inquired much about the ſtate of arts and ſciences in England, and ſpoke with raptures upon the protection and encouragement which our ſovereign gives to the liberal arts, and to every ſpecies of literature. After we had taken our leave, we drove round the wood to ſeveral other villas, in which the King occaſionally reſides. They are all conſtructed in different ſtyles with great taſte and elegance. His Majeſty is very fond of architecture, and draws himſelf all the plans for the buildings, and even the deſigns for the interior decorations of the ſeveral apartments.'

[*To be continued in our next.*]

ART. III. *Letters to a Young Gentleman on his ſetting out for France:* containing a Survey of Paris, and a Review of French Literature; with Rules and Directions for Travellers, and various Obſervations and Anecdotes relating to the Subject. By John Andrews, LL D. 8vo. 6s. boards. Brown, &c.

THE particular ſubjects touched on (for the Author's 'plan doth aim at details') in this publication, are too multifarious to be enumerated. It is only the principal heads that our limits will allow us to mention.

The three firſt Letters conſiſt of general remarks on the right age and fit motives for travelling; with proper cautions to the young traveller, not to ſacrifice too much of his attention to objects of mere amuſement and curioſity.—The three following Letters afford hints towards a method of travelling profitably; and contain ſome obſervations on the literary furniture that it will be neceſſary for a young gentleman to carry with him, in order to make his tour both uſeful and entertaining. 'French and Latin are indiſpenſably requiſite in a young man, who propoſes to mix in elegant and reſpectable companies.' Next to Latin and French the Author recommends an acquaintance with

the Italian language. 'A complete knowledge,' says he, 'in these three languages will abundantly suffice, together with your own, to furnish you with copious means of information in all the divers branches of learning.'

When the traveller is arrived in France, Dr. Andrews recommends it to him to visit the coffee-houses, where he will have an opportunity not only of meeting with foreign gentlemen worthy of notice, but of becoming acquainted with some of the most sensible and knowing individuals in the French capital. Parisian coffee-houses have much the advantage over those in London in point of free access and free conversation. 'These places being often the evening rendezvous of persons noted for their genius and capacity, are, on that account, resorted to by numbers who seek for instruction or pleasure. They are both so well blended, that one is sure to miss of neither. It is here the nature and disposition of the French is perfectly discovered: polite, yet warm; impetuous, yet affable; full of life and vigour, and no less replete with obligingness and complacency.—Characters of all denominations abound here. Provided no ill-natured reflections be cast on the ruling powers of the state, and upon such matters as plain sense will tell one should not be meddled with, an unbounded freedom is allowed and taken in all things.'

The Author advises the young Traveller to cultivate an acquaintance with Officers and Abbés. 'These two bodies contain a multitude of individuals of great worth and abilities. Abbés in particular are distinguished by their wit, learning and genius: the officers by their experience and knowledge of the world, and the agreeableness of their manners and conversation.'

The Author gives an account of the Jesuits; with a few reflections on the revolutions of that distinguished order. 'Numbers of the Ex-jesuits, as they are now styled, are dispersed all over Europe. You will meet with some of the most intelligent people in France among them; and it will be entirely your fault, if you do not derive much profit and entertainment from their *frequentation*. . . . . With this view, I would not have you neglect the society of persons of the other religious orders, if you can conveniently obtain it.'

The succeeding Letters recommend the study of French politics and legislation—philosophy—and literature in general: and exhibit a brief view of their most distinguished writers in the various walks of science, history, poetry, &c. with their respective merits and qualifications.

We have next an account of the several institutions in France in favour of learning; their origin and present state; the orders

by which they are regulated, and the members of which they are composed.

This is an entertaining and instructive part of the present work; and we will select it for the information and amusement of our Readers.

'As Cardinal Richelieu aspired to all kind of glory, he resolved to obtain the reputation of being the greatest protector of literature in his age. Full of this determination, he openly espoused the cause of those who contended for the necessity of improving the French language, and conceived the project of founding a society for this purpose.

'To this was owing the institution of the *Academie Françoise*, as it is denominated, a society of individuals, who make it their duty and business to exercise their abilities in perfecting and maintaining the purity, and the true standard, of the French language.

'Its institution took place in the year one thousand six hundred and thirty-five: an epocha when Cardinal Richelieu was at the zenith of his power, when he had subdued faction at home, and was extending the influence and reputation of France over all Europe.

'It consists of forty members; which number was never augmented. They are always persons of indisputable merit in some, and often in many, branches of literature.

'To speak with justice of this celebrated society, it has always been composed of the most illustrious writers in France. Almost all the famous names that have rendered the age of Lewis the Fourteenth so conspicuous, have belonged to it.

'There is no association of the kind, containing such a number of persons of the first rank. I have seen a list, wherein among the fellows for the time being, I counted two Marshals of France, both of them dukes, three other Dukes, one Cardinal, one Archbishop, and four Bishops, besides other persons of high rank in church and state.

'Cardinal Richelieu's intention has been fully answered by this happy mixture of ranks. Knowing that merit without patronage stands no chance of being rewarded, he wisely ordained that a considerable proportion of the academy should, if possible, consist of individuals of quality. In this he had two motives in view; to promote an application to letters among the upper classes, and to procure a sufficient number of protectors to literary men.

'The King is their immediate patron, and no inefficient one. A decent pension is settled upon every member that is supposed to need one; and such as manifest an aptitude for political employments, seldom are neglected.

'In order to render their situation and business respectable, an apartment is assigned them in the Louvre; where they hold their meetings, and are often honoured with the presence of the first characters in the state, and with the visits of the first personages in Europe.

'To show at the same time that all men are equal in the republic of letters, and that merit alone has a right of conferring distinctions, a President is annually chosen by plurality of votes, to whom the

the title of Director is given, and who has the chief management during that time.

'The regulations concerning this academy are too many for an epistolary notice: be careful however to obtain a sight of them. As they were drawn up by men of genius, they cannot but contain many particulars worthy of your knowledge. Some of them will possibly appear unnecessary, and even frivolous; but there were reasons for them, which, upon investigation, may not prove altogether so deserving of censure, as it has frequently been surmised.

'The literary society next in point of seniority, is that intitled *l'Academie Royale des Inscriptions et Belles Lettres.*

'The purpose of its institution, is to cultivate polite literature in all its various branches; to explain and elucidate the dark and difficult passages in ancient authors, and the inscriptions upon monuments; to examine the remains of learned antiquity, and to perpetuate the memory of great national events by medals, emblematic devices, and public inscriptions.

'The number of members belonging to this society is about sixty. They are divided into three classes, honorary, pensioners, and associates.

'The first are all persons of high distinction, Ministers of State, Dukes, Bishops, and other great dignitaries.

'The second are men of noted eminence for their learning and genius, usually indeed the first of the kingdom in their different lines.

'The third cannot be said to differ from the second in any thing but rank, appellation, and salary: in substantial merit they are much the same.

'Besides these, there are veteran associates. These are gentlemen whose age is supposed to preclude and absolve them from any further labour in the field of literature, and who are intitled, by the merits of their former years, to enjoy both rest and remuneration. The celebrated Fontenelle, who lived to the age of a hundred, was one of this venerable class.

'There are also members of this academy under other denominations; but the former only can be strictly deemed of that body.

'The date of its institution was in one thousand six hundred and sixty three, under the ministry and auspices of the famous Colbert.

'Influenced by the example of Cardinal Richelieu, and the instigation of the illustrious Seguier, Chancellor of France, and a warm friend to literature, he availed himself of his master's propensity to signalize his reign by remarkable transactions, to infuse into his mind the salutary idea of emulating such of his predecessors as had distinguished themselves by their patronage of learning.

'As Lewis the Fourteenth was a Prince ambitious of every kind of praise, he was readily induced to embrace a proposal that flattered his disposition in so agreeable a manner.

'Three years after the institution of this academy, he founded another, well known in the literary world under the name of *L'Academie des Sciences.*

'The object of this society is to cultivate and improve natural philosophy, mathematical and mechanical knowledge, physic, sur-

gery, and anatomy, chemistry and botany,—whatever in short relates to the study and science of nature.

'The members of this society are distinguished by four denominations, honorary, pensioners, associates, and pupils.

'The first are all personages of the first distinction in the kingdom, and are looked upon as the friends and protectors of the institution, and of those who compose it.

'The second are the efficient and acting members, and must reside at Paris, in order to attend the business of the institution.

'The third are much in the same predicament; with this difference, however, that eight of them may be foreigners, and remain in their respective countries.

'The fourth, like the second, must every one be settled at Paris, and are expected to give punctual attendance at the stated meetings of the society.

'The King appoints yearly a President, and has the nomination of the Secretary and Treasurer, both which places are for life, as is also the Secretaryship of the Academy of Inscriptions and Belles Lettres, and that of the French Academy.

'Both these societies have an apartment in the Louvre for their meetings, as well as the French Academy.

'The Academy of Sciences has also its veteran members. The illustrious Fontenelle had the honour of being on this list, as well as on that of the Academy of Inscriptions.

'You will readily perceive that the Academy of Sciences is the most useful of these societies, and the most beneficial to society at large.

'For this reason the French have, in imitation of that at Paris, established several others in the principal cities throughout the kingdom.

'Those that have come to my knowledge are the following: the Academies of Rouen and Caen in Normandy, of Nancy in Lorain, of Marseilles in Provence, of Toulouse and Nismes in Languedoc, of Dijon in Burgundy, of Lyons in the Lyonnois, of Bourdeaux in Gascony, of Rochelle in Aunis, of Arras in Artois.

'Besides these, there are others which I do not recollect. The number of them all together amounts to twenty, if not more. They are unequivocal proofs how much the French are addicted to learning and literature.'

The Letters which follow give an account of the public libraries, the churches, tombs, and public momuments; with observations on some parts of the Romish devotion; and general strictures on religious opinions and controversies.

Next follow remarks and anecdotes relating to the public buildings of note in Paris—the university—the colleges, and schools and hospitals;—the markets, the manufactories, &c.—Strictures on Versailles, and other buildings of Lewis the Fourteenth—on the public walks and gardens in Paris;—shews and sights;—lotteries, amusements, &c. &c.

A number of anecdotes and little histories are scattered through this work; which is evidently the production of a man of just reflection

reflection and observation; it contains advice worthy of notice; and, though not a very animated or forcible composition, is written in an easy and perspicuous style, and is well adapted to the object it professes to have in view.

ART. IV. *Medical Observations and Inquiries*, by a Society of Physicians in London. Volume the Sixth. 8vo. 6s. boards. Cadell. 1784.

THE five preceding volumes of this work are well known, and have deservedly met with a very favourable reception from the Public. The volume before us contains many curious and important papers, the merit of which is no ways inferior to that of any of the observations which have been published.

To give an abridged account of a book consisting of detached memoirs, on different subjects, is not an easy task. We shall, however, attempt to connect such of the papers as relate to the same subject, and by laying the general conclusion from them before our Readers, endeavour to convince them of the obligations they owe to the ingenious physicians who have furnished the materials of this volume.

Every physician who is at all conversant in practice must be sensible how dangerous a disease the *hydrocephalus internus* is, and how difficult to cure. The late Dr. Dobson, wearied with the ineffectual exhibition of emetics, purgatives, emetic tartar, given in such doses as to excite a nausea, resolved, in a case of this sort, fairly characterised, to try whether mercurials, so far urged as to enter into the course of the circulation, and affect the salivary glands, might not possibly reach the system of absorbents in the ventricles of the brain, and thus remove the extravasated fluid. The Doctor succeeded in restoring his patient to health; and other persons who have since imitated his practice, bear strong testimony to the advantage of it. One instance is related by Dr. John Hunter, and several are given by Dr. Haygarth, which tend to show the great benefits derived from the free use of mercury, in cases which were supposed of the hydrocephalous kind.

The ninth paper contains 'Remarks on the cure of the epilepsy; to which are added, some considerations on the practice of bleeding in apoplexies:' by John Fothergill, M. D. Though these remarks come from high authority, we do not see any thing either new or striking in them. Epilepsies are frequently cured by different and very opposite methods. A total abstinence from animal food, and a low diet, have frequently been of use; and the opposite of a generous mode of living, has often been eminently serviceable. In the treatment of these cases, regard must always be had to the particular constitution of the subject

subject of it. If plethora prevails, in a great degree, a low diet will be proper: if the patient is liable to the contrary extreme of inanition, a more nourishing generous diet will be suitable. Either extreme should be corrected. We often see, that opposite as they are in their natures, plethora and inanition frequently prove the exciting causes of this disease: and this, in course, cannot be guarded against without a correction of the sources from which they spring. Epilepsies, likewise, sometimes arise from worms in the intestinal canal, under which circumstances, anthelmintics prove efficacious remedies. Numerous as the medicines are which have been at one time or another boasted of, as infallible cures of epilepsies, we believe it is agreed on all hands, that we have not yet been fortunate enough to have discovered a specific for the complaint; and therefore our success in treating it will depend much on our sagacity in discovering, and our skill in removing, the circumstances which occasion it.

The Doctor's cautions respecting bleeding in apoplexies, merit the attention of physicians. He admits that persons who live freely, and eat immoderately,—fat, short-necked, inactive persons, people who are plethoric, both in reality and appearance, are those who are most subject to attacks of apoplexy. Where then, says he, can a doubt lie in respect to bleeding, especially if the pulse is extremely full and tense, with an appearance of suffocation? It is often performed under these circumstances; yet from the consequences attending it in general, he thinks there is a reason to suspect, that bleeding, in this case, is much more frequently performed than is proper, or conducive to the patient's recovery. He believes that the patient, from the animal strength being much reduced by the operation, often expires soon afterward; or if he survives a few days, he suffers an hemi-plegia, which, in his opinion, probably might not have happened, if bleeding had been omitted. To Dr. Fothergill it seems more probable, that a large undigested meal, distending the stomach, pressing upon the aorta descendens, obstructing the free expansion of the lungs, is the means of crowding the arterial system in the head with more blood than ought to be there, and hence producing the disease. If, says the Doctor, we could suddenly remove this surcharge of blood in the upper parts, by bleeding, and without reducing the patient's strength, it would be at all times requisite: but this, in his opinion, is hardly to be expected. His object therefore is, to remove as soon as possible the obvious cause, by liberal doses of white vitriol, one scruple or half a drachm for a dose, emetic tartar dissolved in water, and every other means of evacuating the intestinal canal, and the system in general. Though we are no way disposed to favour or encourage the repeated bleedings which have

have been practiſed in theſe caſes, yet, we muſt confeſs, we think the Doctor much too general in the rules he lays down. Where great compreſſion of the brain has evidently taken place from the fulneſs he admits, where the animal powers are conſiderably impaired, and the vital powers much oppreſſed, we conceive, that one bleeding might afford great relief, and might enable us to venture upon emetic medicines, and briſk purgatives, not only with more ſafety, but with a greater proſpect of ſucceſs: and in this idea we are not only warranted by experience, but we have on our ſide the general voice of the moſt ſkilful phyſicians, who have, for ſome time, declined profuſe and repeated bleedings in apoplexies, and have adopted them only ſo far as may be requiſite, under certain circumſtances, to obviate the danger of emetics in conſtitutions labouring under too great fulneſs and diſtenſion.

Of the other papers in this volume, written by the late Dr. Fothergill, we ſhall take the leſs notice at preſent, as they may poſſibly hereafter come under our conſideration; but we cannot, even in this place, help obſerving, in general, that what he has written on the diſeaſe which he, not very ſcientifically, terms, *the ſick head-ach*, ſeems to be a confuſion of the hiſtories of the hypochondriaſis and dyſpepſia, decorated with the popular name above-mentioned.

Dr. William Wright's remarks on the uſe of cold bathing in the locked-jaw, deſerve the very ſerious attention and conſideration of the profeſſion.

The 23d article contains the hiſtory of a curious caſe which had been treated as a dropſy, but, on the death and diſſection of the patient, proved to be the effect of a diſeaſed kidney, which, in a boy of four years and a half old, inſtead of weighing a few ounces, had grown to the ſize of ſixteen pounds.

The Editor of this volume has ſet down Mr. Pearſon of Doncaſter as the author of this Paper; whereas, we apprehend, it was written by Dr. G. Pearſon, to whom the two letters, from Dr. A. Monro and Dr. Webſter, mentioning ſimilar caſes, are addreſſed, and which are printed as notes to this memoir. The Editor ſeems, moreover, to have transferred the poſtſcript of Dr. Webſter's letter to the text, and to have given Dr. Webſter the appearance of having written the memoir as well as the letter.

The late Dr. William Hunter's remarks 'On the uncertainty of the ſigns of murder in the caſe of baſtard children,' are written with equal judgment and humanity; and it will be the duty of every member of the profeſſion to attend to them.

There are ſeveral ſketches of the epidemic diſeaſe which appeared in this country in 1775. Without meaning to depreciate the merit of the hiſtories of it drawn up by the other eminent

phyſicians,

physicians, the account given of it by Dr. Thomas Glass of Exeter, and his treatment of the disease, strikes us as being in a truely Hippocratic spirit, and deserving great and particular commendation.

Art. V. *A View of the British Empire, more especially Scotland*, with some Proposals for the Improvement of that Country, the Extension of its Fisheries, and the Relief of the People. 8vo 5s. Walter. &c. 1784.

EVERY man who, in the present situation of the British empire, turns his attention to subjects of national importance, and endeavours to stimulate the genius and industry of his fellow-citizens, by opening to their view any new sources of wealth and commerce, is undoubtedly entitled to public gratitude. Mr. Knox, to whom we are indebted for the work before us, travelled several times over a great part of the Highlands of Scotland, saw the wretched situation of the inhabitants, heard their complaints, compared their various accounts with each other, and with his own observations, and he has thus been enabled to give the outlines of a plan by which some inconveniencies might be removed, others mitigated, the country improved, and the fisheries and manufactures for seamen greatly extended.

'I have, throughout the whole,' says Mr. Knox, 'avoided all chimerical theories, and fanciful conjectures, founded merely upon report, or collected from the very erroneous representations of old writers. It was my wish to propose a plan, adapted, in all its parts, to the natural state of the country, the genius, qualifications, and relative situation of the inhabitants; practicable, expedient, and within the abilities of government.'—

'Some of the tables, calculations, or estimates, are inserted from authentic documents; others upon miscellaneous authorities; and some upon probable conjecture. Any errors that may have escaped notice, and be in main figures, will be corrected; the same attention will be given to any mistakes in opinion, *if shown* as soon as they shall be discovered, or pointed out.

'The Writer makes no claim to pretensions to literary embellishments, grounding his hope of approbation merely on the application, fatigues, and expence, which have been unavoidable throughout every stage and department of the subject; and if any of the grievances stated in these pages shall be redressed or mitigated, he will also derive additional satisfaction in the feelings of his own breast.'

As the Highlands of Scotland are certainly capable of very great improvements, some part, at least, of our Author's plan, we hope, will be adopted. We hazard nothing, indeed, when we say, that the whole of it well deserves the serious attention of the Nature, as we know that some of the Scotch Members of ment, who are but acquainted with the situation of the country,

country, and consequently well qualified to pronounce upon the merit of such performances, have, in the warmest terms, expressed their approbation of the work before us.

Our Author, in his introduction, gives a sketch of British politics, from the revolution, to the year 1784, including the origin and progress of the national debt,—the dismemberment, and rapid fall of the empire,—the perilous situation of government, and the nation in general,—a review of the colonies and settlements which still compose a part of the British empire, with an estimate of the exports and imports to, and from, England—the exports and imports to, and from, the revolted colonies—the relative situation of Great Britain and France, in climate, soil, extent of territory, commerce, revenue, &c.—and concludes with recommending *internal improvements*, in order to open new sources of strength and revenue, enable the mother country to retain its settlements, and extend and protect its commerce.

Mr. Knox now proceeds to give an account of the ancient and present state of Scotland, particularly the Lowlands; and points out the great advantages to be derived from Scotland, considered as a commercial nation. This part of his work likewise contains some proposals for a more liberal system of polity relative to Scotland, with conjectural estimates of the beneficial consequences which the whole island might receive from it.

We are next presented with a view of the Highlands; and the picture which the Author draws of the distresses of the wretched inhabitants must excite the utmost commiseration in the breast of every humane Reader.

'The only parts capable of agriculture,' says he, 'are the vallies, or glens, around the bases of the mountains; and these vallies having the sun for a few hours only, vegetation advances slowly, and the harvests are always late. The climate is equally discouraging to the purposes of husbandry. The spring is bleak and piercing; the summer is cold and short; the autumn, from the beginning of August, deluged with rains; the winter long and tempestuous. During the latter season the people are cut off from all communication with the Low Countries, by deep beds of snow, impassable torrents, pathless mountains and morasses on the one side; by a long and almost impracticable navigation on the other.

'To these accumulated discouragements of nature, are added the oppressions and ill-judged policy of many proprietors of those sterile lands, far beyond their natural value, were they even in hands more capable to improve them. Where both soil and climate conspire against the raising of grain in any considerable quantity, and where there are no markets, possibly, within the distance of fifty miles, for the sale of corn and the lesser articles of husbandry, the farmer turns his attention chiefly to the grazing of a few cattle and sheep, as the means whereby he expects to pay his rent, and support his family. If therefore, his farm hath been raised at the rate of 300 per cent. while

while the price of cattle hath scarcely advanced 100, this method of improving estates, as the proprietors term it, furnishes a high-sounding rent-roll, extremely pleasing to human vanity, but which, being founded upon oppression, injustice and folly, hath hitherto proved fallacious and humiliating, to all those who have persevered in the cruel experiment.

'Upon the whole, the situation of these people, inhabitants of Britain! is such as no language can describe, nor fancy conceive. If, with great labour and fatigue *, the farmer raises a slender crop of oats and barley, the autumnal rains often baffle his utmost efforts, and frustrate all his expectations; and instead of being able to pay an exorbitant rent, he sees his family in danger of perishing during the ensuing winter, when he is precluded from any possibility of assistance elsewhere.

'Nor are his cattle in a better situation: in summer they pick up a scanty support amongst the morasses, or heathy mountains; but in winter, when the grounds are covered with snow, and when the naked wilds afford neither shelter nor subsistence, the few cows, small, lean, and ready to drop down through want of pasture, are brought into the hut where the family resides, and frequently share with them the small stock of meal which had been purchased, or raised, for the family only; while the cattle thus sustained, are bled, occasionally, to afford nourishment for the children, after it hath been boiled, or made into cakes.

'The sheep, being left upon the open heaths, seek to shelter themselves from the inclemency of the weather amongst the hollows upon the lee-side of the mountains; and here they are frequently buried under the snow, for several weeks together, and in severe seasons during two months or upwards. They eat their own and each other's wool, and hold out wonderfully under cold and hunger; but even in moderate winters, a considerable number are generally found dead after the snow hath disappeared, and in rigorous seasons few or none are left alive.

'Meanwhile the steward, hard pressed by letters from Almack's, or Newmarket, demands the rent in a tone which makes no great allowance for unpropitious seasons, the death of cattle, and other accidental misfortunes; disguising the feelings of his own breast—his Honour's wants must at any rate be supplied, the bills must be duly negotiated.

'Such is the state of farming, if it may be so called, throughout the interior parts of the Highlands; but as that country hath an ex-

* Instead of the plough, the farmers generally use the spade, partly through necessity, arising from the irregularity of the surface, and partly from ancient custom. The rainy season commences about the first of August, and continues, with little intermission, till November. When, therefore, the corn is cut down, which is performed by hooks, a number of sheaves are piled together, and thatched on the top. In the first interval from rain, the thatch is taken off; and the sheaves, if dry, are carried to the barn. This laborious work is repeated until the whole crop hath been thus [illegible]d,

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tensive coast, and many islands, it may be supposed that the inhabitants of those shores enjoy all the benefits of their maritime situation. This, however, is not the case: those gifts of nature, which in any other commercial kingdom would have been rendered subservient to the most valuable purposes, are in Scotland lost, or nearly so, to the poor natives, and the public. The only difference, therefore, between the inhabitants of the interior parts, and those of the more distant coast, consists in this; that the latter, with the labours of the field, have to encounter, alternately, the dangers of the ocean, and all the fatigues of navigation.

'To the distressing circumstances at home, as stated above, new difficulties and toils await the devoted farmer when abroad. He leaves his family in October, accompanied by his sons, brothers, and frequently an aged parent, and embarks on board a small open boat, in quest of the herring fishery, with no other provision than oatmeal, potatoes, and fresh water; no other bedding than heath, twiggs or straw, the covering, if any, an old sail *. Thus provided, he searches from bay to bay, through turbulent seas, frequently for several weeks together, before the shoals of herrings are discovered †. The glad tidings serve to vary, but not to diminish, his fatigues. Unremitting nightly labour (the time when the herrings are taken), pinching cold winds, heavy seas, uninhabited shores covered with snow, or deluged with rains, contribute towards filling up the measure of his distresses; while, to men of such exquisite feelings, as the Highlanders generally possess, the scene which awaits him at home does it most effectually.

'Having disposed of his capture to the busses, he returns in January through a long navigation, frequently amidst unceasing hurricanes, not to a comfortable home and a cheerful family, but to a hut composed of turf, without windows, doors, or chimney, environed with snow, and almost hid from the eye by its astonishing depth. Upon entering this solitary mansion, he generally finds a part of his family, sometimes the whole, lying upon heath or straw, languishing through want, or epidemical disease; while the few surviving cows, which possess the other end of the cottage, instead of furnishing further supplies of milk or blood, demand his immediate attention to keep them in existence.

'The season now approaches when he is again to delve and labour the ground, on the same slender prospect of a plentiful crop or a dry harvest. The cattle which have survived the famine of the winter, are turned out to the mountains; and, having put his domestic affairs into the best situation which a train of accumulated misfor-

* The Highland dress, lately resumed, is extremely useful to these people when on board, as well as in the field. The plaid contains sundry yards of worsted stuff, which the Highlander wraps several times round his body, and lies down amidst snow, hoary frost, rain, or salt water, and thus reposes himself.

† Though the arrival of the herrings be certain, and almost to a day, yet the particular lake, bay, or channel to which they direct their course, remains unknown, until the vast flight of Solan geese and other birds which attend the shoals, lead to a discovery.

times

tunes admits of, he resumes the oar, either in quest of the herring or the white fishery. If successful in the latter, he sets out in his open boat upon a voyage (taking the Hebrides and the opposite coast at a medium distance) of 200 miles, to vend his cargo of dried cod, ling, &c. at Greenock or Glasgow. The produce, which seldom exceeds twelve or fifteen pounds, is laid out, in conjunction with his companions, upon meal, and fishing tackle; and he returns through the same tedious navigation.

'The autumn calls his attention again to the field; the usual round of disappointment, fatigue, and distress awaits him; thus dragging through a wretched existence, in the hope of soon arriving in that country where the weary shall be at rest.

'Many other circumstances might be represented in this picture of human misery, of which I shall at present mention only two. In time of war, those who engage in the fisheries are liable to be pressed; while others, who travel from the most remote parts, without money or provisions, to earn 30 or 40 shillings in the Low Countries by harvest work, are often decoyed into the army, by stratagems which do no credit to the humanity of the age.

'These virtuous but friendless men, while endeavouring, by every means in their power, to pay their rents, to support their wives, their children, their aged parents, and in all respects to act the part of honest, inoffensive subjects, are dragged away—they know not where—to fight the battles of nations who are insensible of their merits, and to obtain victories of which others are to reap the fruits.

'The aged, the sick and helpless, look in vain for the return of their friends from the voyage or the harvest. They are heard of no more. Lamentations, cries, and despair pervade the village or the district. Thus deprived of their main support, the rent unpaid, the cattle sold or seized, whole families are reduced to the extremity of want, and turned out, amidst all the inclemencies of the winter, to relate their piteous tale, and to implore from the wretched, but hospitable Mountaineers, a little meal or milk, to preserve their infants from perishing in their arms.

'In this situation they wander towards the Lowlands, happy to find shelter at night from the chilling winds, driving snow, or incessant rains, in some cavern or deserted cottage; still more happy, if chance hath provided their lodging with a little straw or heath, whereon to lay their almost lifeless infants, the constant objects of their first attention amidst all the calamitous vicissitudes of life. Such is the hard lot of the great body of the people who inhabit a fifth part of our island. Neglected by Government; forsaken, or oppressed by the gentry; cut off, during most part of the year, by impassable mountains, and impracticable navigations, from the scenes of commerce, industry, and plenty; living at considerable distances from all human aid, without the necessaries of life, or any of those comforts which might soften the rigour of their calamities; and depending, most generally, for the bare means of subsistence, on the precarious appearance of a vessel freighted with meal or potatoes, to which they with eagerness resort, though often at the distance of fifty miles. Upon the whole, the Highlands of Scotland, some few estates

states excepted, are the seats of oppression, poverty, famine, anguish, and wild despair, exciting the pity of every traveller, while the virtues of the inhabitants attract his admiration.'

Mr. Knox now goes on to draw a character of the modern Highlanders, and their qualifications for the arts of civil life, as well as those of war; but for what he says on this subject, on inland navigation, fisheries, &c. we must refer our readers to the work itself, where they will find many judicious observations, which may lead to improvements of the greatest consequence to the Public.

It may be proper to observe, that he is certainly mistaken in regard to the expence necessary for carrying some of his proposed schemes into execution; but such errors are very excusable, and do not affect the general merit of his work.—He has likewise published a *Commercial Map of Scotland*, on a sheet of large Atlas paper (price 3s. coloured) wherein the numerous islands, and lakes, which compose the great theatre of the fisheries, are distinctly represented, and their names annexed; also the proposed canals; the whole interspersed with remarks relative to the natural, political, and commercial state of that kingdom, and the three main divisions of its islands.

ART. VI. *The Origin and Progress of Writing*, as well hieroglyphic as elementary, illustrated by Engravings taken from Marbles, Manuscripts, and Charters, ancient and modern: also some Account of the Origin and Progress of Printing. By Thomas Astle, Esq. F. R. S. F. S. A. and Keeper of the Records in the Tower of London. 4to. 1l. 11s. 6d. Boards. Payne, &c. 1784.

WE have here a very curious and useful treatise on the diplomatic science. The plates, in *fac simile* characters, are accurate specimens of the different forms used in all ages, of which there are any records remaining, down to the law-hands of modern times.

In the introduction, we have a brief view of the losses mankind have sustained by the destruction of the literary treasures of antiquity, burnt in war, and through mistaken zeal; together with an account of the principal libraries of ancient literature now remaining.

The first chapter treats of speech, and the origin and different and kinds of hieroglyphics, which Mr. Astle endeavours to prove, were common to all uncivilized nations.

The second relates to the origin of letters, and the composition notation of language: he enumerates a variety of opinions on this subject, and labours to establish his own.

The third treats of the claim of different nations to the invention of letters.

The fourth gives a general account of alphabets, which, he says, are not all derived from a primary one.

In

In the fifth chapter we have the manner of writing in different ages and countries, illustrated with specimens of ancient alphabets and writing.

In the sixth chapter, which treats of characters and signs, we have an account of the Chinese characters.—Of *figla*, or literary signs.—Of *notæ*, used by short-hand writers,—Of the various modes of secret writing; illustrated by engraved specimens; and many other curious particulars.

The subject of the next chapter is, on writers, ornaments, and materials for writing: and the last chapter gives some account of the origin and progress of printing; which the Author supposes to have been an eastern invention *.

The general character that we have to give of Mr. Astle's book is, that the Author's reflections are all very ingenious, most of them just, and the engraved specimens properly chosen for the entertainment of curious readers, and for the information of men of business. But we are far from being satisfied with his speculations on language, and the origin of writing: a short *syllabus* of which is as follows:

Egyptians. It seems to us as if the Egyptians used letters before the time mentioned by Mr. *Wise* (the Ptolemeys, or under Psammitichus or Amasis), they were probably the characters of their neighbours the Phœnicians.

Phœnicians. Their very early and high degree of civilization justly entitles them to urge the strongest pretensions to the first use of alphabetic characters; and the invention of them is ascribed to *Taaut*, son of *Mizraim*.

Chaldeans. The Jews, Arabians, and Indians, have it by tradition, that the Egyptians were instructed in all their knowledge by Abraham, who was a Chaldean; and Sir Isaac Newton admits, that letters were known in the Abrahamic line for some centuries before Moses: but Berosus, the most ancient Chaldean historian, does not mention that he believed the Chaldeans were the inventors of letters.

Syrians. They were by some anciently joined with the Phœnicians, as the first inventors of letters. Their language is pretended to have been the vernacular, or root, of all the oriental tongues. Yet, the oldest characters or letters of that nation, at present known, are but about three centuries before the birth of CHRIST.

Indians. The Shanscrit, Mr. Halhed informs us, is the parent of almost every dialect, from the Persian Gulph to the Chinese Seas, and is a language of the most venerable antiquity. The alphabet contains thirty-four consonants and sixteen vowels. The Indian Bramins contend, that they had letters before any *other people*; and it is affirmed that there are Shanscrit books,

* *He says*, the *Historia Sinensis* of Abdalla, written in Persic, in 1317, *speaks of printing* as an art in very common use then.

† where

wherein the Egyptians are constantly described as disciples, not as instructors, and as seeking liberal education in Hindostan. Yet Monf. *De Guines* has shewn, that we must by no means give too easy credit to the relations of the Indians concerning the high antiquity of their manuscripts.

Persians. The learned seem generally agreed, that the ancient Persians were later than many of their neighbours in civilization: it was never pretended that they were the inventors of letters.

Arabians. The Arabs have inhabited the country they at present possess for upwards of 3700 years, without having intermixed with other nations, or being subjugated by any foreign power. Their language must be very ancient: the old Arabic characters are said to be of very high antiquity; for *Ebn Hashem* relates, that an inscription in it was found in Yaman, as old as the time of Joseph. These traditions may have given occasion to some authors to suppose the Arabians to have been the inventors of letters. We learn from themselves, that their alphabet is not ancient, and received but a little before Islamism.

Upon the whole, says Mr. Astle, it appears to us, that the Phœnicians have the best claim to the honour of the invention of letters.

But other very respectable writers are of a different opinion. *Shuckford*, in his connection of sacred and profane history, vol. i. p. 334, &c. tells us, that mankind had lived above 1600 years before the flood, and it is not probable that they lived without the use of letters; for, were it so, how should we have had the short annals of the first world which are transmitted to us? If they had letters, it is likely that Noah was skilled in them, and taught them his children. And we find them most early used in those parts, from which mankind dispersed at the confusion of tongues.

Mr. Astle seems to suppose men placed in a state of absolute barbarism and ignorance, and left to work all out for themselves, as necessity and experiment should lead them. In his 18th page he speaks of 'the time when men *began* to reform the *barbarous jargon* they first spoke, and *to form a language.*' But when were mankind in this state of barbarism? 'Tis hardly supposable, that God delivered Adam out of his creating hands in such a state! Surely it is more reasonable to think of him as the Poet speaks, that he was, in all the accomplishments proper to a man,

The goodliest man of men since born
His sons ———.

His powers, both of mind and body, it may be said, would, no doubt, be much weakened by the fall. But he would probably be *still in as good a capacity* for making any kind of improvement, *as his posterity hath* at any time been, in their highest

state of civilization. One cannot but think he brought out of Paradise a language so far perfect, at least, as to answer all the occasions which men in that infant state of the world could have for it. And, with regard to any improvements of which it was capable, what should render him and his immediate descendants less likely, to make them, than any nation of men who have lived since the flood.

With men of late times the complaint is, '*Ars longa, vita brevis.*' No sooner has a man fitted himself for making advances in any art or science, by learning what has been done in it before, than age seizes him, his spirits droop, and his faculties decay. But, it will be said, men who lived more than 800 or 900 years, and conversed with others of equal age and experience with themselves, must have pursued their enquiries with an advantage and success, of which their short lived sons can scarce have a conception. Accordingly, we find, in the seventh generation, they had made themselves acquainted with music and the management of metals. *Gen.* iv. 21, 22. And if it was *within the reach of human capacity* to work out the invention of *alphabetical writings*, the *antediluvians* were as likely to make the discovery as any of their postdiluvian posterity, or εφημεροι.

Let us now consider the circumstances in which we find mankind after they had left the ark. We learn from Moses, that 'the whole earth was of one language and one speech;' a manner of speaking which it cannot be thought Moses would have used before men had multiplied to a very considerable number. And *they*, i. e. the whole race of mankind came to the land of Shinar, and from 'thence were scattered abroad upon the face of all the earth.' *Gen.* xi. 1—9. That we may be better satisfied of this fact, the account is repeated, and with the addition of this express circumstance, that it was the language of all the earth that was then confounded. We have no need therefore to wait, as some have done, on Noah to China as his first removal after his descent from Ararat. If Moses tells us any thing, he tells us that all mankind kept together till the confusion at Babel. Then they separated, or from thence their Maker scattered them abroad upon the face of ALL the earth; the sons of Japhet north-westwardly through Mesopotamia and Syria, to people Europe and its adjacent Islands: the sons of Shem to countries on the East: and Ham with his families peopled the neighbouring countries, with Palestine, Egypt, and the rest of Africa.

Now, in the course of such a dispersion as this, a state of *barbarism* may be met with; all the arts and accomplishments of civilization would be neglected, and soon lost among men whose *time and* labour were wholly taken up with providing the *immediate* necessaries of life; and were we to suppose a people in comfortable circumstances to be acquainted with letters, and to

be reduced to a state of difficulty and necessity like that mentioned, their letters would be soon forgotten, and their language degenerate into what may properly be called a jargon: and this was the case of the emigrants from Shinar, and would be most remarkably so with those who should be removed to the most distant settlements. Accordingly, those who by repeated removals wandered to Europe one way, and to India another, lost the use and knowledge of letters entirely. Those who continued in or near Shinar, free from the solicitudes, cares, and distractions attending a removal, retained the knowledge and use of them in their perfection, perhaps: while such as, though obliged to remove, did not go far, lost their knowledge of letters in part only, still retaining enough of them to be a foundation, both of reviving them among themselves, and teaching them to others.

The removal to Canaan was not a great one: the people, therefore, who removed thither, would in all likelihood remember enough of letters to be able to revive them soon after they had made themselves easy in their settlements; and being by their situation led to the practice of navigation and commerce, would carry the knowledge of them to those nations who had lost them, and thus be accounted the inventors. Agreeably to which, Q. Curtius, Lucan, Cretias, Hesychius, and Porphyry (Astle, p. 34. and Shuckford, p. 228.), suppose the Phœnicians to be the inventors of letters.

But there are other authors, and with better reason, of another opinion, says Shuckford, p. 228. 'Diodorus says expressly, that the Syrians were the inventors of letters, and that the Phœnicians learnt them from the Syrians, and afterwards, with Cadmus, taught them to the Greeks.' Again (p. 232.), 'The Syrians, Canaanites, and Assyrians, used originally the same letters; so that in all probability they were earliest at the place where mankind separated at the confusion of tongues:' and Bishop Cumberland, in his remarks on Sanchoniatho's History (p. 191.), of which we shall say more by and bye, tells us he believes the Chaldeans and Assyrians will not grant the Phœnicians this honour, but contend for an earlier invention of them before the flood, and that the inventors lived among them, not in Phœnicia or Egypt.

Tradition then speaks most strongly for the use of letters first known and practised in those parts from which the dispersion of mankind was made. Hence it is reasonable to presume, 1. That they were known before the dispersion. 2. That they were known even before the flood.

Abraham's progenitors were among those who staid in or near the land of Shinar, and would be as likely as any to retain much of the language spoke *before the* dispersion; and as they did not *leave Ur, their settlement in* that country, till Abraham was

seventy-five years old, and then removed not far, they would not be likely to lose or change their language, or forget the use of letters, on the supposition that they had been acquainted with them. We may suppose too, farther, that their letters would continue the same which had been in use among them, and not require the alterations which were found necessary, on the experience and use of the letters taught by Palamedes, and the others who learned them from the Phœnicians.

It does not appear that the Hebrew language was ever in any respect different at one time, from what it has been at any other. The first books wrote in it are the same, both for language and letters, as the last, though more than 1000 years intervened between Moses and Malachi. Hence, many learned men have contended, that it was the original language spoken before the confusion; but this seems to be contradicted by the plain words of the account we have of that event, that it was the lip of the *whole* earth that was confounded, and therefore that of the progenitors of the Hebrews, as well as others. It is not, however, unreasonable to suppose their method of writing to be the same as that which received its improvement and perfection by a long use of the antediluvian patriarchs; if it was not a knowledge imparted to man by the FATHER *of Lights*, and as such furnished at the dispensation of it, with all the perfection necessary for the purposes to be served by it. Perhaps the latter part of this supposition is the most reasonable to be admitted: for the means of communicating all the thoughts, reasonings, and speculations of one man to another, and of one age and country to another, by the different combinations of twenty-two simple characters, is a discovery which seems to be much too excellent and sublime to have been made by unassisted human reason.

What can invalidate the testimony of Moses, that language is of divine original, and taught to Adam before the fall? It seems not unreasonable to suppose that he was taught to compound sounds so as to form it, by a perfect and philosophical theory; and it may be hard to imagine a more rational and easy one than the different variations and modifications of a small number of simple sounds most naturally adapted to the organs of speech. The making specific marks for these to assist his memory, or, if you please, instruct his posterity herein afterwards, would soon produce the art of writing, if that and speech were not taught him together. But the compounding simple sounds to make words, and joining together marks for those sounds, are two acts so nearly related, that when his Maker brought him the creatures to name, it seems reasonable to think that he was taught the one to assist his memory in the other: if not, it would be *easier for him*, who had been taught language from first principles, *or for* some of his immediate successors, that he might either

each in the same manner, or inform how he had been taught to make and compound marks for this purpose, than it would be for those in after-times to do it, when the reason or theory of compounding simple sounds was lost, as it certainly must be at the confusion of tongues, if not before: and this is agreeable to the opinion of the Eastern Bramins, who have a tradition, that letters were of divine original, taught to mankind in the earliest ages, and while they had frequent intercourse with the Immortals.

But it is observed by Mr. Astle, p. 14. that 'Plato says, in his Cratylis, that some, when they could not unravel a difficulty, brought down a god, as in a machine, to cut the knot; and the learned Bishop of Gloucester observes, that the ancients gave nothing to the gods of whose original they had any records; but when the memory of the invention was lost, as of seed corn, wine, writing, civil society, &c. the gods seized the property, by that kind of right which gives strays to the lord of the manor.'

To this fine flourish we have only to say, that *Plato* then would hardly be overfond of calling down gods to untie his knots unnecessarily: and therefore when he ascribes a divine original to writing, as he certainly does, he must have the most cogent reasons for so doing: and the same may be said for *Tully*, who calls it the invention of the gods.

In support of the opinion that letters were before the flood, the learned Bishop Cumberland says, 'I may here add, that in *Abidenus*, who was the scholar of *Aristotle*, and wrote in *Alexander*'s time the Assyrian or Chaldean antiquities, *Cronus* is affirmed to foreshew the flood to *Sisithrus* the Chaldean. This *Berosus*, in his second book says, as *Alexander Polyhistor* testifies in a fragment preserved by *Scaliger*, p. 8. Euseb. Græc. There is mentioned the keeping of some records in Sippari, written before the flood. This shews the Chaldeans claimed to be skilled in writing long before Thoth's or Taaut's time. Letters graven upon stone upon σῆλαι, might be unhurt by water.

'The name *Sippari*, Scaliger saith, signifies the place called *Sipphara* in Ptolemy, the original he notes not; but it seems to me to be clearly from ספר, signifying a book, or record; and they may be gathered hence to have had places answerable to our libraries to keep them in; and this is like Kirjath Sepher in Scripture. The translation of this Hebrew or Chaldee name into Greek, is in that place called Πανιβιβλα, mentioned in *Abidenus* and *Apollodorus*, whose fragments are in *Scaliger's Greek Eusebius*, p. 5. and I doubt not but Sippara signifies the place called in Greek Πανιβιβλα. So *Pliny*, lib. vii. c. 56. says, *Literas semper arbitror Assyrias fuisse*; which imports his belief that they were of the utmost antiquity; and this he prefers to their opinion, who attribute them to the *Egyptian Mercury*: and hints that this

Mercury or *Thoth*, was rather a restorer of learning in Egypt and Canaan after the flood, than its first inventor.'

If the marks for elementary sounds were originally expressive also of significant words, as seems not unlikely, the people that lived at, or immediately after, the confusion of the lip of the whole earth, finding they no longer did so, might substitute pictures to represent their objects, as judging these more expressive than arbitrary marks that no longer retained their pristine signification; and hence would soon arise the hieroglyphic and symbolic methods of expressing ideas; while those, whose language had undergone the least alteration, might more readily be able to order the elementary marks, and discover what variations were necessary, so as to make them still of the same use as they were before; and might in time teach their neighbours to do the same. For, notwithstanding the confusion of tongues, when the method of writing was found out for one language, that of applying it to another would soon be apparent, especially where the tongues had still great affinity, as is supposed to have been the case with the Syrians, Phœnicians, Egyptians, and other neighbouring people: And the intercourse of intelligent men of different nations with these, would spread it to others where the affinity of language was less; and they would, doubtless, add other marks for sounds peculiar to themselves, and alter or omit those used by others, just as they found it most convenient. Hence all the diversity, seen at this day, may readily enough be accounted for.

Mr. Astle's principal reason for ascribing the invention of letters to the Phœnicians, rests on the authority of their historian Sanchoniatho, who says Misor was the son of Hamyn, the son of Misor was Taaut, who invented the first letters for writing. The Egyptians call him Thoth, or Thoor, the Alexandrians Thoyth, and the Greeks Hermes. This Sanchoniatho, it is true, is highly commended by Porphyry, and Philo Byblus who translated his history into Greek; but we think that his authority is too much magnified by Mr. Astle, who says, in a note at p. 33. 'This author makes mankind live in Phœnicia, and places Hypsuranius [the fifth generation of men] at Tyre. The plan of the history is quite different from that of Moses, and seems to be grounded upon a very different tradition relating to the first ages. Some writers have attempted to prove the works of this author spurious; but their arguments are so frivolous that they scarcely deserve an answer.'—'See many curious particulars concerning the author and his writings, in the Univ. Hist.—And *Jackson*'s Chronol. Antiq.'

But we shall presently see what grounds there are for all this. We doubt not, in the least; but the remains of Sanchoniatho are genuine, or, at least, according to the Greek translation of Philo

Philo Byblus, who reduced it into eight books, of which the first only concerning the Phœnician Theology is extant in the Preparat. Evangelica of Eusebius, who fairly lets it speak for itself: it has not the appearance of a regular and continued thread of narration, so that the genealogy of Taaut may be orderly deduced from father to son, quite up to the first pair, as Mr. Astle, after the example of some other very respectable writers, has done, with all the appearance of regularity imaginable. From what Bishop Cumberland has shewn, it seems likely that Genus in Sanchoniatho is the same as Cain in Moses, chiefly because of the sameness of the inventions, as building, husbandry, music, metals, attributed to the descendants of each. Yet Sanchoniatho can scarcely be said to express himself with any certainty farther than the fourth generation; for when he comes to the fifth, or that of Memrumus and Hypsuranius, he says, but they were so named by their mothers, the women of those times, who without shame lay with any man they could light upon. Which surely will well agree with the account of Moses concerning the corruptions of those times, and is as much as to say, that it was doubtful whether those before-named were their fathers or not; so that they might possibly spring from another line. And continuing his narration, he does not say, of these, *were begotten*, as he had done before, and did for those afterwards, but, χρόνοις ὕστερον πολλοῖς after much time from the time of Hypsuranius came Agreus and Hallieus, which is certainly an ambiguous expression; and it seems very doubtful, notwithstanding the authority of *Scaliger*, whether these were the children or descendants of Hypsuranius; perhaps there is some defect or transposition of the text, so that these two might come from the same generation as Hypsuranius, but many years posterior to him. He next says, of these were begotten two brothers, the first forgers and workers in iron; the name of one is lost, &c. From the thread of such a narration as this, would not any impartial unprejudiced person conclude, that this boasted *Sanchoniatho*, this most ancient and faithful historian, as he is called, collected his history from very fabulous and defective materials? And therefore, that not much dependence could have been placed upon it, even had it been handed down to us intire. Nor do we think it deserves one jot more credit than that of *Berosus* the Chaldean historian, who tells a strange story of a creature, that soon after the beginning of the world, came from the Red Sea, conversed familiarly with men, and taught them the knowledge of letters, arts, sciences, &c. but whose history has in other respects a remarkable agreement with that of Moses. But moreover it may be observed, that Sanchoniatho does not say that Agreus and Hallieus (Hunter and Fisher, for so the names signify) *were brethren; but* after mention of their inventions,

he continues, of *these* were begotten two brothers; but whether of Agreus, of Hallieus, or somebody else in the same generation he does not tell us, though we are certain that both Agreus and Hallieus could not beget the same two brothers: and though it be allowed that cousin-germans in the eastern way of expression are sometimes called brothers, still this will not make it out, because Agreus and Hallieus are not mentioned as brethren; and if they had been so, it is reasonable to suppose that he would have told us so, because that appears to be his constant method. He continues, *afterwards* from this generation came two brothers, Technites (the Artist) and Geinus Autochton (the home-born man of the earth); but whether we are to understand this of the generation of the forenamed brothers, or of the generation of Hypsuranius, or of that from which he came, is to us uncertain. However, on any hand, it is plain, even to a demonstration, that he does not deliver, or pretend to deliver, a regular pedigree of descent from father to son. His whole scope seems to be, to attribute the invention of the most useful manual arts to his own nation the Phœnicians. And if he found these things so recorded, as he says he did by the Cabiri, at the command of Taaut, the chief counsellor of the tyrant *Cronus* (whoever that Cronus was, about whom the learned are divided), they were under the necessity of recording only such things, and in such a manner as to please him. And from the account which this historian gives of Taaut, we have little to hope from his veracity, who instigated *Cronus* to rebel against his father, and bury his own brother Atlas alive.

Here we cannot avoid mentioning another circumstance in this history, of which the learned Bishop Cumberland takes no notice. The historian says, but when Cronus came to man's estate, using Hermes Trismegistus [Taaut] as his counsellor or assistant, for he was his secretary, he opposed his father Ouranus, &c. Now, if Cronus be Ham, as the bishop, and others since him suppose, and Taaut his grandson, how can it be supposed, that when Cronus came to man's estate, he found his own grandson fit to be his counsellor and secretary? And yet we find this Taaut a great man under Ouranus; for, says the historian, 'before these things the god Taaut, having formerly imitated or represented Ouranus, made images of the countenances of the gods, Cronus and Dagon, and formed the sacred characters of the other elements.' Perhaps the favourers of Sanchoniatho may say, that this alludes to Taaut's invention of letters; but we think it very doubtful whether the words will bear any such construction or meaning; they rather allude to pictures or hieroglyphics, and have all the appearance of a continuation of the real history, if such it be, going before.

But we are stopt at the words 'other elements.' It may well be

be asked, what other? Do *Ouranus*, *Cronus*, and *Dagon*, mean elements, and is the whole story about *Cronus* a fable or ænigma? For, continues Sanchoniatho, 'He contrived also for *Cronus* the ensign of his royal power, four eyes partly before and partly behind, two of them winking as in sleep; and upon his shoulders four wings, two as flying, and two as let down to rest. The emblem was, that Cronus when he slept was yet watching, and waking yet slept. And so for his wings, that even resting he flew about, and flying yet rested. But the other gods had two wings each of them on their shoulders, to intimate that they flew about with or under him. He also had two wings on his head, one for the most governing part, the mind, one for sense.'

'But Cronus coming into the south country, gave all Egypt to the god Taaut, that it should be his kindgdom. These things the Cabiri, the seven sons of Sydyc, and their eighth brother Asclepius, first of all set down in memoirs as the god Taaut commanded them.'

We are also told by the historian, that some in Phœnicia had darkened this history by allegories and mystical fables, and that one of these was Isiris, the inventor of three letters, the brother of that Chnaa, who was first called a Phœnician, that he was taught so to do by the son of Thabion, who was the first Hierophant of the Phœnicians from the beginning, i. e. the first declarer or appointer of sacred rites, and allegorized the historical facts before delivered, mixing them with natural and worldly passions (φυσικοῖς καὶ κοσμικοῖς) or occurrences. But this Isiris is allowed in general to be the father of Taaut or Thoth. And can it be wondered at that Thoth should be taught to allegorize in this manner by his father? And has not the whole story about Cronus, the air of an ænigma or allegory of the kind here said to be invented by the son of Thabion? Does not *Cronus* signify *Time?* And that *Cronus* was the son of *Ouranus* and *Ge*, that Time was the child of Heaven (Ouranus) and Earth (Ge)? That Ouranus and Ge were brother and sister, and the children of *Elioun* (the Most High); that Heaven and Earth were the children or creatures of the Most High? So far at least the allegory is so natural, that little doubt can be entertained but this must be the true explication: other parts of the ænigma, perhaps, may relate to events of which we have no remaining records, in which case it must be impossible to identify them with others. But perhaps by the other deities flying under Cronus, may mean his three brothers, *Betulus*, *Dagon*, and *Atlas*, signifying Otium or Leisure, *Season*, and Height, Length, or Duration, which are attributes of Time or Affections, and therefore may be said to fly under him. We are told that Dagon found out bread, corn, and the plough, meaning, perhaps, that by *the regular return of the seasons*, men were taught to sow and reap.

reap. Cronus is said to throw his brother Atlas, by the advice of Hermes, into a deep hole, and there to have buried him. Which may signify that the length or height of the antiquity of time was lost and buried in oblivion. And is not the universal deluge, typified by the cruelty of Cronus towards his own father Ouranus, by *αἰδοῖα abscindente*, so that he bled till quite exhausted? For explaining Ouranus by what the Latins call *Cœlum*, it will very well signify, that there was a time when the heavens were rent, as it were, and the rain descended in torrents till its stores were quite exhausted. But we have been thinking further what the historian or hierophant can mean, by saying that this event happened in the thirty-second year of the reign of *Cronus?* If this be an allegory, we can scarcely suppose that the years of the reign of Cronus, or Time, can denote only common years; but time being ænigmatically expressed by the reign of a king, a small number is put for a greater, the better to carry on the similitude, and no reason can be given for his mentioning a specific year, unless he meant thereby to note the point of time when the event happened; and therefore this thirty-second year, probably signifies thirty-two times something, and, to make short of it, we will suppose that a common year of fifty-two weeks stands only for one week of the reign of time; and then thirty-two years of the reign of time will make exactly 1664 years; but, according to the numbers of the Hebrew text, the deluge happened in the year of the world 1656, which was, therefore actually in the thirty-second year of the reign of time; and therefore, the above supposition, if there were but any reality in it, would settle the long disputed point concerning the authenticity of the Hebrew numbers. These, however, are only mentioned as hints; the further prosecution of which will lead us too far out of our way.

If the account we have given of the origin of language should not be thought satisfactory, we are too well aware of the extreme difficulty of the subject to pretend to insist upon it; nor do we think any probable account can be given, but by first conversing with the immortals: and if the manner of expressing ideas be of divine original, why not that of recording them?

Our design and wish in these remarks, is to induce the learned to reconsider these ancient accounts. We do not mean, in the least, to detract from the merit of Mr. Astle's valuable performance, which deserves every commendation that we can bestow upon it. With respect to the engravings, we must repeat, that they are very curious, as well as accurate; and deserve to be regarded as a most important and amusing part of the publication.

ART.

ART. VII. *Conclusion of the Account of Captain Cook's Voyage*, from p. 135. of our Review for August.

CAPTAIN Cook had scarcely dropped his anchor, before he learned, that two ships had twice visited that place since he had been there before. He soon found that these ships were Spanish, and probably from the port of Lima, as the natives called it *Reema*. When they were there the first time, which must have been soon after Captain Cook left this island in 1774, they erected a wooden house, and left behind them, as our people understood, two priests, a boy or servant, and a fourth person, whom the natives called *Mateema*, and who seemed to have been of some rank. They took four of the natives away with them when they sailed, and returned again in about ten months, bringing back two of the natives (the other two having died in the mean time), and took away their own people. The house was still standing, and also a wooden cross; on the transum of which was cut,

Christus vincit.

And on the perpendicular part,

Carolus III. *imperat.* 1774.

Captain Cook cut on the other side of the post,

Georgius tertius Rex.
Annis
1767, 1769, 1773, 1774, & 1777.

The Spaniards left here some hogs, dogs, and goats, a bull, and a ram; but as they left neither cows nor ewes, these could be of little use. It is somewhat surprising the Spaniards should leave male animals here alone, as Captain Cook was told they had female ones on board, and took them away with them: but this must be a mistake.

Captain Cook stopped not long at this part of the island, but sailed, on the 24th, for Matavai, where they arrived that evening, and found most of their old friends alive and well; and as glad to see them as usual. But, on the 30th, their attention to their guests was diverted from them to another object: a messenger arrived from Eimeo, with intelligence that the people of that island were up in arms, and that the partisans of Otoo had been worsted. Many councils were held, on this occasion, in the presence of Captain Cook, where he was much pressed to take a part in the expedition which they proposed to make against that island: he, however, very prudently, declined it; telling them, that he was a friend to them all, and therefore could not interfere in any of their quarrels, otherwise than by endeavouring to make them friends again. This was by no means relished by such Chiefs as were violently bent on war, among whom, as is usual in other countries as well as Otaheite, was the Generalissimo, Towha, whose friendship Captain Cook totally forfeited by his moderation on this occasion.

This squabble with the natives of Eimeo, as such squabbles appear to be very frequent, would not have been an object of consequence enough to be mentioned here, if it were not for a circumstance which it occasioned. On the first of September a messenger arrived

from

from Towha, who was then at Tettaha, his own diſtrict, to inform Otoo, that he had thought it neceſſary to kill a man, as a ſacrifice to the Eatooa, to induce that divinity to lend its aid againſt the natives of Eimeo; at which act of worſhip, it ſeems, Otoo's preſence was abſolutely neceſſary. M. Bougainville was the firſt who, on the authority of *Aotourou*, aſſerted that human ſacrifices made a part of the religious inſtitutions of Otaheite. Captain Cook, in his account of his ſecond voyage, adds many circumſtances which tend to confirm M. Bougainville's aſſertion: but notwithſtanding this, many of that claſs of philoſophers who are advocates for, and admirers of human nature in its uncultivated ſtate, or, as they term it, in that ſtate where it is to be ſeen undebauched by the luxurious refinements of modern European manners, affected to diſbelieve the exiſtence of ſo ſhocking a cuſtom. Captain Cook, therefore, thought this an excellent opportunity of determining this point with certainty, and propoſed to Otoo his accompanying him: to which Otoo readily aſſented. They therefore ſet out immediately, with Mr. Anderſon and Mr. Webber, in Captain Cook's pinnace; and Omai followed in a canoe. The ceremony was to be performed at the great Morai at Attahooroo; and, as they went along, they landed at the little iſland Motu-ahouna, which lies off the province of Tettaha, and where they met with Towha and his retinue. This Chief did not go with them, but gave to Otoo a ſmall tuft of red feathers, which was repeatedly uſed in the ceremony, and a poor half-ſtarved dog, which was put into a canoe that accompanied them. They landed at Attahooroo about two o'clock in the afternoon, when Otoo deſired that the ſeamen might be ordered to remain in the boat, and that the Captain and his companions would take off their hats as they approached the Morai; to which they were accompanied by many men and boys, but not one woman. They found there four prieſts, and their attendants, waiting for them; and they had taken another with them from the iſland where they met with Towha, ſo that there were five in all. Two of the four were ſitting by the canoe, in which lay the dead body, or ſacrifice, on the beach, in the front of the Morai; and the others were at the Morai. Otoo and his company ſtopped when they were about 20 or 30 paces from the prieſts, and the ceremony began immediately, by one of the attendants of the prieſt bringing a young plantain tree, and laying it down at Otoo's feet. Another then brought a ſmall tuft of red feathers, with which he touched one of the King's feet, and then retired with it to his companions. One of thoſe prieſts who were ſeated at the Morai now began a long ſpeech, or prayer; and, at certain times, ſent down young plantain trees, which were laid on the ſacrifice. When this was ended, thoſe prieſts who were at the Morai went and ſat by thoſe who were on the beach, round the dead body, and renewed their prayers; during which, at intervals, the young plantain trees were taken, one by one, from off the ſacrifice; and which, being ſtripped of this covering, was laid on the beach with its feet towards the ſea. Prayers and chaunts were again made over it; after which its poſition was once more changed, and it was laid parallel to the ſea-coaſt, entirely uncovered. One of the prieſts then, ſtanding at the feet of it, pronounced a long prayer, in which

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he was, at times, joined by the others, each holding in his hand a tuft of red feathers. In the course of this prayer some hair was plucked from off the head of the sacrifice, and the left eye was taken out; both which were presented to Otoo, wrapped up in a green leaf. He did not however touch either; but gave to the man who presented it, the tuft of red feathers which he had received from Towha, and which, with the hair and eye, was carried back to the priests. Soon after Otoo sent to them another tuft of red feathers, which he had given to Captain Cook, in the morning, to keep in his pocket. During some part of this last ceremony a king-fisher making a noise in the trees, Otoo turned to Captain Cook, and said, "That is the Eatooa;" and seemed to look on it as a good omen.

The dead body was now carried a little way, with the head towards the Morai, and laid under a tree; and the tufts of red feathers at its feet: the priests also took their stations round it; and our voyagers were now allowed to approach as near as they chose. He who seemed to be the chief priest sat at a small distance, and spoke for a quarter of an hour, but with different tones and gestures; sometimes as if he expostulated with the dead person, to whom he constantly addressed himself; and sometimes as if he questioned him, seemingly about the propriety of his having been killed. At other times he made several demands, as if the deceased now had power himself, or interest with the divinity to engage him to comply with their requests: among which, it appeared, were the following; namely, that he would deliver Eimeo, Maheine its Chief, the hogs, women, and other things of the island, into their hands; and which, indeed, was the express intent of the sacrifice. He next chaunted a prayer in a whining, melancholy tone, in which he was accompanied by two other priests, and several of the spectators. In the course of this prayer, hymn, or whatever it may be called, more hair was plucked off the head of the sacrifice; and several more ceremonies, not greatly different from those already described, were performed by different priests; after which the body was carried up to the Morai, the drums beat slowly, and the priests, having again seated themselves round the body, renewed their prayers, while some of their attendants dug a hole, about two feet deep, into which they threw the unhappy victim, and covered it over with earth and stones. Afterwards the dog which was brought from Towha was sacrificed, with many ceremonies, similar to those which have been described; some parts of him were roasted, by being laid on hot stones, and the rest were laid on a Whatta, or altar, for the Etooa to feast on at his leisure. Thus ended the ceremony for this time; at the conclusion of which the priests made a strange kind of noise, somewhat between a shout and a shriek. On the following day a pig was sacrificed, and laid on the Whatta, with much the same ceremonies as had been used for that of the dog.

The unhappy victim, offered to the object of their worship at this time, appeared to be a middle aged man, and our people were told, that he was a *towtow*, or one of the lowest rank; but they could not learn that he had been pitched upon on account of any crime committed by him, meriting death. There are reasons however

ever for concluding that they generally do make choice of such guilty persons on those occasions, or of common, low fellows, who stroll about from island to island, without having any fixed place of abode, or any visible way of getting an honest livelihood; of which description of men enough are to be met with at these islands. Captain Cook examined the body after they were permitted to approach sufficiently near it, and found it very bloody about the head and face, and the right temple was much bruised; and he was told the man had been knocked on the head with a stone. He was informed also, that those who are devoted to suffer, for the purpose of performing this bloody act of worship, are never apprized of their fate, until the blow is given which deprives them of life. When any of the great Chiefs think a human sacrifice necessary on any particular emergency, he pitches on the victim; some of his trusty servants are then sent, who fall on him suddenly, and put him to death with a club, or by stoning him: the King is then made acquainted with it, whose presence, at the solemn rites which follow, is absolutely necessary; and there is reason to believe that these horrid rites are very frequent, as Captain Cook saw, on this occasion, 49 sculls of former victims, lying before the Morai; none of which appeared to have suffered any considerable change from the weather.

As they returned, they again visited Towha, who had remained all the time on the little island where they left him. This Chief, after again pressing Captain Cook very much to assist them against Eimeo, asked him many questions concerning the solemnity they had been to see; particularly, if it answered their expectations; what opinion they had of its efficacy; and whether we performed such acts of worship in our country. Captain Cook, did not disguise his sentiments in the least, but told him plainly that we detested such things, as bloody, barbarous, and in every respect unreasonable; and that, so far from its being likely to make the *Eatoua* propitious to their nation, as they foolishly believe, would more likely be the means of drawing down his vengeance upon them: and that if he had put a man to death in England, as he had done there, his rank would not have protected him from being hanged. Towha was in great wrath when he was told this, and exclaimed with great vehemence, *maeno! maeno!* [vile! vile!] and would not hear another word. During this debate many of the natives were present, chiefly the attendants and servants of Towha; and when Omai, who was the interpreter on this occasion, and who entered into the business with great spirit, began to explain the punishment which would be inflicted, in England, on the greatest man in it, if he killed the meanest servant, they listened with great attention, and did not appear to think the doctrine by any means so vile and unreasonable as their master did. Who shall say what effects may hereafter spring from this conversation? as there appears to be little reason to fear that it was not fully comprehended by all parties.

Nothing worthy of the little room which we have now to spare happened afterward at Otaheite; which place they left on the 29th of *September*: and after visiting the islands of Huaheine, Ulietea, *Otaha* and Bolabola, bid adieu to the Society Isles on the 7th of

December

December 1777, and steered for the N. W. coast of America. In the night between the 22d and 23d of December, they crossed the equinoctial, in longitude 203° 15′ E. and met with a small island, on the 24th, in latitude 1° 58′ N. and longitude 202° 28′ E. where they caught immense quantities of fish, and about 300 fine green turtles, which weighed, one with another, between 90 and 100 lb. each. They left this island on the 2d of January 1778, again directing their course for the N. W. coast of America, as near as the wind would let them, but scarce made better than a north course; and, on the 18th, made land, which proved to be one of the most westerly of a very considerable group of islands, called by Captain Cook SANDWICH ISLANDS, in honour of that warm patron of these expeditions, the Earl of Sandwich.

They remained amongst these islands until the 2d of February, trafficking for hogs, fruit, and roots; each of which articles they met with in great plenty. The roots and fruit were of much the same sorts they met with at Otaheite, and the Society Isles; but bread fruit was more rare than there, and the yams were in greater plenty. The natives were friendly; fond of trade; which they seemed to understand as well, and they were as great thieves as their more southern neighbours: their language was also the same, and their customs so little different, that there can be no doubt of their having had the same origin.

On the 2d of February they proceeded north-westward; but met with nothing remarkable until the 7th of March in the morning, when they made the West coast of America, in latitude 44° 55′ N. and longitude 126° 6′ W. which is about six degrees less than what hath been laid down in the most esteemed maps. From this time to the 29th they were harassed by one continued series of bad weather, and tossed about, generally on a lee-shore, from the latitude of 43° to 50° N. In this latter latitude they had the weather more moderate, which enabled them to make bolder with the coast, and to discover a very fine harbour, where they refitted the ships, and procured very copious supplies of fish from the natives, who were friendly, fond of, and well acquainted with European articles of traffic; which, it was conjectured, they received from other tribes of Indians, who had them from the Spaniards of California and Mexico; or, perhaps, from our settlements in Canada, or Hudson's Bay.

They left this sound, which lies in 49° 36′ N. and longitude 233° 17½′ E. on the 26th of April, and were scarce out of the harbour before they were overtaken with a most violent gale of wind at S. E. which lasted till the first of May. At the beginning of this gale the Resolution sprung a leak under the starboard buttock; where, from the bread-room, they could both hear and see the water rush in with great violence. The fish-room, which was adjacent to the bread-room, was full of water, and the casks were floating about in it, when the leak was discovered, which caused great alarm; but, on farther examination, it was found that the water was confined in that part by the coals which were in the bottom of the room. From the part where the water was seen coming in, they also conjectured that

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the leak was two feet under water; but in this alſo they were luckily miſtaken, for it was afterwards found to be even with, if not above the water line, when the ſhip was upright. On account of this gale, they were obliged to haul off from the land, and did not make it again before they came into latitude 55° 20′ N.; and from this time to the 12th of May they traced the coaſt, being conſtantly within a a few leagues of the ſhore, which began now to take a more weſterly direction, ſo that when they had advanced to the latitude of 60° 11′ N. they had diminiſhed their longitude to 213° 28′ E. and were off the entrance into a very deep ſound, called by them Prince William's Sound. Up this ſound they ſailed near 20 leagues, and in a moſt excellent harbour, which Captain Cook called Snug-corner Bay, they heeled the Reſolution, and ſtopped their leak. The natives were of that race of people which are called Eſquimaux, and appeared to be of the ſame daring and enterpriſing ſpirit which characterizes the people who go under that name, on the north-eaſtern coaſt of America.

Having left this ſound, which they did by a different route from that by which they entered it, they ſteered S. W. as the coaſt lay, and diſcovered a very high point of land, which they miſtook at the firſt for the weſtern extremity of America; but they ſoon ſaw more land to the weſtward, and found that this, with that which they had before ſuppoſed to be the weſt cape of America, were the two boundaries of the entrance into a very large river; up which Captain Cook ſailed near 80 leagues, before they were abſolutely certain it was not a ſtrait which led into the northern ocean. This river has ſince, at the expreſs inſtance of Lord Sandwich, been named *Cook's* River. As ſoon as they got clear of the mouth of this river, which happened on the 6th of June, they ſteered S. W. by W. as the coaſt lay, till the 26th of the ſame month, b ing continually within ſight of the continent, among innumerable iſlands, and generally in thick foggy weather; and in the midſt of this thick fog, they were alarmed with the noiſe of breakers under the very bows of the ſhip. They hove the lead, and had 28 fathoms; and immediately after 25 fathoms. Captain Cook inſtantly gave orders to bring to, and anchor; and called to the Adventure, which was cloſe to them, to anchor alſo. The fog clearing away a little afterwards, they found themſelves about three quarters of a mile from the N. E. ſide of an iſland, which extended from S. by W. ½ W. to N. by E. ½ E.; each extreme being about a league from them. Two elevated rocks, round each of which were many breakers, bore S. by E. and E. by S. were each of them about half a league from the ſhips, and as far from one another. Between theſe two rocks had Providence conducted both ſhips, in the dark, through a paſſage which Captain Cook ſays, he 'would not have ventured to go in the cleareſt day, and to an anchoring-place ſo good that he could not have choſen a better.' The iſland, to which they were conducted in this providential manner, lies on the ſouth ſide of Onalaſhka, on which there is a Ruſſian ſettlement. They afterwards anchored in another harbour, on the north ſide of Onalaſhka, called by the natives Samganooda, where they watered; but found no wood. Onalaſhka is one of a numerous group of iſlands, which extend themſelves for a very conſiderable

siderable distance towards the S. W. from a very projecting cape of the continent of America, lying in latitdue 54½° N. From this cape the land trends, with some indentings, to another, which lies in latitude 65° 46′ N. and longitude 191° 45′ E. which Captain Cook called Prince of Wales's Cape. It is the most westerly point of all America; and, on that account, deserves notice.

From this situation they stood over to the point of land which forms the eastern extremity of the continent of Asia, and bears from Prince of Wales's Cape N. 53° W. distant about 13 leagues. They anchored to the S. W. of this point, in a tolerably commodious bay, which they called St. Laurence Bay, because it was on the 10th of August. Here they landed, and found the natives friendly, but very cautious, and constantly on their guard. Weighing from this bay, they proceeded northward, keeping the coast of America as much as possible on board, until they came to the latitude of 70° 44′ N. where, in longitude 198° East, they met with a firm, impenetrable field of ice, extending from W. by S. to E. by N. At this time they were about three or four miles from the American coast, which extended from S. to S. E. by E. The northen extremity formed a point, which Captain Cook called *Icy Cape.* From this time, which was on the 18th of August, to the 29th of the same month, they kept beating along the edge of the ice, from the American to the Asiatic coasts, with intent, if possible, to penetrate it, and proceed farther to the northward; but without effect: and, as the season was then far advanced, Captain Cook gave up the point for that year, and began to consider where he might find a place which would afford wood and water for the ships, and how he might best employ the succeeding winter to the advancement of those objects which had been recommended to his attention in the prosecution of the voyage. He therefore quitted these dreary regions of ice and snow for the present, and steered southward, keeping the coast of Asia on board until he arrived off the point in 64° N. usually called Tschukotskoinoss. Being now perfectly convinced that he was on the coast of Asia, and not on the eastern side of the great island, called Alaschka in M. Stæhlin's account of the new northern Archipelago, published just before he sailed, by the late Dr. Maty, he stood over to the coast of America, in hopes of finding it there. He was the rather induced to spend some time in search of this island, as it is represented to abound with wood, an article which both ships began now greatly to want. He met with wood in a bay on the coast of America, in 64° 31′ N.; but the island of Alaschka he did not find; and he scruples not to declare his belief that no such island exists, nor to treat the fabricators of that account, and the map which accompanies it, with great severity. That this map merits all the contempt which our great navigator here expresses for it, is obvious enough; and we believe, with him, that the island in question does not exist, but is some part of the continent of America, which the natives call by that name. It however does not appear to us that the *possibility* of its existence, as an island, is disproved: there are about 10 degrees of longitude, and, at least, half that number of degrees in latitude, *very near* the place assigned for its situation, *which Captain Cook could not* explore on account of the shallowness of the

the water; but which, nevertheless, might be navigated by the small vessels of the Russians. It may be said that its situation on the map, with respect to Oonalaschka, the situation of which is now well known, will not admit of its being any where in the space here hinted at. But we may observe, in answer to this objection, that it does not appear, either from the account we are speaking of, or from the track of *Synd*, put down on the map which accompanies that account, that *Synd* ever saw Oonalaschska, or any of the islands which we now know lie in the neighbourhood of it: and notwithstanding those islands appear on the map, it is in a place, at least, ten degrees to the northward of their true situation. We may therefore reasonably conclude they are placed there by guess, and without proper authority; which cannot be said of Alaschka, where he was: no excuse can therefore be made if it be placed 10 degrees wrong also.

As Captain Cook did not meet with water in the Bay which afforded him wood, he proceeded directly for the island of Oonalaschka, and met there with several Russian residents, who behaved with great civility, and furnished him with all the information they were possessed of, relating to the geography of that part of the world.

They left Oonalaschka on the 26th of October, and directed their course for the Sandwich Islands, where Captain Cook proposed spending the winter, in surveying their coasts, and the harbours he might find in them. They had what may be called a turbulent passage, of 31 days; and fell in with the northern coast of the island Mowee; which was rather unfortunate, as Owhyee, the largest of the whole groupe, lies to windward of this island. The Captain, therefore, proposed plying up to it, and round its eastern point, which was not effected before the 24th of December. But this time and labour was far from being thrown away; for, beside making a complete survey of the northern shores, which they would not otherwise have done, every board they made towards the shore, the natives came off to them with hogs, fowls, fish, roots, and fruit, so that they lived almost in as much plenty as they could have done if they had been at anchor in a harbour. After doubling the east point of Owhyee, and running down its S. E. side, they met with tolerable shelter for the ships in a bay on the S. W. side of the island, called by the natives Karakakooa. They lay here from the 17th of January to the 4th of February, during all which time the natives behaved with the utmost hospitality, and in the most friendly manner. The attention and respect paid to Captain Cook surpassed all he had ever met with before, and appears to us to have been little, if any thing short of religious adoration. But, notwithstanding this, for several days before they left the bay, the natives became very inquisitive concerning the time of their departure, and, we think, no doubt can be made *now*, though perhaps it might be easily overlooked at the time, that they began to entertain some jealousy concerning the intentions of our people. The day before they left the bay, on Captain Cook's announcing his departure, the presents they made him were immense; and such as must have greatly distressed them. We mention these circumstances, because we think they tend to throw light on the subsequent conduct of these people.

The two first days after they sailed were calm, so that they made no way; they were then overtaken with a gale of wind which sprung the Resolution's fore-mast, in such a manner as rendered it necessary to take it out: and, as Captain Cook was not sure of meeting with a harbour to leeward where he could do this, it was judged best to return to Karakakooa Bay, where they anchored again on the 11th in the morning.

As the repairs which the foremast wanted would necessarily take up some time, the observatories were carried on shore, and erected near the place where it was proposed to haul the mast ashore, so that one guard might serve for the protection of both parties: but our people could not help observing a very material difference between the reception they now met with from the natives, and that which they experienced when they arrived first in the bay; as scarcely a single native came near them, and no chief of note; and the answers which they received from those of whom they enquired concerning it were by no means satisfactory. Every thing went on quietly, however, until the evening of the 13th, when the natives began to obstruct the operations of the watering party, and throw stones at them; but on being spoke to by Mr. King, they desisted, and suffered the people to proceed. As Mr. King was returning to the tents from the watering party, he saw Captain Cook land, and immediately informed him of what had happened; but before he had done speaking, they were alarmed by a continued firing of musquets from the Discovery. They saw it was directed to a canoe, which made for the shore, and was pursued by one of the ships boats. The canoe arrived first at the shore, and the people who were in her escaped; but our men endeavouring to seize the canoe, a scuffle ensued, in which one of the Chiefs was knocked down. Our people were however worsted, and drove off the spot; and the boat would, undoubtedly, have been destroyed by the natives, if the Chief who had been knocked down had not prevented them, and called to our people to return and take possession of her. Captain Cook, on being told of this, said, "I am afraid these people will oblige me to use some violent measures, for they must not be left to imagine they have gained an advantage over us." In consequence of these disturbances, when he got on board the ship, he ordered every native, both man and woman, to be turned out of her.

Mr. King, who remained on shore, relates that they had two or three alarms in the night, occasioned by some of the natives being seen lurking about the tents. 'In the morning,' says he, 'at day light, I went on board the Resolution for the time-keeper, and in my way was hailed by the Discovery, and told that their cutter had been stolen during the night from the buoy, where it was moored.

'When I arrived on board, I found the marines arming, and Captain Cook loading his double-barrelled gun. Whilst I was relating to him what had happened to us in the night, he interrupted me, with some eagerness, and acquainted me with the loss of the Discovery's cutter, and with the preparations he was making for its recovery. It had been *his usual* practice, whenever any thing of *consequence was lost, at any of* the islands in the ocean, to get the *King, or some of the principal Erees,* on board, and to keep them as

as hostages, till it was restored. This method, which had always been attended with success, he meant to pursue on the present occasion; and, at the same time, had given orders to stop all the canoes that attempted to leave the bay, with an intention of seizing and destroying them, if he could not recover the cutter by peaceable means. Accordingly, the boats of both ships, well manned and armed, were stationed across the bay; and, before I left the ship, some great guns had been fired at two large canoes, that were attempting to make their escape.

'It was between seven and eight o'clock when we quitted the ship together; Captain Cook in the pinnace, having Mr. Philips, and nine marines with him; and myself in the small boat. The last orders I received from him were, to quiet the minds of the natives on our side of the bay, by assuring them, they should not be hurt; to keep my people together; and to be on my guard. We then parted; the Captain went toward Kowrowa, where the King resided; and I proceeded to the beach. My first care, on going ashore, was to give strict orders to the marines to remain within the tent, to load their pieces with ball, and not to quit their arms. Afterward I took a walk to the huts of old Kaoo, and the priests, and explained to them, as well as I could, the object of the hostile preparations, which had exceedingly alarmed them. I found, that they had already heard of the cutter's being stolen, and I assured them, that though Captain Cook was resolved to recover it, and to punish the authors of the theft, yet that they, and the people of the village on our side, need not be under the smallest apprehension of suffering any evil from us. I desired the priests to explain this to the people, and to tell them not to be alarmed, but to continue peaceable and quiet. Kaoo asked me with great earnestness, if Terreeoboo was to be hurt? I assured him, he was not; and both he and the rest of his brethren seemed much satisfied with this assurance.

'In the mean time, Captain Cook, having called off the launch, which was stationed at the North point of the bay, and taken it along with him, proceeded to Kowrowa, and landed with the Lieutenant and marines. He immediately marched into the village, where he was received with the usual marks of respect; the people prostrating themselves before him, and bringing their accustomed offerings of small hogs. Finding that there was no suspicion of his design, his next step was, to enquire for Terreeoboo, and the two boys, his sons, who had been his constant guests on board the Resolution. In a short time the boys returned along with the natives, who had been sent in search of them, and immediately led Captain Cook to the house where the King had slept. They found the old man just awoke from sleep; and, after a short conversation about the loss of the cutter, from which Captain Cook was convinced that he was in nowise privy to it, he invited him to return in the boat, and spend the day on board the Resolution. To this proposal the King readily consented, and immediately got up to accompany him.

'Things were in this prosperous train, the two boys being already in the pinnace, and the rest of the party having advanced near the waterside, when an elderly woman, called Kanee-kabareea, the mother of the boys, and one of the King's favourite wives, came after

him, and, with many tears and entreaties, besought him not to go on board. At the same time, two Chiefs, who came along with her, laid hold of him, and insisting, that he should go no farther, forced him to sit down. The natives, who were collecting in prodigious numbers along the shore, and had probably been alarmed by the firing of the great guns, and the appearances of hostility in the bay, began to throng round Captain Cook and their King. In this situation, the Lieutenant of marines, observing that his men were huddled close together in the crowd, and thus incapable of using their arms, if any occasion should require it, proposed to the Captain, to draw them up along the rocks, close to the water's edge; and the crowd readily making way for them to pass, they were drawn up in a line, at the distance of about thirty yards from the place where the King was.

'All this time, the old King remained on the ground, with the strongest marks of terror and dejection in his countenance; Captain Cook, not willing to abandon the object for which he had come on shore, continuing to urge him, in the most pressing manner, to proceed: whilst, on the other hand, whenever the King appeared inclined to follow him, the Chiefs, who stood round him, interposed, at first with prayers and entreaties, but afterward having recourse to force and violence, and insisted on his staying where he was. Captain Cook, therefore, finding that the alarm had spread too generally, and that it was in vain to think any longer of getting him off without bloodshed, at last gave up the point; observing to Mr. Philips, that it would be impossible to compel him to go on board, without the risk of killing a great number of the inhabitants.

'Though the enterprize, which had carried Captain Cook on shore, had now failed, and was abandoned, yet his person did not appear to be in the least danger, till an accident happened, which gave a fatal turn to the affair. The boats, which had been stationed across the bay, having fired at some canoes that were attempting to get out, unfortunately had killed a chief of the first rank. The news of his death arrived at the village where Captain Cook was, just as he had left the King, and was walking slowly towards the shore. The ferment it occasioned was very conspicuous; the women and children were immediately sent off; and the men put on their war-mats, and armed themselves with spears and stones. One of the natives, having in his hands a stone, and a long iron spike (which they call a *pahooa*), came up to the Captain, flourishing his weapon by way of defiance, and threatening to throw the stone. The Captain desired him to desist; but the man persisting in his insolence, he was at length provoked to fire a load of small shot. The man having his mat on, which the shot was not able to penetrate, this had no other effect than to encourage and irritate them. Several stones were thrown at the marines; and one of the *Erees* attempted to stab Mr. Phillips with his *pahooa*, but failed in the attempt, and received from him a blow with the but end of his musquet. Captain Cook now fired his second barrel, loaded with ball, and killed one of the foremost natives. A general attack with stones immediately followed, which was answered by a discharge of musquetry from the marines, and the people in the boats. The islanders, contrary to the

expectation of every one, stood the fire with great firmness, and before the marines had time to reload, they broke in upon them with dreadful shouts and yells. What followed was a scene of the utmost horror and confusion.

'Four of the marines were cut off amongst the rocks in their retreat, and fell a sacrifice to the fury of the enemy; three more were dangerously wounded, and the Lieutenant, who had received a stab between the shoulders with a *pahooa*, having fortunately reserved his fire, shot the man who had wounded him, just as he was going to repeat his blow. Our unfortunate commander, the last time he was seen distinctly, was standing at the water's edge, and calling out to the boats to cease firing, and pull in. If it be true, as some of those who were present imagined, that the marines and boatmen had fired without his orders, and that he was desirous of preventing any further bloodshed, it is not improbable, that his humanity, on this occasion, proved fatal to him. For it was remarked, that whilst he faced the natives, none of them had offered him any violence, but that having turned about, to give his orders to the boats, he was stabbed in the back, and fell with his face in the water. On seeing him fall, the islanders set up a great shout, and his body was immediately dragged on shore, and surrounded by the enemy, who snatching the dagger out of each other's hands, shewed a savage eagerness to have a share in his destruction.

'Thus fell our great and excellent commander! After a life of so much distinguished and successful enterprize, his death, as far as regards himself, cannot be reckoned premature, since he lived to finish the great work for which he seems to have been designed; and was rather removed from the enjoyment, than cut off from the acquisition of glory. How sincerely his loss was felt and lamented by those who had so long found their general security in his skill and conduct, and every consolation, under their hardships, in his tenderness and humanity, it is neither necessary nor possible for me to describe; much less shall I attempt to paint the horror with which we were struck, and the universal dejection and dismay which followed so dreadful and unexpected a calamity. The reader will not be displeased to turn from so sad a scene, to the contemplation of his character and virtues, whilst I am paying my last tribute to the memory of a dear and honoured friend, in a short history of his life and public services.

"Captain James Cook was born near Whitby in Yorkshire, on the 27th of October, 1728; and, at an early age, was put apprentice to a shopkeeper in a neighbouring village. His natural inclination not having been consulted on this occasion, he soon quitted the counter from disgust, and bound himself, for nine years, to the master of a vessel in the coal-trade. At the breaking out of the war in 1755, he entered into the King's service, on board the Eagle, at that time commanded by Captain Hamer, and afterwards by Sir Hugh Palliser, who soon discovered his merit, and introduced him on the quarter-deck.

'In the year 1758, we find him master of the Northumberland, the flag-ship of Lord Colville, who had then the command of the squadron stationed on the coast of America. It was here, as I have often

often heard him ſay, that, during a hard winter, he firſt read Euclid, and applied himſelf to the ſtudy of mathematics and aſtronomy, without any other aſſiſtance than what a few books, and his own induſtry, afforded him. At the ſame time that he thus found means to cultivate and improve his mind, and to ſupply the deficiencies of an early education, he was engaged in moſt of the buſy and active ſcenes of the war in America. At the ſiege of Quebec, Sir Charles Saunders committed to his charge the execution of ſervices of the firſt importance in the naval department. He piloted the boats to the attack of Montmorency; conducted the embarkation to the Heighths of Abraham; examined the paſſage, and laid buoys for the ſecurity of the large ſhips in proceeding up the river. The courage and addreſs with which he acquitted himſelf in theſe ſervices, gained him the warm friendſhip of Sir Charles Saunders and Lord Colville, who continued to patronize him, during the reſt of their lives, with the greateſt zeal and affection. At the concluſion of the war, he was appointed, through the recommendation of Lord Colville and Sir Hugh Palliſer, to ſurvey the Gulf of St. Laurence, and the coaſts of Newfoundland. In this employment he continued till the year 1767, when he was fixed on by Sir Edward Hawke to command an expedition to the South Seas, for the purpoſe of obſerving the tranſit of *Venus*, and proſecuting diſcoveries in that part of the globe.

'From this period, as his ſervices are too well known to need a recital here, ſo his reputation has proportionably advanced to a height too great to be affected by my panegyric. Indeed he appears to have been moſt eminently and peculiarly qualified for this ſpecies of enterprize. The earlieſt habits of his life, the courſe of his ſervices, and the conſtant application of his mind, all conſpired to fit him for it, and gave him a degree of profeſſional knowledge which can fall to the lot of very vew.

'The conſtitution of his body was robuſt, inured to labour, and capable of undergoing the ſevereſt hardſhips. His ſtomach bore, without difficulty, the coarſeſt and moſt ungrateful food. Indeed temperance in him was ſcarcely a virtue, ſo great was the indifference with which he ſubmitted to every kind of ſelf-denial. The qualities of his mind were of the ſame hardy, vigorous kind with thoſe of his body. His underſtanding was ſtrong and perſpicacious. His judgment, in whatever related to the ſervices he was engaged in, quick and ſure. His deſigns were bold and manly; and both in the conception, and in the mode of execution, bore evident marks of a great original genius. His courage was cool and determined, and accompanied with an admirable preſence of mind in the moment of danger. His manners were plain and unaffected. His temper might perhaps have been juſtly blamed, as ſubject to haſtineſs and paſſion, had not theſe been diſarmed by a diſpoſition the moſt benevolent and humane.

'Such were the outlines of Captain Cook's character; but its moſt diſtinguiſhing feature was, that unremitting perſeverance in the purſuit of his object, which was not only ſuperior to the oppoſition of dangers, and the preſſure of hardſhips, but even exempt from the want of ordinary relaxation. During the long and tedious voyages in which he was engaged, his eagerneſs and activity were never in the

leaſt abated. No incidental temptation could detain him for a moment; even thoſe intervals of recreation, which ſometimes unavoidably occurred, and were looked for by us with a longing, that perſons who have experienced the fatigues of ſervice, will readily excuſe, were ſubmitted to by him with a certain impatience, whenever they could not be employed in making further proviſion for the more effectual proſecution of his deſigns.

'It is not neceſſary here to enumerate the inſtances in which theſe qualities were diſplayed, during the great and important enterprize in which he was engaged. I ſhall content myſelf with ſtating the reſult of thoſe ſervices, under the two principal heads to which they may be referred, thoſe of geography and navigation, placing each in a ſeparate and diſtinct point of view.

'Perhaps no ſcience ever received greater additions from the labours of a ſingle man, than geography has done from thoſe of Captain Cook. In his firſt voyage to the South Seas, he diſcovered the Society Iſlands; determined the inſularity of New Zealand; diſcovered the ſtraights which ſeparate the two iſlands, and are called after his name; and made a complete ſurvey of both. He afterwards explored the Eaſtern coaſt of New Holland, hitherto unknown; an extent of twenty-ſeven degrees of latitude, or upwards of two thouſand miles.

'In his ſecond expedition, he reſolved the great problem of a ſouthern continent, having traverſed that hemiſphere between the latitude of 40° and 70°, in ſuch a manner as not to leave a poſſibility of its exiſtence, unleſs near the pole, and out of the reach of navigation. During this voyage, he diſcovered New Caledonia, the largeſt iſland in the Southern Pacific, except New Zealand; the iſland of Georgia; and an unknown coaſt, which he named Sandwich Land, the *Thule* of the Southern hemiſphere; and having twice viſited the tropical ſeas, he ſettled the ſituations of the old, and made ſeveral new, diſcoveries.

'But the voyage we are now relating, is diſtinguiſhed above all the reſt, by the extent and importance of its diſcoveries. Beſides ſeveral ſmaller iſlands in the Southern Pacific, he diſcovered, to the North of the Equinoxial Line, the group called the Sandwich Iſlands, which, from their ſituation and productions, bid fairer for becoming an object of conſequence in the ſyſtem of European navigation, than any other diſcovery in the South Sea. He afterward explored what had hitherto remained unknown of the Weſtern coaſt of America, from the latitude of 43° to 70° North, containing an extent of three thouſand and five hundred miles; aſcertained the proximity of the two great continents of Aſia and America; paſſed the ſtraits between them, and ſurveyed the coaſt on each ſide, to ſuch a height of northern latitude, as to demonſtate the impracticability of a paſſage, in that hemiſphere, from the Atlantic into the Pacific ocean, either by an Eaſtern or a Weſtern courſe. In ſhort, if we except the Sea of Amur, and the Japaneſe Archipelago, which ſtill remain imperfectly known to Europeans, he has completed the hydrography of the habitable globe.

'As a navigator, his ſervices were not perhaps leſs ſplendid, certainly not leſs important and meritorious. The method which he

diſcovered,

discovered, and so successfully pursued, of preserving the health of seamen, forms a new æra in navigation, and will transmit his name to future ages, amongst the friends and benefactors of mankind.

'Those who are conversant in naval history, need not be told at how dear a rate the advantages which have been sought, through the medium of long voyages at sea, have always been purchased. That dreadful disorder which is peculiar to their service, and whose ravages have marked the tracks of discoverers with circumstances almost too shocking to relate, must, without exercising an unwarrantable tyranny over the lives of our seamen, have proved an insuperable obstacle to the prosecution of such enterprizes. It was reserved for Captain Cook to shew the world, by repeated trials, that voyages might be protracted to the unusual length of three, or even four years, in unknown regions, and under every change and rigour of the climate, not only without affecting the health, but even without diminishing the probability of life, in the smallest degree. The method he pursued has been fully explained by himself, in a paper which was read before the Royal Society, in the year 1776*; and whatever improvements the experience of the present voyage has suggested, are mentioned in their proper places.

'With respect to his professional abilities, I shall leave them to the judgment of those who are best acquainted with the nature of the services in which he was engaged. They will readily acknowledge, that to have conducted three expeditions of so much difficulty and danger, of so unusual a length, and in such a variety of situations, with uniform and invariable success, must have required not only a thorough and accurate knowledge of his business, but a powerful and comprehensive genius, fruitful in resources, and equally ready in the application of whatever the higher and inferior calls of the service required.'

But to proceed with the transactions of this unfortunate day—So great was the consternation on board both ships at this fatal event, that it appears to have been some time before their attention was called to Mr. King and his party, who were at the other part of the bay; and where the fore-mast of the Resolution, most of her sails, the two time-keepers, with the whole of the astronomical apparatus, were on shore, under the protection of only six marines. In a little time, however, an additional force was sent, and the whole was got safe off, but not without some faint attempts of the natives to prevent it.

When Mr. King got on board, it was debated whether force or negociation should be employed to procure the body of their late commander, and the latter (we think prudently, after it had once been left behind) was adopted. This was repeatedly attempted for many days; but the natives were too elate with the success of their first engagement, to pay any regard to overtures of this nature. They even ventured off, to insult them on board their ships, and would not suffer them to recruit their water. This obliged our people to land, and convince them that it was neither through timidity (as

* Sir Godfrey Copley's gold medal was adjudged to him on that occasion.

they

they conceived), nor yet for want of power to correct their insolence, that they had adopted these pacific measures. In a few minutes they made such destruction amongst them, their habitations and plantations, as brought them to their senses, and induced them to sue for peace, with such of the remains of Captain Cook as were then undestroyed in their hands; and for this purpose they were collected from different and distant parts of the island. Those remains, which consisted of the skull, the arms, hands, leg and thigh bones, and the feet, with some small parts of the flesh, were presented by a principal chief, wrapped up in a large quantity of fine new cloth, and covered with a spotted cloak of black and white feathers. They assured Capt. Clerke, that all the other parts had been burned; and, on being asked if some of it had not been eaten, immediately expressed as much horror at the idea as any European would have done; and, very naturally asked if our people did so? We are unable to reconcile this account of Capt. King with that of Capt. Cook, in p. 214, 215, vol. II. who declares, that he has not the least reason to hesitate in pronouncing, "That the horrid banquet of human flesh is as much "relished here, amidst plenty, as it is in New Zealand." May we be permitted, with the utmost respect and deference for the memory of this great man, to say, that he seems to have taken up, and defended, sometimes weakly, two points, which appear to have more of system in them than he has any where else shewn. One of them is, that all the natives of the Pacific ocean, as well as those of the coast of America, are, or have been cannibals. The other is, that the venereal disease, wherever it has been found in that ocean, has been left there by Europeans. We shall mention one instance to justify our charge against him of arguing weakly. They found the disease above-mentioned at Owhyee, and Captain Cook contends that his people must have left it at Atooi, when they were there in the preceding spring. Is it likely that this disorder could be carried from one island to the other, and disseminated in so short a time, when these islands are at least 70 leagues asunder?

After performing the last offices to the remains of their great and unfortunate commander, they lost no time in getting to sea; and having traced the southern coasts of the islands to leeward, stood north for the harbour of St. Peter and Paul, in Kamtschatka, where they refreshed their crews. We should be highly reprehensible, were we, on this occasion, to omit mentioning, with every mark of gratitude and praise, the humane and liberal attention and relief which were paid to their wants by Colonel Behm, the commandant of that province: and it is with equal pleasure and satisfaction that we find his kindness has not missed of its proper reward. They left this place on the 13th of June, and made another attempt to the northward; but were not able to penetrate quite so far as they had done the year before. On their return, Captain Clerke died, a few days before they reached the harbour of St. Peter and St. Paul. He was far gone in a decline when he left England; before Captain Cook's death could seldom leave the ship; and, soon after, was entirely confined to his cabin. After again refreshing the two crews amongst their good friends the Russians and Kamtschadales, they returned home by the way of China and the Cape of Good Hope, and arrived safe at the

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Nore on the 4th of October 1780, having been absent very near four years and a quarter.

It is impossible not to take notice, that the death of Captain Cook made a very material change in the management of affairs. The soul of discovery glimmered, like a taper in the socket, with the life of *Clerke*; but after his death, no portion of the spirit of *Elijah* appears to have rested on *Elisha*. It is much to be regretted, that the hand which records did not direct the transactions of this voyage after *Cook*'s death.

ART. VIII. *The Antiquities of England and Wales*, being a Collection of Views of the most remarkable Ruins and ancient Buildings, accurately drawn on the Spot. To each View is added, an Historical Account of its Situation; when, and by whom, built; with every interesting Circumstance relating thereto: and, in order to render this Work a complete Introduction to the Study of every Species of our national Antiquities, a concise Description is given of the several Kinds of Druidical Monuments. By Francis Grose, Esq; F. A. S. Vols. I. and II. In large 8vo, on fine Imperial Paper. With a beautiful Type, cast by Caslon, on purpose for this Work. Published in Numbers at 1s. 6d. each *. Hooper. 1784.

IT is with pleasure that we now present to the curious, and particularly to the lovers of British antiquities, an account of a new edition of Captain Grose's elegant and accurate VIEWS of remarkable British Ruins, and ancient Buildings, &c. Our Readers may, probably, recollect our Review of the first edition *in quarto* (See M. R. *Nov.* 1773, p. 378.; *March* 1775, p. 233.; and *Sept.* 1776, p. 199.) when we liberally commended this pleasing work to the notice and patronage of the Public: and the Public, we understand, have not been wanting in a due attention to its merit.

Mr. Grose, we find, has, with unremitted labour and assiduity, continued his researches into the antiquities of this country, since his completion of the *four volumes* in quarto; in order to render his undertaking as full and perfect as the nature of the collection will admit; and, accordingly, a new edition is now offered to the Public, on a plan which, the ingenious Author conceives, is better adapted to a work of this kind, than that of the former impression; and many valuable additions are also made, as improvements on the original design.

In the quarto edition, the engravings being placed at the head of the page, gave the work an appearance not altogether to its advantage, in point of elegance: in the present edition, we are glad to see the plates worked off on a separate leaf, and placed opposite to their respective descriptions. The descriptions, themselves, are also, now, more uniformly printed, with respect to the size of the *letter*: a circumstance which the for-

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* *Price of Vol. I.* 1*l.* 7*s.* of Vol. II. 1*l.* 9*s.* 6*d.*

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mer edition could not boast, because the subject-matter *, whether longer or shorter, being confined to one leaf, obliged the printer to use a larger or a smaller type, to suit the quantity of his manuscript copy.

With regard to arrangement, the antiquities are now continued in alphabetical *county-order*, and regularly paged; a convenience wanted in the larger edition: and which was, certainly, a great defect.

The additions to the Author's learned, ample, and entertaining Preface are many and various. Considerable explanatory matter is interwoven; and Mr. Grose hath introduced a most curious ancient code of military laws, compiled in the year 1452, for the government of the English army then in France, and enacted by Henry V. 'with the advice of his Peers, Lords, and Nobles.' This code is decorated by a good plate of ancient armour, exhibiting fifteen well-executed figures, in full suits, and in the separate parts: with an explanation.

The Preface concludes with the addition of the various Druidical monuments, found in this country. There are five additional plates belonging to the Preface. The first, by way of frontispiece, exhibits a beautiful view of Lindisfarne, or Holy Island-Monastery, in Northumberland; preserving the former idea † of History and Time in conversation,—which is happily adapted to the subject. The second additional engraving is the print of armory, just mentioned. The 3d and 4th plates give us representations of Gothic columns and frizes; and the 5th is explanatory of the Druidical monuments.

A complete Index to the Prefatory Discourse is added; which, from the great variety of matter arising from the subjects here discussed, was much wanted. In the former edition, it was difficult, without such a guide, to turn, occasionally, to any particular part of this very elaborate disquisition.

We cannot conclude this brief sketch of a very great work, without reflecting on the prodigious number of *monastic* and other *ecclesiastical*, as well as *military* antiquities, represented in Mr. Grose's amazing collection. But their multiplicity will be easily accounted for by the historian. The Border-wars, the Feudal tenures, the Civil wars, and religious superstition, have

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* We may now venture to use this phrase, having no longer the fear of our departed friend (the late Dr. Armstrong) before our eyes: for he never could endure "that nasty *subject-matter!*"

† Vid. Frontispiece to the first volume, quarto edition. We wish, by way of hint to Mr. Grose, that he would give us drawings of some of the larger picturesque ruins, as frontispieces to each of the succeeding volumes; which would greatly add to the elegance of the work.

been,

been, at different periods, the causes of Great Britain's boasting, perhaps, a greater number and variety of magnificent ancient buildings, than any other kingdom in Europe. For, the jealousy, pride, and power of the barons and other great men, all warriors, under the feudal system, obliged them to erect the strongest and most complicated fortresses; being well assured that their opponents would, on the first occasion, enforce the *lex talionis*, with the utmost severity. As to the church, the excessive, mistaken charities and donations of the times, from *Edgar* to *Richard* I. have founded a monastery in almost every pleasant and fruitful vale, throughout the kingdom.

*** We find, by the Publisher's advertisements, that Mr. Grose goes on with his *Supplement* to the quarto edition; of which 15 Numbers are published: and we give this information, for the satisfaction of those who are possessed of the four volumes which were compleated some years ago. See Rev. Vol. LV. p. 199.

N. B. For an account of Captain Grose's separate publication of "PLANS of the Antiquities of England and Wales," see the volumes of our Review just referred to, p. 203.

FOREIGN LITERATURE.

ART. IX. TOBERNI BERGMAN *Chemiæ Professoris*, &c. Opuscula Physica et Chemica. Vol. III. 8vo. pp. 490. Upsaliæ. 1783.

THIS valuable collection contains nine dissertations, numbered in succession after those of the second volume, which finishes with the 25th. Of these the numbers 26, 29, and 31, were sometime since published separately as Academical dissertations; and of the first of them, *de Analysi Ferri*, a French translation, with notes and additions by M. Grignion, appeared last year at Paris. The numbers 28 and 30 are inserted in the volume of the Stockholm Transactions, for the year 1781; and all the rest are contained in the 2d, 3d, and 4th volumes of the Upsal Transactions. Among these the 33d, being the very important one on *Electrive Attractions*, has not only been translated into French and German, but the tables belonging to it, as first published, have twice been re-engraven in England.

XXVI. *Of the Analysis of Iron.*

In this treatise the learned Professor, after having enumerated the several varieties of crude and malleable iron, and of steel, all differing in their various degrees of hardness, ductility, tenacity, and elasticity, enquires into the causes of these varieties, which he derives either from extraneous admixtures, such as sulphur, plumbago, arsenic, zinc, or manganese; or from the various *proportions of the* constituent principles of the metal.

Reasoning

Reasoning hereupon from the analogy of arsenic, which is now allowed to consist of a radical acid *sui generis* and phlogiston, he seems inclined to admit that all metals are a similar compound; and that the different proportions of phlogiston are a principal cause of most of the varieties we observe in them. Pursuing this idea, he instituted a set of experiments, with a view to explore the quantity of *metallizing* phlogiston (*phlogiston reducens* *) contained in the different sorts of iron. In the liquid process, he deduces the quantity of phlogiston in the metal jointly from the quantities of inflammable air yielded by its solutions in the vitriolic, nitrous, and muriatic acids, from the times in which those quantities are yielded, and from the loss of weight of certain quantities of iron, when applied to precipitate silver dissolved in nitrous acid. The dry processes are fusion and cementation. The principal results of a multiplicity of experiments are, that crude iron contains the less phlogiston the less charcoal hath been used in the reduction. That, in general, crude iron contains the least phlogiston; steel more, and malleable iron most. What has here chiefly attracted our notice is, the part that relates to the formation of steel, which cannot be understood without a familiar acquaintance with the nature of plumbago, and of the substances in which it is contained. To enter into this disquisition would lead us far beyond our limits; suffice it therefore only to observe, that steel may be made both of crude and malleable iron. In the first case, the combination between the aerial acid and the phlogiston in the plumbago it contains is to be destroyed, whereby the particles of iron will be impregnated with the latter element. In the second case, the over-abundant phlogiston in the iron, is to be absorbed by saturating it with aerial acid, and thus forming an additional quantity of plumbago.

The quantities of specific or elementary fire contained in each sort of iron is next investigated, by means of the sensible heat they indicate in their several solutions. The results of a number of experiments combined with those relating to the phlogiston and plumbago are, that crude iron contains most plumbago and elementary fire, and the least phlogiston; malleable iron, on the contrary, the most phlogiston, and the least plumbago and elementary fire; and that steel holds a mean between these two in every respect.

In a section which treats more particularly of the above men-

* By this is meant the quantities of phlogiston that constitute the difference between the calx and the metal. The quantity of phlogiston that converts the radical metallic acids into calces, on the hypothesis of such radical acids, is distinguished by the name of *Coagulating* phlogiston.

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tioned extraneous admixture of iron, we find a process for discovering, by means of nitre, the presence of manganese in all sorts of iron; and by means of vinegar, the quantity of it in each sort. Experiments were accordingly made, which ascertain this quantity in the crude and malleable iron and steel. The proportion of the other supposed ingredients, viz. arsenic, zinc, and sulphur, were in most varieties found to be so small as scarce to deserve notice. The *residua* of different sorts of iron, after solution in vitriolic acid, are next examined: they are found to consist chiefly of plumbago and silicious earth. From a general survey of all the foregoing experiments (no less than 254 in number) our Author deduces synoptical tables of the different proportions of the constituent parts of the five principal sorts of iron, viz. *crude iron*, *steel*, *malleable iron*, and of this last *the red-short* and *cold-short*. The ingredients in them all are the silicious earth, plumbago, manganese, the calx of iron, phlogiston, and elementary fire. Other admixtures he considers as merely adventitious; and above all, he explodes the general opinion, that the brittleness of the cold short iron is owing to the presence of either arsenic, zinc, or sulphur.

Several attempts were made wholly to dephlogisticate the calx of iron, but it was found, that it can indeed be deprived of somewhat more than its metallizing phlogiston; but that no process is yet known to expel the whole of the coagulating phlogiston, so as to arrive at the pure radical acid. Our Author, however, does not despair of effecting this purpose, not only in the instance of iron, but also in that of all other metals. In the 11th, or last section on magnetism, it is proved, that some phlogiston is indeed necessary to render iron sensible to the load-stone; but not near so much as is required to reduce the calx even into crude iron.

XXVII. *Of the Cause of the Brittleness of cold Iron.*

In the preceding treatise it was found, that this brittleness is not owing to any of the adventitious ingredients, to which it has been hitherto usually ascribed; but that, in some solutions of cold-short iron, a white sediment, of a peculiar sort, was deposited, which was then procured in too small a quantity to admit of any particular examination. Prof. Bergman, in this dissertation, asserts, that this sediment is actually the calx of a *new semi metal*; which, from its appearing hitherto to be particularly contained in some species of iron ores (the bog ore, &c.) he thinks fit to distinguish by the name of *Siderum*; and adds, that this substance always communicates a brittleness to iron when cold, and that no other mixture has the same effect.—Our Author describes many other properties of this substance: it may be separated by acids: when dephlogisticated, it is itself of an *acid nature: its regulus is* white, brittle, and seems in many respects

respects very similar to tin. M. MEYER of Berlin has been coeval with our Author in this discovery, and has prosecuted it by examining a number of combinations of this with several other metallic substances *.

XXVIII. *Of Metallic Acids.*

Prof. Bergman corroborates here his opinion of the peculiar radical acids of all metals, to which he has been led by the discovery of the *arsenical* acid, by the instance of the calx of *molybdenum*, in which he has clearly discovered the properties of acids. He finds, moreover, strong reasons to suspect that the earth of the *ponderous stone*, which is known to be an acid, is also reducible into a regulus; but the scarcity of that stone in Sweden hath hitherto prevented the number of experiments necessary for confirming that suspicion. The great difficulty of expelling the coagulating phlogiston from the calces, will ever render this investigation one of the most delicate operations in metallurgy.

XXIX. *Of the different Quantities of metallizing Phlogiston in Metals.*

In nothing perhaps doth the abstruseness of chemistry, and the acuteness of its votaries appear so much, as in the investigation of phlogiston, and the matter of heat. Elements which, though so generally pervading all nature, are so very subtle and latent as to elude every effort to submit it immediately to the examination of our senses. This reflection must naturally be suggested by the consideration of the method used by our Author for ascertaining the proportional quantity of phlogiston in the fifteen metals hitherto known.

The precipitation of metals from acids being now known to be the effect of a double attraction, the *calx* of the metal used to produce the precipitation uniting with the *acid*, and its *phlogiston* with the *metal that precipitates*, our Author soon perceived that, by observing the quantity of one metal required to precipitate a certain quantity of another, it would be easy to ascertain the proportional quantity of phlogiston required to metallize both. Thus, for instance, finding that 135 grains of mercury were required to precipitate 100 grains of silver dissolved in nitrous acid—he infers, that the quantity of phlogiston in silver and mercury is in the proportion of 135 to 100 = 100 to 74.

The Author has contented himself for the present with

* This sheet was gone to press, when we learnt that some new experiments made by M. Meyer leave a doubt, whether the substance be really a semi-metal. He seems inclined to believe, that it is in fact nothing more than a combination of iron with the phosphoric acid.

making

making these experiments only on the precipitation of silver by various metals, the former being precipitated by all of them except platina; and on the precipitations of the several metals by zinc; which is itself precipitated by none. He has found the order of metals with regard to the quantity of phlogiston they contain to be as follows: platina, gold, iron, copper, cobalt, manganese, zinc, nickel, antimony, tin, arsenic, silver, quicksilver, bismuth, and lead.

XXX. *Of Sulphurated Tin.*

The artificial combinations of tin and sulphur are well known; but we meet here with an account of a new ore, found at Nerezinskoi in Siberia, which, having the outward appearance of the *aurum musivum*, was suspected, and on examination, actually found, to be sulphurated tin. An analysis of it is here given; and in a supplementary section an experiment is mentioned, which renders it probable, that something like the *aurum musivum* may be prepared from lead, at a less expence than from tin.

XXXI. *Of Sulphurated Antimonials.*

The great importance of the various preparations of antimony in the *materia medica*, cannot fail of rendering this dissertation very interesting to the practitioners in physic. It contains an analysis and several useful observations on the crude antimony, the glass of antimony, the liver of antimony (*crocus metallorum*), the golden sulphur of antimony, and the mineral kermes. The medical virtues of this semi-metal are found to depend in a great measure on the quantity of phlogiston it contains, the extremes both of saturation and privation rendering it inert, and the mean impregnation giving it its greatest power. But sulphur, which of itself is likewise inert, by communicating more or less phlogiston to the semi-metal, becomes also a very powerful agent: and it is on this account that the present investigation of the proportion of sulphur in the above preparations hath been instituted. The results in three of the cases have been, that in crude antimony $\frac{75}{100}$, in kermes $\frac{48}{100}$, and in the golden sulphur $\frac{26}{100}$ are sulphur, whence it appears, that the proportions of the two ingredients in crude antimony and in golden sulphur are nearly the inverse of each other. The method invented by M. *Goetling* for preparing the golden sulphur (Vid. Crell's Chemical Journal, Part II.) is much recommended by our Author, since by its means the quantity of sulphur can be so modified as to produce a great number of combinations, whereby it may be adapted to a variety of purposes in the practice of physic.

XXXII. *Of Volcanic Productions chemically examined.*

This excellent tract is prefaced by a general view of the several theories that have been advanced for accounting for the internal *heat of the globe*, the striking effects of which, especially

cially the volcanic ones, cannot but excite our awe and admiration. The learned Professor seems satisfied that those effects are all to be ascribed to chemical operations, and in support of that opinion, in the instance of volcanoes, he examines all their productions analytically, distinguishing them into *Terrestrial*, *Saline*, *Phlogistic*, and *Metallic*, under which heads he considers not only the substances which are generated by the subterraneous fire, but also all those that appear to have been any ways affected by it. With a retrospect to the operations to which they seem to owe their origin, they are distinguished into those formed *via sicca*, which are by far the most numerous, and those exhibited *via humida*, such as springs, spouts, vapours, &c. and their different sediments.

A. The products *via sicca* he enumerates in the following order: 1. *Terrene substances, little affected by the subterraneous fire*; being fragments of strata through which the erruption forced its way. These are calcareous substances, such as spars, marbles, &c. with a variety of fossil and other accidental admixtures—argillaceous, quartzose, shoerly, and micaceous masses. The few metallic productions thrown up by volcanoes are chiefly pyritical, of the martial kind, with now and then some copper, and very seldom a little antimony.—2. *Terrene substances burnt and calcined.* The volcanic ashes, among which the *Pozzolana* being carefully analyzed, appears to be the martial clay, or marl, indurated by the subterraneous fire, and reduced into a powder, and scattered by the force of the exploding vapours. The *Tufa*, or *Tarras*, the same substance as Pozzolana, with more heterogeneous matter. *Pumice*; the true sort of an asbestine nature. A white earth, chiefly found about Solfatara; probably lava, &c. corroded by the vitriolic acid.—3. *Terrene substances, more or less fused.* These are the lavas, distinguished into the *frothy*, out of which, not being sufficiently fluid, the heat could not expel the air, which therefore occasioned a multitude of bubbles in the mass. *Compact*, with heterogeneous admixtures: this will bear polish, strikes fire with steel, and attracts the magnet. *Stalagmitical*, found in subterraneous ducts and caverns; and *Vitreous*, being the sort that hath been most completely fused. —4. *Terrene productions of an ambiguous origin*, various chrystalizations, and the several heterogeneous substances contained in lavas. The nature of Basaltes is here particularly examined, and its properties are compared with those of the *Trap*, found in Westrogothia, which evidently is not a volcanic production. The Author cannot bring himself to give the former a place among the volcanic productions, but thinks it more likely that the prismatic forms and horizontal fissures are the effect of the gradual evaporation of moisture, with which the earth of the basaltes had been at some period impregnated.—5. Substances im-

properly called volcanic. The fashionable theory of modern philosophers, who see the effects of a subterraneous fire, in most, and some indeed in all, mineral productions, receives here a check, which must set them somewhat more upon their guard. The white sand found on the Island of Ascension is manifestly the powder of shells broken and polished by rolling in the sea. The pellucid green *Steatite*, sold in Italy for a very rare kind of lava, is the common steatite, whose fissures have been for some time exposed to the smoke of an eruption. *Granite* is a compound of feld-spat, mica, quartz, black-jack, &c. It was thought when fused to produce the basaltes; but this our Author proves to be false, since those ingredients do not fuse into an homogenous mass, the feld spat producing a clear glass, mica and black-jack a black glass, and the quartz alone acquiring a milky opaque appearance. *Jasper* and *porphyry*; if these have ever been fused, they must have been exposed to a much more intense heat than that of a volcano. *Zeolite*; much of it found chrystalized; if therefore it be a volcanic production, which our Author is by no means inclined to admit, it must be classed among those generated *via humida.*—6. *Among the saline volcanic productions* generated *via sicca*, we have to enumerate the *phlogisticated vitriolic acid*, which, by its known property of effacing colours, produces the white lava, to which may be ascribed the white sand of Solfatara. The *aerial acid*, no doubt, expelled from the calcareous strata by the volcanic fire, is the cause of the Moffetta in the Grotta del Cane. *Muriatic salt* often effloresces from the fissures of lava; it is most probably yielded by the sea water, which, there is every reason to think, always has access to the furnace of a volcano. *Sal ammoniac* is sometimes thrown up by Mount Vesuvius: its acid was found to be of the muriatic kind: whether it be yielded by the clayey strata, or by the sea water, remains as yet undetermined.—7. *The phlogistic products.* In this class are the bituminous oils, such as *Petroleum Naphta.* These, however, cannot be said to be always volcanic productions. *Sulphur*, yielded by pyrites, *inflammable sulphureous*, and *ammoniacal vapours*, to which may be ascribed the different colours of the smoke.—8. *The metallic products via sicca*, we have already observed, are but few, none have ever yet been found in the reduced state. There is hardly a natural substance known that does not contain some calx of iron, and the load-stone proves the lava also to be impregnated with it. Copper is very seldom observed in volcanic productions. Mineralized arsenic, or *Realgar*, is sometimes found in the crater of Vesuvius, and the Solfatara; its origin is derived from arsenical pyrites. Our Author has endeavoured to discover cobalt in what is called Roman alum, extracted from the quarries of Tolpa, near Civita

Vecchia, but did not succeed; he suspects the red colour of that alum to be owing to iron.

B. The volcanic productions generated or affected *via humida*, are described in the same order as those formed *via sicca*: 1. The *Terrene* are the incrustations deposited by the volcanic springs, spouts, &c. The most remarkable is the *Lebes* of the Geyser in Iceland, which is found to be of a siliceous nature. How the water of this remarkable spout is impregnated with siliceous matter, which it is known will not dissolve in the heat of boiling water, is accounted for, by supposing that the water may, in the bowels of the earth, be heated to a far greater degree than the boiling point, in a manner illustrated by Papin's digestor. Hence also the deposit, when the water cools in the atmosphere, becomes perfectly intelligible. *Zeolite*, if it be a volcanic production, classes in this place. *Aerated calcareous earth*, the sediments of boiling water, dissolves in water, not by heat, but by means of the aerial acid; hence it is not volcanic. The sediment of the water of Carlsbad in Bohemia is here analysed; and a very interesting enquiry is instituted of the nature of heat produced by burnt lime and water.—2. *Saline products*. *The aerial acid* serves in some instances for the decomposition of neutral salts; it is expelled from various substances in great plenty, and is known to have a principal share in the composition of mineral waters. *Mineral alkali*, *gypsum*, *magnesia vitriolata*, *alum*, and *martial vitriol* are also here examined.—3. *The phlogistic products*. In this class are the waters impregnated with substances that abound with phlogiston, such as *petroleum*, the *bitumen* as it exists in the water of the Dead Sea, and probably in sea water. *Sulphur*, though of itself it will not commenstruate with water, may yet, by the intervention of calces, alkaline salts, magnesia, &c. form an hepar, which will combine with water, as in the instance of that of Aix la Chapelle, the composition of which is explained upon this principle.—4. *Metallic productions*. When these are affected *via humida*, it is the effect of salts, chiefly acids, previously dissolved in liquids. Every circumstance that relates to this section may therefore be deduced from those mentioned in Sect. 2. which relates to salts.

The following general corollaries are lastly deduced from all these observations: The situation of the volcanic furnaces must be among strata of clay, siliceous and calcareous earths, intermixed with a considerable quantity of pyrites. The calcareous strata must be very abundant, as appears by the quantity of aerial acid set free by this subterraneous fire. The level of this furnace must be nearly even with, or somewhat lower than the surface of the sea, with which there is every reason to think it has a communication; it being manifest, that water rushes in from

beneath, ſince the rain-water from above, not being any ways confined, could not, when reſolved into vapour, exert the power of exploſion obſerved in volcanic erruptions. The agitation of the ſea that uſually accompanies an erruption, is another proof of ſuch a communication; and it is moreover obſerved, that none of the volcanoes we have hitherto had opportunities to examine, are ſituated at any great diſtance from the ſea.

The cauſe of this ſubterraneous fire is aſcribed to the fermentation of ſulphureous pyrites with water, in the manner exemplified in Lemeris's well-known experiments of the ſpontaneous inflammation of a mixture of iron filings, ſulphur, and water. The aliments of this fire are probably the mineral oils, and various ſalts, ſuch as the martial vitriol, &c. Alum, gypſum, &c. are known to yield the good air which is neceſſary to entertain this fire.

XXXIII. *Of Elective Attractions.*

This important diſſertation, which takes up near one third of the preſent volume, may well be called the *Grammar of Chemiſtry*, ſince it contains the principles of all we hitherto know in that as yet imperfect ſcience.

Having diſtinguiſhed attractions into *remote*, or ſuch as affect the heavenly bodies, and is the ſubject of mathematical calculations; and *proximate*, which acts only by immediate contact, and is the particular object of chemical analyſis; he ſubdivides this latter, according to the nature of ingredients, into mere *aggregate*, when all the ingredients are of the ſame homogeneous nature, and *compound*, when they are heterogeneous. This latter, according to the number of ingredients, is either *ſolution* or *fuſion*, when only two elements are joined; *ſimple elective attraction*, when three elements being mixed, one of them is ſeparated from the other with which it was before combined; and laſtly, *double elective attractions*, when two ſubſtances are mixed, each of which is already a compound of two elements, and a reciprocal permutation of thoſe elements is effected.

The *ſimple* elective attractions are the ſubject of this diſſertation; but before the Author proceeds in his inveſtigation, he conſiders the queſtion, whether ſimple attractions may be ſaid to be conſtant, the various reſults of the ſame proceſs performed in different degrees of heat being a ſufficient motive for enquiring into this matter with particular attention. The exceptions, however, are found not to affect the rule, and many apparent anomalies arifing from double attractions, from gradual tranſformations in the ingredients, from the ſolubility of the ingredients, from combinations of three or more elements, are all carefully examined, and accounted for on well eſtabliſhed principles. A particular ſection, that treats of the apparent anomalies that ariſe from a ſuperabundance of either ingredients (a

ſuperſaturation, if we may be allowed the expreſſion) opens here a wide field for farther inveſtigation.

The tables exhibit the comparative elective attractions of 59 elements, of which 25 are acids, 8 alkalies and earths, 1 water, 1 pure or dephlogiſticated air, 8 phlogiſtic elements, among which he reckons the matter of heat, and 16 metals. In the firſt edition of this tract, the following new elements, that had never before been in any tables, were added: Among the acids thoſe of *fluor*, *arſenic*, *tartar*, *ſugar*, and *ſorrel*; among the earths the *magneſia*, and the *terra ponderoſa*; and among the metals the *platina*, *nickel*, and *manganeſe*. In the preſent edition, we find, moreover, the nine following new columns, viz. the acids of *benzoin*, *amber*, of *milk* and of its *ſugar*, of *fat*, *perlate*, and *Pruſſian blue*. A column is alſo given to the *matter of heat*, and to, what he conſiders as a new ſemimetal, the *ſiderum*.

The ſections of the diſſertation that explain the attractions of the dephlogiſticated or vital air, of phlogiſton, and of the matter of heat, eſpecially the laſt, are the moſt elaborate and important. The Author has here adopted Mr. Kirwan's opinion concerning the identity of inflammable air and phlogiſton; and if he is not quite a convert to Dr. Crawford's theory of heat, he at leaſt ſhews ſome ſuſpicion of the truth of Mr. Scheele's hypotheſis, which he had till now ſtrenuouſly maintained.

A correct Engliſh tranſlation of this diſſertation will, we hope, ſoon render its utility general among our chemiſts.

XXXIV. *On the Alloys of Iron and Tin.*

This tract is to be conſidered as a ſupplement to the 27th diſſertation, On the cauſe of the brittleneſs of cold iron. It proves, by ſeveral experiments made on various combinations of both crude and malleable iron, with tin, that their properties are very different from thoſe of the ſiderum, which had in that diſſertation been ſuſpected to contain tin, or to be a mixture of iron and tin. Theſe experiments even ſhew, that this new ſubſtance can be more effectually ſeparated from iron than either cobalt, nickel, or manganeſe.

*** *With ſincere regret we acquaint our Readers, that the excellent Author of theſe, and ſo many other valuable performances, heretofore noticed in our Review, died, in July laſt, at Upſal, at a Time when he was preparing a new edition of his Phyſical Geography, and ſeveral other important treatiſes on Chemical Subjects; in which branch of philoſophy he is acknowledged, by his contemporaries, to have had no ſuperior, perhaps no equal.*

☞ In our next, we ſhall reſume our account of experiments made with the aeroſtatic machine.

MONTHLY

MONTHLY CATALOGUE,

For OCTOBER, 1784.

POLITICAL.

Art. 10. *Fox and Pitt's Speeches in the House of Commons*, June 8, 1784. These Speeches, which are an Abridgment of all the Arguments of both Parties, upon the Business of the Westminster Scrutiny, and contain the Accusation of Government by the former, and the Defence of it by the latter Leader, are preceded by a brief impartial Detail of the Progress and Proceedings in this Affair, &c. 8vo. 2s. 6d. Debrett.

THE history of the last Westminster election, and the present state of the scrutiny (which if it is to proceed in the way it has hitherto done, will at last only be able to declare who ought to have sat in a parliament which by that time will have expired) are sufficiently well known to the Public. The detail and the speeches are evidently given on the part of Mr. Fox.

Art. 11. *Thoughts on the Causes of the Delay of the Westminster Scrutiny*. By the Rev. Mr. Jackson. 8vo. 1s. Stockdale. 1784.

Mr. Jackson, after a circumstantial investigation of the business, ascribes the enormous delay of the scrutiny to the artful management of Mr. Fox and his party.

Art. 12. *A Letter to the Rev. Sir Thomas Broughton Bart.* 8vo. 6d. Dodsley. 1784.

At a time when the *Pittomania* (as some called it) raged with the greatest violence through the kingdom, Sir Thomas Broughton of Broughton-Hall, in Staffordshire, caught the infection; and when the disorder was at the height with the Baronet and his neighbours, he raved about *aristocracy*, *democracy*, and so forth:—particularly at a meeting of the freeholders of the county of Stafford, when the frenzy vented itself in an Address.—Thus say the *maniacs* of the opposite ward.

The wicked wit who writes this saucy letter, not having the fear of any title, sacred or prophane, before his eyes, and moved, it may be, by the instigation of Mr. Fox, rallies the reverend Baronet with unfeeling petulance, and turns his distemper into a jest.

'How splendid is your imagery! how happy your allusions! how chaste your expression! *e. g.* "A deluge of threatened evils, derived from a novel political monster, the son of a bare-faced dæmon:—a bill the first-born child of a monster, advancing with a dagger in one hand, and a bowl of poison in the other."—These, among a thousand others, are such towering flights, such *verba ardentia*, as would have charmed the ear of Athens, when Eloquence

"Wielded at will the fierce democracy,
Shook the arsenal, and fulmin'd over Greece
To Macedon and Artaxerxes' throne."

Thus, what was meant to be "*great, is turned to farce*:" and when *Sir Thomas* "*rides in the whirlwind*," his merry friend gives the same

same kind of counterblast to the *storm*, that the old woman did to the thunder-clap.

EAST INDIES.

Art. 13. *A Retrospective View of the Ancient System of the East India Company*, with a Plan of Regulation. 8vo. 1s. 6d. Sewell. 1784.

From the known abilities and character of Mr. Dalrymple, whatever comes from his pen on the subject here treated, is entitled to more regard than any anonymous representations. He has described, in clear terms, the former mode of government at the Company's Indian presidencies, which being established on a system of gradatory promotion, secured to each presidency an administration formed by local experience. He then shews the innovations introduced by lord North's regulation-bill, which, from its effects, he terms the *Anarchy Bill*; and thus describes it: 'By the *Anarchy Bill*, the qualification, to entitle a proprietor of India Stock to the *right* of *voting*, was the possession of 1000 l. India capital stock for twelve months antecedent*; thereby depriving the proprietors of 500 l. stock of their franchise: the proprietors possessed of 3000 l. capital stock were entitled to give *two votes*, of 6000 l. *three* votes, and of 10,000 l. *four* votes: and the Directors, instead of being elected *annually*, were chosen for *four* years.

'By abolishing the 500 l. voters, in the court of India Proprietors, and encreasing the number of votes to the *wealthy* Proprietors, a great share of patronage was taken from the mass of the people, and thrown into fewer hands: and, to secure the destructive influence of ministers, placemen were required to hold qualifications of India stock; and called down, by ministerial agents, to give votes on questions involving every absurdity and contradiction: afterwards the proceedings of General Courts, thus garbled by blundering ministers, are to be urged as grounds of objection to the Company.'

Such being the tendency of this bill at home, Mr. Dalrymple next exhibits its operation abroad. 'I believe no person in the least acquainted with General Courts, or with the proceedings of the Directors, since passing the *Anarchy Bill*, or with the History of India, can point out *one* advantage, which the *change* has produced. Since then every thing has been gradually running to ruin, and all the old regulations have been abolished or neglected: the Court of Directors have not written *one general letter* under the *established heads* since 1773 to Madrass, or, I believe, to any other settlement: instead of the *abstracts* of *letters received* and *sent*, and of *country correspondence* being entered in *consultation*, the *whole* letters are inserted in the *body* of the consultation; whereby the records are made too voluminous for investigation; the consultations are filled with minutes of disputation of the several members; the regular gradation has been infringed; every kind of dissipation is introduced into the Company's settlements, play-houses, horse-racing, &c.; no monthly accounts are given in to Council, nor balances reported: the extraordinary

* By an act of parliament 1766, it was required that the proprietors of every public company should hold stock six months before they were entitled to vote.

disbursements

disbursements of the Paymaster's accounts are no longer entered on consultation monthly. Many of these abuses appeared so flagrant, that I urged Lord Pigot, during the short time of his last administration, to correct them: he recommended to postpone the business, till we had taken a review of the various changes which had been introduced since old times; and had well considered what were abuses, and what the change of circumstances had warranted: justly observing, that a proposal of partial reform might raise alarm, and obstruct effectual remedy; but having the whole system before us, free from any private views as we were, we should be ready to adopt any improvement which could be suggested, and too well prepared to be opposed in our plan of regulation. But the misfortunes which befel him prevented this business from being carried into effect.'

How far Mr. Dalrymple's ideas of the rights of Englishmen, when they remove from their own country, may agree with the present current sentiments on that point, is not our present business to discuss; we shall only give them in his own words.

'The same precise privileges which every Englishman is entitled to *at home*, can never be *secured* to him *abroad*, without destruction to the public interest: if he has relief at home, in case of any flagrant injury, it is all the liberty he can enjoy consistent with the public welfare; and they ought to stay in England, who are not satisfied with that.'

It is left to political leisure to determine a point too nice perhaps for actual existence, how a distant settlement can be retained as a *foreign dependency*, if a full enjoyment of the British constitution is one article of the exports to it! Thus much is clear from all experience, that as soon as such a settlement can manufacture a constitution for themselves, they will; the patriot will then view the transaction, just as it affects his local situation, but the general friend of mankind will give his unreserved sanction to the event.

We cannot pretend to enter into Mr. Dalrymple's plan of regulation, farther than may be conceived from the following general outline:

'I am perfectly convinced, any attempt, to introduce a code of laws for the Indians, will be *ruinous*: the Indians are so devoted to their own customs, which they enjoyed *many ages before* we, in this island, had *even painted ancestors*, that the English laws are not suited to them: and although in criminal cases they may, in general, be introduced, they are not by any means applicable to common government, and will tend naturally to destroy *that principle* of *benevolence*, which is the link of society amongst them: every conqueror of India must follow the example of former conquerors, and leave the Indians to themselves, who have existed, as a *civilized* and *polished* people, many *thousand years*, without ANY LAWS but *religious*, and without ONE *lawyer* by *trade* amongst them: so long as the natives continue to be governed by *manners* and not by *laws*, India may easily be preserved under our dominion, if the hand of superintending power is made strong to punish delinquents. We have therefore nothing to do but to see that they are protected, and encourage the introduction of *the English language*, which will establish our empire for *ever*.

'An effectual system for India, must vest the supreme controul and punishment in England, and the supreme political authority broad.'

We scarcely need to hint, that the late act of parliament is much nearer accommodated, in the leading principles of it, to Mr. Dalrymple's ideas, than the former plan proposed by Mr. Fox.

Art. 14. *Two Speeches in the House of Commons* on the Original East India Bill, and on the Amended Bill, on the 16th and 26th of July, 1784. By Philip Francis, Esq. 8vo. 1s. 6d. Debrett.

If we were in search of instances to establish the utility of opposition in parliament, these two speeches might be cited in proof. In the first, the orator, not friendly disposed toward the Bill, investigates its defects in severe terms; the framers of it, distinguishing valid objections from what might be otherwise accounted for, take the benefit of the former, and no notice of the latter. The merits of the India Regulation Act are therefore in some degree to be ascribed to Mr. Francis; who nevertheless in his second speech, while he admits it to have been improved by the Committee, does not express himself more cordially concerning it: the Governor General of Bengal is the object continually rising uppermost throughout both.

Art. 15. *The Conduct of his Majesty's late Ministers considered* as it affected the East India Company and Mr. Hastings. By Major John Scott. 8vo. 2s. Debrett. 1784.

The many violent and inconsistent attempts to remove Mr. Hastings, and destroy his character, and the tendency of the Coalition India Bill, are stated in a clear and spirited manner, by the indefatigable Major Scott; who has, on every occasion, shewn uncommon diligence and ability in supporting the cause of his absent friend.

Art. 16. *A Short Account of the Gentoo Mode of collecting the Revenues on the Coast of Choromandel* *. 8vo. 1s. Nourse. 1783.

From this short, but interesting sketch, which is written by Mr. Dalrymple, we collect that, according to the Gentoo constitution, land (houses and gardens excepted) is not private property, but belongs to the community, in the several villages; each of which are supplied with their respective public officers, as the headman, to execute justice; the *conicopoly*, to keep the accounts of the village; the corn-meter, smith, barber, doctor, astrologer, &c. The grounds are cultivated by the community, and the produce shared out in certain proportions to all. One is allotted to the Pagodas and Bramins, one to the government, another to the public officers, one to the repair of tanks, or reservoirs of water, and the rest distributed among the community. Mr. D. is not enabled to enter into an accurate state of particulars; but we understand that the Mahometan government, and the intrusion of Europeans, have introduced some innovations in this ancient constitution, particularly, by farming the circar, or government shares.

* It would much facilitate the reading of performances relating to the affairs of India, if gentlemen would settle the orthography of proper names and Indian terms, that we might clearly know the same word when written by different pens.

NATV

NATURAL HISTORY.

Art. 17. *A General Synopsis of Birds.* Vol. II. 4to. 2l. 12s. 6d. Leigh and Sotheby.

We have the pleasure of announcing to the Public the Continuation of this beautiful Work. This 2d volume, like the former, is published in *Two Parts*.

The two volumes already given contain the whole of the Land-birds: another volume yet remains to be published, containing the Water-birds; *i. e.* the *Anseres* and *Grallæ* of Linnæus. When that makes its appearance, we may probably be induced to enlarge a little upon the nature of the work. In the mean time, it is but doing justice to Mr. Latham to say, that, in our opinion, the *Virtuosi* in general, and especially the lovers of Ornithology, will be very well pleased with this publication.

MISCELLANEOUS.

Art. 18. *Letters of Neptune and Gracchus*, addressed to the P——, of W——, and other distinguished Characters; now first collected from their original Publication in the Morning Post. 8vo. 1s. 6d. Smith. 1784.

Some home remonstrances on occasions, the existence of which we should be happy to find ourselves able to controvert. With respect to the style of these letters, it is apparent that the writers had in view the celebrated JUNIUS as a model.

POETRY.

Art. 19. *A familiar Poetical Epistle to Thomas Lamb, Esq; Mayor of Rye*, in Sussex; supposed to be written about three Years ago, and occasioned by a Wager concerning the present John Earl of Sandwich, in which are interspersed several Remarks, both Moral and Political, on the Manners and Characters of the present Age; together with a novel Species of Criticism on Music, and many of its Professors. By Major Henry Waller. 4to. 2s. 6d. Shepperson and Reynolds. 1784.

Art. 20. *A Rump and Dozen*; being the Conclusion of a Letter to Thomas Lamb, Esq; Mayor of Rye. By Major Henry Waller. 4to. 2s. 6d. Shepperson.

The Mayor of Rye, losing a wager of what is vulgarly called "A rump and dozen," writes a letter in rhyme to a general officer, who was one of the party, desiring that the dinner might be at his own house, instead of the Red Lion, where it had been ordered, previously to its being determined who had won or lost. To this letter Major Waller is requested to send an answer. The gentleman who made the request little expected, we should presume, that his friend's answer would have extended through a brace of half crown pamphlets, and those too of very unusual length. How delighted must the Major have been with his ambling Pegasus to ride him two such long stages upon so trifling an errand? This letter is not destitute of humour; it is written in doggrel rhyme, at which the Major seems tolerably ready.

Art. 21. *Avaro and Tray:* or the difference between Reason (or the Human Soul) and brutal Instinct. A genuine Tale. By *Major Henry Waller.* 4to. 1s. Robinson. 1784.

In the same kind of verse in which he addresses the Mayor of Rye,

has Major Waller told us a ſtory of a wretch, who, to ſave five ſhillings, hanged a dog to whoſe attachment, and ſingular ſagacity, he had himſelf been indebted for his life.

MEDICAL.

Art. 22. *Practical Obſervations on the more obſtinate and inveterate Venereal Complaints.* By J. Swediar, M.D. 8vo. 2s. 6d. Johnſon. 1783.

This book is written by a perſon of good ſenſe, who has had great opportunities of making obſervations upon the diſeaſe of which he treats. Conſidering that the Author is a foreigner, the language of it is tolerably correct.

Art. 23. *An Addreſs to the Public* on the Subject of Inſanity. By William Perfect, M.D. of Weſt-Malling in Kent. 4to. 1s. Dodſley. 1784.

However obſcure and unintelligible Dr. Perfect may be, when he ſpeaks 'of the divers effects of the blood both in its effervescent ſtate, and in that ſlow circulation which prevents the exertion of the vital ſpirits,' his addreſs is very clear and unambiguous in that part which notifies to the Public his having opened houſes at Weſt-Malling for the Reception of inſane perſons.

RELIGIOUS.

Art. 24. *Directions for the Student in Theology.* 12mo. 6d. Law. 1784.

The ſum of the inſtructions which this Writer gives to the young Divine, is: That, through the firſt years of his education at the Univerſity, he ſhould cultivate an acquaintance with the Scriptures in their original languages: that, after his bachelor's degree, he ſhould ſtudy the New Teſtament with the cloſeſt attention, calling in the aid of the moſt approved commentators: that he ſhould then make himſelf acquainted with Jewiſh Antiquities, and with the writings of the Apoſtolic Fathers, and their ſucceſſors of the ſecond and third century; and that, after this, if he has leiſure, and a facility in the acquiſition of languages, he ſhould ſtudy the *Oriental tongues*, in order to give him acceſs to ſeveral antient verſions of the New Teſtament, beginning with the *Chaldee* and *Syriac*, and advancing to the Arabic, Æthiopic, Perſic, and *Coptic*. This general advice is accompanied with particular directions, which ſeem to ſhew that the Author is well verſed in the ſtudies which he recommends. In concluſion, he aſſures the young pupil, that "if he has fortitude to follow theſe directions, he will be furniſhed with moſt valuable implements of knowledge, and become eminently *calculated* to cultivate biblical criticiſm with ſucceſs." A few words on the compoſition of ſermons cloſe the piece.

The plan of ſtudy here marked out, is certainly very well adapted to form an excellent ſcripture-critic. A better courſe of preparatory ſtudy could not be deviſed, for the members of a ſynod to whom the charge of producing a new tranſlation of the Bible ſhould be committed. But our Preceptor appears not to have attended ſufficiently to the leading purpoſe for which the clerical office is appointed. This purpoſe is, unqueſtionably, to provide able teachers of the plain duties of religion to the unlearned multitude. In order to qualify

qualify young men for this office, it is indeed, first of all, necessary that they should be well instructed in the nature and grounds of the religious system which they are to teach. But, with the numerous helps which the learning and industry of former times afford us, this may surely be done at a moderate expence of time and labour. And, after this foundation is laid (which seems to be the proper business of an academical course of theological studies), if the young Divine employ himself in gaining an extensive and intimate acquaintance with moral writers ancient and modern, and especially with the best English sermons; in forming, by constant exercise, a habit of correct and manly writing, and of just and graceful pulpit-elocution; in studying human nature, both in the pages of history and in real life; lastly, in performing the private as well as the public duties of his profession, visiting the sick, catechising, &c. it should seem that his time will be more *usefully* occupied, than in beating over again the ground which hath already been trodden by our *Lightfoots*, *Medes*, and *Grotiuses*, in hope of being able to add a few grains to the vast pile of biblical learning which is already amassed. There appears to be little natural alliance between the character of a profound critic, and that of a good parish priest.

MISCELLANEOUS DIVINITY.

Art. 25. *An Essay on the Necessity of a Redeemer.* By the Rev. Joseph Whitely, A. B. of Magdalen College, Cambridge. Published in compliance with the Will of the late Mr. Norris, as having gained the annual Prize which he instituted in that University. 8vo. 6d. Wallis. 1783.

Many fruitless questions have been proposed, and speculations, more curious than useful, have engaged the attention of subtle and inquisitive minds respecting the abstracted justice of the Divine Being, and the necessity which the immutable laws of his own nature laid him under to vindicate that justice by the punishment of sin in the person of a Redeemer.—Mere philosophic reasoning on these points must at best be very uncertain, for want of sufficient *data*, either in the nature of man, or the general constitution of the world; by which alone we can judge of the attributes of the Deity, while destitute of a Divine Revelation. Analogy may illustrate a doctrine *after* it is revealed; but, independent of a revelation, it is precarious and delusive. The Gospel, which hath brought life and immortality to light, hath also brought to light those doctrines which more immediately relate to this great discovery; among which may be reckoned the doctrine of Redemption. And we shall be much better employed in considering and improving what *hath* been done by God through the mediation of his son, than in amusing our fancies with needless and uncertain speculations about what *might* have been effected without such an expedient. The fair and clear representation of the matter, as we find it in the holy Scriptures, is all that is necessary. When we venture beyond it, we launch into a boundless ocean without a compass to direct and regulate our course: and such presumption generally ends either in enthusiasm or infidelity.

The object of the present essay may be sufficiently comprehended from the following recapitulation of the principal heads of it:—It appears

appears from experience and revelation that the world is in a state of disorder and ruin—that nothing we can do can reasonably be relied on as adequate to avert the punishment denounced against our sins; much less to accomplish the final happiness of our nature:—of consequence, *some* provision is necessary from the mercy of God to effect our salvation.—This appears to have been the sense of mankind from the general prevalence of propitiatory sacrifices, even among the Heathens.—The notion of the efficacy of those sacrifices might have been derived from the more enlightened world, among whom they were instituted as types of the great sacrifice, which was to atone for the sins of the world.—Since then revelation teaches us that God hath been pleased to appoint our salvation to be effected by a REDEEMER, that *appointment* renders his interposition *necessary*: and our sincere endeavours to perform the conditions he hath been pleased to require, would be more suitable to our present circumstances, than unwarrantable researches after the necessity and fitness of these conditions.

This is the general outline of the argument; which, on the whole, is conducted with ingenuity and candour; and is a promising specimen of the Writer's talents.

Art. 26. *Remarks on Dr. Priestley's Letters to Dr. Horsley.* By Samuel Rowles. 8vo. 1s. Buckland. 1784.

This Writer takes no part in the controversy relating to ecclesiastical antiquity. 'Such decisions,' says he, 'I shall leave where they are.' The objects of his ridicule and more serious declamation (for both are blended in this performance) are some of Dr. Priestley's metaphysical and theological paradoxes respecting the thinking principle in man; and the nature, character, and office of Christ.

He begins with that 'singular position' of the Doctor in the first Letter to the learned Archdeacon—viz. "I maintain that there is no more reason why a *man* should be supposed to have an immaterial principle, than that a *dog*, a *plant*, or a *magnet* should have one, &c." 'This,' says Mr. Rowles, 'is asserted with sufficient assurance. But is it true? Has the Doctor any particular evidence beyond his predecessors to found this assertion on? If not, a degree less of the positive, would have been as much to his honour.' . . . . . 'Most undoubtedly I shall not dispute the palm with Dr. P. on philosophical acquisitions; but having a grain of common sense, I am not willing to renounce it without reason.'

Mr. Rowles plays a good deal with the philosopher's *singular position*; and diverts himself much with the *dog*, the *plant*, and the *magnet*.—The position, however, is a very old one; and our modern speculatists have done little more than dig among the ruins of antiquity, and scatter the dust and rubbish of the Pyrrhonists, Epicureans, and the other sceptics of past ages, around them. "*Fuge* (said a venerable Father of the Christian church) *Fuge garrulitatem anxias philosophorum qui asserere non erubescunt suas* CANUMque *animas* eandem *tenere speciem.*" [BASIL. Hexam. Hom. VIII.—N. B. *Eustathio Interprete.*]

SERMONS.

SERMONS.

I. *On the Abuse of the Talent of Disputation in Religion, particularly as practised by Dr. Priestley, Mr. Gibbon, and others of the modern Sect of Philosophic Christians.* Preached in the Cathedral Church, Norwich, at the primary Visitation of the Right Reverend Lewis Lord Bishop of the Diocese, June 23d, 1784. Published at the Request of the Clergy present. By Thomas Howes. 4to. 1s. Berry, Norwich.

Text—1 Timothy, i. 5.

This discourse does credit to the abilities of the Writer, and the good sense of the audience, at whose request it is published. The style, though it be sometimes rugged, and sometimes scarcely correct, is on the whole nervous and animated, the arguments are clear and apposite, and the peroration abounds with instructive remark, and pathetic expostulation. It becomes us, at the same time, to observe, that Mr. Howes writes with a considerable degree of address as well as spirit; that he is not more successful in piercing the vulnerable quarters of his antagonist, than skilful in concealing his own; and that, while he pointedly condemns the outrageous heterodoxy of those who set up exclusive claims to the title of Rabbinical Christians, he cautiously avoids every specific declaration of the extent in which he is himself orthodox. We mean not, however, to insinuate, that he refutes the tenets of other writers, without attempting to establish any of his own. That 'the modern opinion concerning the humanity of Jesus *through life* has not the least countenance in its favour from the tenets of any one of the antient sectaries;' that 'the Gnostics meant to ennoble the dignity of Christ,' in denying 'that he was incarnate, and born like man;' that 'the orthodox believers supposed the union of divinity and humanity to take place at the incarnation, but the Gnostics and other sects not until the baptism of Jesus,' are the propositions which he peremptorily states, and ably defends: but for the direct and complete proof of them, he refers his readers to materials, which will be 'collected more at large in the 4th volume of Critical Observations on Books antient and modern, sold by B. White, Fleet-street.' As this work is in some measure a Review, the contents of it do not fall properly within our notice. We are happy, however, in this opportunity of informing our Readers, that for acuteness of reasoning, and depth of erudition, the criticisms of Mr. Howes deserve to be ranked in the highest class of literary publications. We add, with great satisfaction, the name of Mr. Howes to the numerous and splendid catalogue of writers who have engaged in the same cause, which we have ourselves endeavoured to support, concerning the testimony of the Fathers. In justice to this new and powerful auxiliary we are compelled to say, that he possesses the confidence of Dr. Priestley, without his rashness; and the learning of Dr. Horsley, without his asperity.

II. Preached at the primary Visitation of the Right Rev. Lewis Lord Bishop of Norwich, holden at Bury St. Edmunds, on Monday, May 17th, *for the Deanry of Sudbury.* By Samuel Darby, *M. A. Rector of Whatfield, in Suffolk.* Bathurst. 1784.

Romans, xii. 3.

They who agree with Mr. Darby in his opinions concerning the Mediatorial office of Christ, which he defends in opposition to Dr. Priestley, will derive new firmness to their conviction, and new vigour to their hopes, from this excellent discourse. Even those who continue to differ from the ingenious writer, will readily applaud the liberality of his spirit, the clearness of his reasoning, and the elegance of his diction.

We sincerely congratulate the Bishop of Norwich on the distinguished abilities and well directed zeal of the preachers who have appeared at his primary Visitation. The solid and most honourable interests of the established church will, doubtless, be secured and promoted by the future exertions of a Bishop, who, we hear, is a scholar without pedantry, and a disciplinarian without harshness, and who unites the manners of a gentleman, with the principles of a Christian. From the judicious exercise of his authority, and the salutary influence of his example, such a man has a right to expect a very high degree of moral and intellectual improvement in the clergy of his diocese.

Of this learned and pious Prelate, they, indeed, who adopt, and they who reject the speculative tenets which he is solicitous to support, will say, with equal justice and equal ardour,

Οὐρανῷ ἐστήριξε κέαρ, ἐπὶ δὲ χθόνα βαίνει.

ERRATA *in our last.*

P. 163, l. 10, take the *a* from before 'translation,' and place before 'translator,' in the line following.
— 164, in the *note*, for 'Lucasis,' r. *Lucaris.*
— 166, par. 2, l. 7, for 'v. 11,' r. 12.
— 170, *Notes*, l. 1, for 'under,' r. *render.*
— 176, (in the article of Lemon's Etymology) l. 16. for 'gend, end,' r. *geud, end.*
Ib. l. 17, for 'Doctor,' r. *Dr—*, i. e. the two first letters of Druid, or *d'er*, and *end.*
— 179, par. 3, l. 4, for '1 John, 2.' r. *John* i. 2.
— 188, l. 5. from bottóm, for 'Musselmen', r. *Musselmans.*
— 193, l. 1 and 2, for 'his,' r. *this.*
— 199, par. 5, from 1758 to 1768, there is some mistake in the figures, but they are exactly copied from Mr. Coxe's book.
— 204, (in the article of *The Mystery hid*, &c.) l. 13 of that art. for 'which is the result,' r. 'which *in* the result.
— 205, par. 2, l. 1, for 'those,' r. *these.*
— 209, (in the art. of *Booth on Pædobaptism*) l. 7 of that art. for 'Mr. Forbes,' r. *Mr. Tombes.*
— 216, l. 5, for 'Hygrometer,' r. *Hygrometers*; and the same l. 27.
— 223, Art. 16, add 2 *vols.*
— 224, for 'pruriancy,' r. *pruriency.*
— 232, Art. 42, l. 25, after 'Scrupulous,' add *as.*
— 237, l. 17, for 'only wherein,' r. *wherein only.*
— 238, l. 2, 'July 30,' is wrong printed, by exactly copying the title-page of the sermon, where it should have been *July* 29.
Ib. l. 12, for 'Moreover,' r. *whenever.*
— 239, l. 7. for 'sorrowful,' r. *shameful.*
Ib. l. 8, for 'dilate,' r. *delineate.*
— 240, l. 2. for 'Fowle's,' r. *Towle's.*

THE

MONTHLY REVIEW,

For NOVEMBER, 1784.

ART. I. *Biographia Britannica*, the New Edition, Vol. III. Continued: see our last.

OUR philosophical readers will be pleased with a perusal of the following particulars concerning Mr. Canton; a man who, by employing a penetrating genius, and great application, in philosophic investigations, contributed largely to the general stock of science:

'CANTON, JOHN, an ingenious natural philosopher of the present century, was born at Stroud, in Gloucestershire, on the 31st of July, 1718, old stile; and was placed, when young, under the care of a Mr. Davis, of the same place, a very able mathematician, with whom, before he attained the age of nine years, he had gone through both vulgar and decimal arithmetic. He then proceeded to the mathematics, and particularly to algebra and astronomy, wherein he had made a considerable progress, when his father took him from school, and put him to learn his own business, which was that of a broad-cloth weaver. This circumstance was not able to damp his zeal for the acquisition of knowledge. All his leisure time was devoted to the assiduous cultivation of astronomical science; and, by the help of the Caroline Tables, annexed to Wing's Astronomy, he computed eclipses of the moon and other phænomena. His acquaintance with that science he applied, likewise, to the constructing of several kinds of dials. But the studies of our young philosopher being frequently pursued to very late hours, his father, fearing that they would injure his health, forbad him the use of a candle in his chamber, any longer than for the purpose of going to bed, and would himself often see that his injunction was obeyed. The son's thirst of knowledge was, however, so great, that it made him attempt to evade the prohibition, and to find means of secreting his light till the family had retired to rest, when he rose to prosecute, undisturbed, his favourite pursuits. It was during this prohibition, and at these hours, that he computed, and cut upon stone, with no better an instrument than a common knife, the lines of a large upright sun-dial, on which, besides the hour of the day, was shewn the rising of the sun, his place in the ecliptic, and some other

 particular

particulars. When this was finiſhed, and made known to his father, he permitted it to be placed againſt the front of his houſe, where it excited the admiration of ſeveral gentlemen in the neighbourhood, and introduced young Mr. Canton to their acquaintance, which was followed by the offer of the uſe of their libraries. In the library of one of theſe gentlemen, he found Martin's Philoſophical Grammar, which was the firſt book that gave him a taſte for Natural Philoſophy. In the poſſeſſion of another gentleman, a few miles from Stroud, he firſt ſaw a pair of globes; an object that afforded him uncommon pleaſure, from the great eaſe with which he could ſolve thoſe problems he had hitherto been accuſtomed to compute. The dial was beautified a few years ago, at the expence of the gentlemen at Stroud, ſeveral of whom had been his ſchool-fellows, and who continued ſtill to regard it as a very diſtinguiſhed performance. Among other perſons with whom he became acquainted in early life, was the late Reverend and ingenious Dr. Henry Miles of Tooting, a learned and reſpectable member of the Royal Society, and of approved eminence in natural knowledge. This gentleman, perceiving that Mr. Canton poſſeſſed abilities too promiſing to be confined within the narrow limits of a country town, prevailed on his father to permit him to come to London. Accordingly, he arrived at the metropolis on the 14th of March 1737, and reſided with Dr. Miles, at Tooting, till the ſixth of May following; when he articled himſelf, for the term of five years, as a clerk to Mr. Samuel Watkins, maſter of the academy in Spital-ſquare. In this ſituation, his ingenuity, diligence, and good conduct, were ſo well diſplayed, that, on the expiration of his clerkſhip, in the month of May 1742, he was taken into partnerſhip with Mr. Watkins for three years; which gentleman he afterwards ſucceeded in Spital-ſquare, and there continued during his whole life. On the 25th of December 1744, he married Penelope, the eldeſt daughter of Mr. Thomas Colebrooke, and niece to James Colebrooke, Eſq; Banker in London.

'Towards the end of the year 1745, Electricity, which ſeems early to have engaged Mr. Canton's notice, received a very capital improvement by the diſcovery of the famous Leyden Phial. This event turned the thoughts of moſt of the philoſophers of Europe to that branch of natural philoſophy; and our author, who was one of the firſt to repeat and to purſue the experiment, found his aſſiduity and attention rewarded by many capital diſcoveries. Dr. William Watſon, whoſe early and diſtinguiſhed proſecution of electrical enquiries is well known, mentions, in a paper read at the Royal Society on the 30th of October 1746, an experiment of Mr. Canton's, to determine the quantity of electricity accumulated in the Leyden Phial. Taking the charged Phial in one hand, he made it give a ſpark to an inſulated conductor, which ſpark he took off with his other hand. This operation he repeated till the whole was diſcharged; and by the number of the ſparks, he eſtimated the height of the charge. He found, likewiſe, that if a charged phial was placed upon electricks, the wire and the coating would give a ſpark or two alternately, and that by continuing the operation the phial would be diſcharged. Dr. Prieſtley has taken notice, that this diſcovery has a near affinity to the great diſcovery of Dr. Franklin.

Mr.

Mr. Canton, however, did not at that time obſerve, that the alternate ſparks proceed from the two contrary electricities. In the Gentleman's Magazine for January 1747, he publiſhed two electrical problems. Towards the end of the year 1749, he was concerned with his friend, the late ingenious Benjamin Robins, Eſq; in making experiments in order to determine to what height rockets may be made to aſcend, and at what diſtance their light may be ſeen. On the 17th of January 1750, was read at the Royal Society, Mr. Canton's 'Method of making *Artificial Magnets*, without the uſe of, and yet far ſuperior to any *natural* ones.' This paper, which had been written ſome time before, would ſooner have been communicated to the Society, had not our author apprehended, that the publication of it might be injurious to Dr. Gowen Knight, who procured conſiderable pecuniary advantages by touching needles for the mariner's compaſs, and kept his method a ſecret. But Mr. Canton having ſhewn his experiments to Martin Folkes, Eſq; that gentleman was of opinion, that a diſcovery of ſuch general utility to mankind, ought not to be withheld from the Public on any private conſideration. Accordingly, our philoſopher ſoon afterwards gave it to the Royal Society, and exhibited before that learned body the main experiment itſelf, together with ſome others relative to the ſame ſubject, all which ſucceeded greatly to their ſatisfaction. Mr. Canton's paper upon this occaſion procured him, on the 22d of March 1750, the honour of being elected a member of the Society; and, on the St. Andrew's day following, the farther honour of receiving the moſt diſtinguiſhed teſtimony of their approbation, in the preſent of their gold medal. On the 21ſt of April, in the ſame year, he was complimented with the Degree of Maſter of Arts, by the Univerſity of Aberdeen; and, on the 30th of November 1751, he was choſen one of the Council of the Royal Society.

'In 1752, when the act paſſed for changing the ſtyle, Mr. Canton gave to the Earl of Macclesfield ſeveral memorial canons for finding Leap-year, the Dominical Letter, the Epact, &c. This he did with the view of having them inſerted in the Common Prayer Book; but he happened to be too late in his communication, the form in which they now ſtand having been previouſly ſettled. Theſe canons, with an explication of the reaſons of the rules, were afterwards given to the Reverend Dr. Jennings, who was thankful for the permiſſion of inſerting them in his Introduction to the Uſe of the Globes.

'On the 20th of July 1752, our philoſopher was ſo fortunate as to be the firſt perſon in England, who, by attracting the electric fire from the clouds during a thunder ſtorm, verified Dr. Franklin's hypotheſis of the ſimilarity of lightning and electricity. Mr. Canton's ſucceſs was owing to his precaution in faſtening a tin cover to his apparatus, in order to ſecure the glaſs tube, which ſupported it, from rain. By this means he was enabled to get ſparks at the diſtance of half an inch; but the appearance ceaſed in the ſpace of two minutes. On the 6th of December 1753, his paper, entitled, 'Electrical Experiments, with an attempt to account for their ſeveral Phænomena,' was read at the Royal Society. The experiments in this communication tend to *prove, that the electrical* fluid, when there is a redun-

dancy of it in any body, repels the electrical fluid in any other body, when they are brought within the sphere of each other's influence, and drives it into the remote parts of the body, or quite out of it, if there be any outlet for that purpose: in other words, that bodies immerged in electrical atmospheres, always become possessed of the electricity, contrary to that of the body in the atmosphere of which they are immerged. At the time of making these experiments, Mr. Canton was of opinion, with Dr. Franklin, that excited glass emits the electric fluid, but that excited wax receives it. Afterwards, however, he saw reason to think, that electric atmospheres are not made of effluvia from excited or electrified bodies, but that they are only an alteration of the state of the electric fluid contained in, or belonging to the air surrounding them, to a certain distance: excited glass, for instance, repels the electric fluid from it, and consequently beyond that distance makes it more dense; whereas excited wax attracts the electric fluid existing in the air nearer to it, making it rarer than it was before. In the same paper, Mr. Canton mentioned, likewise, his having discovered, by a great number of experiments, that some clouds were in a positive, and some in a negative state of electricity. Dr. Franklin, much about the same time, made the like discovery in America. This circumstance, together with our author's constant defence of the Doctor's hypothesis, induced that excellent philosopher, immediately on his arrival in England, to pay Mr. Canton a visit, and gave rise to a friendship which ever after continued without interruption or diminution. On the 14th of November 1754, was read at the Royal Society, 'A letter to the Right Honourable the Earl of Macclesfield, concerning some new electrical experiments.' Till the publication of this letter, the same electricity had always been produced by the same electric. The friction of glass had always produced a positive, and the friction of sealing-wax, &c. a negative electricity. These were thought to be essential and unchangeable properties of those substances. But Mr. Canton discovered, that it depended wholly on the rubber, and the surface of the electric, whether the electricity produced should be positive or negative. On St. Andrew's day 1754, he was a second time elected one of the Council of the Royal Society for the year ensuing. In the Lady's Diary for 1756, our author answered the prize question that had been proposed in the preceding year. The question was, 'How can, what we call the *shooting of stars*, be best accounted for; what is the substance of this phænomenon; and in what state of the atmosphere doth it most frequently shew itself?' The solution, though anonymous, was so satisfactory to his friend, Mr. Thomas Simpson, who then conducted that work, that he sent Mr. Canton the prize, accompanied with a note, in which he said, he was sure that he was not mistaken in the author of it, as no one besides, that he knew of, could have answered the question. Our philosopher's next communication to the Public, was a letter in the Gentleman's Magazine for September 1759, on the electrical properties of the tourmalin, in which the laws of that wonderful stone are laid down in a very concise and elegant manner. On the 13th of December, in the same year, was read, at the Royal Society, 'An

Attempt

Attempt to account for the regular diurnal variation of the Horizontal Magnetic Needle; and also for its irregular variation at the time of an Aurora Borealis.' In this paper, Mr. Canton proves, by experiments, that the attractive power of the magnet (whether natural or artificial) will *decrease* while the magnet is heating, and *increase* while it is cooling. A complete year's observations of the diurnal variations of the needle are annexed to the paper. On the 5th of November 1761, our author communicated to the Royal Society an account of the Transit of Venus, June the 6th 1761. His observations were made in Spital Square, and the apparent time of the first contact, was 8 h. 18 m. 41 s. of the last contact, 8 h. 37 m. 4 s. Mr. Canton's next communication to the Society, was a letter addressed to Dr. Benjamin Franklin, and read February 4, 1762, containing some remarks on Mr. Delaval's electrical experiments. On the 16th of December, in the same year, another curious addition was made by him to philosophical knowledge, in a paper, entitled, 'Experiments to prove that water is not incompressible.' These experiments are a complete refutation of the famous Florentine experiment, which so many philosophers have mentioned as a proof of the incompressibility of water. On St. Andrew's day 1763, our author was the third time elected one of the Council of the Royal Society; and on the 8th of November, in the following year, were read before that learned body, his farther 'experiments and observations on the compressibility of water, and some other fluids.' The establishment of this fact, in opposition to the received opinion, formed on the hasty decision of the Florentine academy, was thought to be deserving of the society's gold medal. It was accordingly moved for in the council of the year 1764. But many verbal objections having been made by some members of the society, whose wish it was to overturn, if possible, the theory Mr. Canton meant to establish, the council came to a resolution, that the experiments should be repeated, in the presence of a Committee appointed for that purpose. It consisted of the following noblemen and gentlemen, *viz.* The Earl of Morton, the President; Lord Charles Cavendish, Israel Mauduit, Esq; Matthew Raper, Esq; Mr. John Ellicott, Dr. William Watson, Dr. Charles Morton, Mr. James Short, Dr. Benjamin Franklin, George Lewis Scott, Esq; Edward Delaval, Esq; and Francis Blake, Esq. The committee, than which a more respectable one could not easily have been chosen, were to report the result of their trials, together with their opinions, to the Council. The Council, at the same time, desired the President to request, that those members who had any objections to offer against Mr. Canton's experiments on the compressibility of water, or the theory deduced from them, would deliver such objections in *writing*. The experiments were shewn by our philosopher, at his own house, to the Committee. To Lord Morton they were exhibited several times; his Lordship having constantly some new objection to make, though he always expressed himself satisfied with them at the period of exhibition. But a ball, filled with mercury, having accidentally fallen upon, and hurt the foot of Mr. Mauduit, who accompanied the Earl of Morton, Mr. Canton took that opportunity of informing his Lordship, that if, after having seen the

experiments repeated so often, he still doubted of the fact, he despaired of convincing him; and should, therefore, give himself no further concern about the matter, but would leave the paper to shift for itself. It met, however, with a most able defender in Lord Charles Cavendish, who interested himself greatly in the affair. His Lordship attended all the meetings of the Committee; and gave a very accurate account of their proceedings in a paper delivered to the Council, in which he answered, with great perspicuity, every difficulty that had been raised with regard to the doctrine of the compressibility. Notwithstanding the request of the Council, none but verbal objections were made. The Committee came, therefore, to the following resolution: That in forming their opinions on the merits of Mr. Canton's experiments, they could pay no regard to any objections that were not delivered in writing. Having met several times, from the 6th of July 1765, to the 21st of November in the same year, they made their report in the three subsequent articles: 1. The Committee, from repeated trials, find Mr. Canton's experiments verified. 2. The hypothesis of the compressibility of water will account for the phænomena in Mr. Canton's experiments. 3. It does not appear, from any reasoning or experiments hitherto produced to the Committee, that the phænomena in Mr. Canton's experiments can be accounted for from any other cause. In consequence of this report, the Council *unanimously* voted him the gold medal, which was accordingly delivered to him on the 30th of November 1765.

'The next communication of our ingenious author to the Royal Society, which we shall take notice of in this place, was on the 22d of December 1768, being, 'An easy method of making a phosphorus, that will imbibe and emit light like the Bolognian stone, with experiments and observations *.' When he first shewed to Dr. Franklin,

* [*An easy method of making a phosphorus, that will imbibe and emit light like the Bolognian stone; with experiments and observations.*] The phosphorus is thus made. Calcine some common oyster-shells, by keeping them in a good coal fire for half an hour; let the purest part of the calx be pulverized and sifted; mix with three parts of this powder one part of the flowers of sulphur; let this mixture be rammed into a crucible of about an inch and a half in depth, till it be almost full; and let it be placed in the middle of the fire, where it must be kept red hot for one hour at least, and then set by to cool: when cold, turn it out of the crucible, and cutting, or breaking it to pieces, scrape off, upon trial, the brightest parts; which, if good phosphorus, will be a white powder; and may be preserved by keeping it in a dry phial with a ground stopple. The quantity of light a little of this phosphorus gives, when first brought into a dark room, after it has been exposed for a few seconds, on the outside of a window, to the common light of the day, is sufficient to discover the time by a watch, if the eyes have been shut, or in the dark for two or three minutes before.

According to Dr. Lemery, the exposing the Bolognian stone to the *sun* wears it out; but by experiments made with this phosphorus, it appears probable that what the Doctor imputes to the light of the sun

lin, the inſtantaneous light acquired by ſome of this phoſphorus from the near diſcharge of an electrified bottle, the Doctor immediately exclaimed, " And God ſaid, let there be light, and there was light!" The Dean and Chapter of St. Paul's having, in a letter to the Preſident, dated March the 6th 1769, requeſted the opinion of the Royal Society relative to the beſt and moſt effectual method of fixing electrical conductors to preſerve that Cathedral from damage by lightning, Mr. Canton was one of the Committee appointed to take the letter into conſideration, and to report their opinion upon it. The gentlemen joined with him in this buſineſs were Dr. Watſon, Dr. Franklin, Mr. Delaval, and Mr. Wilſon. Their report was made on the 8th of June following; and the mode recommended by them has been carried into execution. This will probably contribute, in the moſt effectual manner, to preſerve the noble fabric of St. Paul's from being injured by lightning. The laſt paper of our author's, which was read before the Royal Society, was on the 21ſt of December 1769; and contained 'Experiments to prove that the luminouſneſs of the ſea ariſes from the putrefaction of its animal

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ſun was cauſed by the moiſture of the air. Lemery and Muſſchenbroek likewiſe aſſert, that the phoſphorus will imbibe leſs light when hot than when cold, as it appears leſs bright when carried into a dark room. But this appearance is proved to be cauſed by its parting with the light it has received faſter when in the former ſtate than when in the latter. For if two glaſs balls, containing phoſphorus, be illuminated at the ſame time, and to the ſame degree, and carried into a dark room, and one of them be put into a baſon of boiling water, it will become much brighter than the other, and part with its light ſo faſt, as to be quite dark in leſs than ten minutes; whereas the other would be viſible for more than two hours, when even the heat of the hand would plainly increaſe its light. But if the phoſphorus, which had parted with its light in boiling water, be expoſed to a greater degree of heat, it will become again luminous, but will be entirely exhauſted of it in leſs than a minute; and then will ſhine no more by the ſame treatment, till after it has been expoſed to the light again. Phoſphorus, which had been kept in darkneſs more than ſix months, will, by this treatment, be found to give a conſiderable degree of light. From theſe experiments Mr. Canton is of opinion with Sir Iſaac Newton, that the rays of light are very ſmall bodies emitted from ſhining ſubſtances, and not motion propagated through a fluid medium. For, that a ſubſtance ſhould either give light or not, when its parts are agitated by the ſame degree of heat, according as it has, or has not, been expoſed to light, for a few ſeconds of time, more than ſix months before, ſeems plainly to indicate a ſtrong attraction between that ſubſtance and the particles of light; by which it keeps many of them, in the common heat of the air, a long time, if not always: for the light the phoſphorus gives by being heated to a certain degree, appears to be cauſed by its throwing off adventitious particles, and not by any of its own; ſince its light will decreaſe, and be entirely gone, before the phoſphorus will be hot enough to ſhine of itſelf, or to emit particles of light from its own body.

ſubſtances.' In this paper, Mr. Canton, without entering into the conſideration of the ſeveral opinions of philoſophers concerning this luminous appearance, contents himſelf with relating a few experiments, which any perſon may eaſily make, and which he thinks will point out its true cauſe. In the account now given of his communications to the Public, we have chiefly confined ourſelves to ſuch as were the moſt important, and which threw new and diſtinguiſhed light on various objects in the philoſophical world. Beſides theſe, he wrote a number of papers, both in earlier and in later life, which appeared in ſeveral different publications. We may add, that he was very particular with regard to the neatneſs and elegance of his apparatus; and that his addreſs in conducting his experiments was remarkably conſpicuous.

The cloſe and ſedentary life of Mr. Canton, ariſing from an unremitted attention to the duties of his profeſſion, and to the proſecution of his philoſophical enquiries and experiments, probably contributed to ſhorten his days. The diſorder into which he fell, and which carried him off, was a dropſy. It was ſuppoſed, by his friend Dr. Milner, to be a dropſy in the thorax. His death was on the 22d of March 1772, in the 54th year of his age, to the great regret of his family, and of his literary and other acquaintance. Nor was his deceaſe a ſmall loſs to the intereſts of knowledge; ſince from the time of life in which he died, and his happy and ſucceſsful genius in philoſophical purſuits, he might have been expected to have enriched the world of ſcience with new diſcoveries. Mr. Canton was a man of very amiable character and manners. In converſation he was calm, mild, and rather ſparing than redundant: what he did ſay was remarkably ſenſible and judicious. He had much pleaſure in attending the meetings of the Royal Society, and ſome voluntary private ſocieties of learned and intelligent perſons, to which he belonged. Among the reſt of his friends whom he frequently met at one or other of theſe ſocieties, may be mentioned Dr. Bradley, Mr. Thomas Simpſon, Dr. Pemberton, the Rev. Dr. Owen, the Rev. Mr. Thoreſby, Dr. Franklin, Dr. Price, Dr. Prieſtley, Dr. Savage, Mr. Burgh, Mr. Roſe, Dr. Amory, Dr. Jeffries, Dr. Furneaux, Mr. Radcliff, Mr. Denſham, Mr. Collings, and Dr. Rees. At moſt of theſe agreeable and literary converſations, the writer of the preſent article had many years the happineſs of knowing and eſteeming the underſtanding and the virtues of Mr. Canton. By his wife, who ſurvived him, he left ſeveral children. His eldeſt ſon, Mr. William Canton, ſucceeded him in the academy at Spital-Square, which he carries on with great reputation; and he alſo purſues with advantage, the ſame philoſophical ſtudies to which his ingenious and worthy father was ſo eminently devoted.'

The learned Editor of the *Biographia* acknowledges his obligation to Mr. William Canton, ſon of Mr. John Canton, for the materials of this article. We have much ſhortened the account, by omitting all the various copious *notes*, except that relative to phoſphorus, which may furniſh ſome acceptable information to many of our younger readers.

[*To be continued.*]

ART.

ART. II. *Coxe's Travels into Poland, Russia,* &c. continued. See our last, p. 258.

MR. Coxe proceeding in his journey through Lithuania, stops, for some days, at Grodno, where he was so lucky as to fall in with an election-dinner, previous to the dietine, for chusing the representatives of this district. The dinner was given by the Vice-chancellor of Lithuania, and is thus described:

'There were eighty nobles at table, all, a few excepted, in their national dress, and their heads shaved in the Polish fashion. Before dinner they saluted the count with great respect, some kissing the hem of his garment, others stooping down and embracing his legs. Two ladies were at table, and, as strangers, we had the post of honour assigned to us, and were seated by them. It was my good fortune to sit next to one who was uncommonly entertaining and agreeable, and never suffered the conversation to flag. After dinner several toasts went round:—The king of Poland—the diet—the ladies who were present—a good journey to us, &c. The master of the feast named the toast, filled a large glass, drank it, turned it down to shew that it was empty, and then passed it to his next neighbour; from whom it was circulated in succession, and with the same ceremonies through the whole company. The wine was champagne, the glass large, and the toasts numerous: but there was no obligation, after the first round, to fill the glass; it was only necessary to pour in a small quantity, and pass the toast."

Our Autnor gives a very discouraging account of the accommodations for travelling in these parts:

'At Borisow the Jews procured us ten horses, and placed them all in two rows, six next the carriage, and four in front*. There was indeed much ingenuity in contriving this arrangement, which was effected in the following manner: The two middle horses in the hinder row were harnessed as usual to the splinter-bars, their two nearest neighbours were fastened to the extremities of the axle-tree, which projected considerably on each side beyond the boxes of the fore-wheels, and the two outermost were tied in the same manner, by means of long ropes, to the axle-tree of the hind-wheels: the four horses in front were harnessed to the pole and to the splinter-bars of the pole. Well assured that horses, ranged in this primitive manner, would require more room than the narrow roads of Poland generally afforded, we endeavoured to persuade the drivers to place them two by two; but such was their obstinacy or want of comprehension, we could not prevail upon them to make any alteration. We therefore unloosed two horses from the hindermost row, and for that permission were obliged to compound for leaving the remaining eight in their original position.

'In this manner we proceeded; and still found great difficulty in forcing our way through the wilderness, which was so overgrown

* The usual method of harnessing was by placing four a-breast, and two in the foremost row.

with

with thick underwood, as in many parts ſcarcely to admit the breadth of an ordinary carriage. In ſome places we were obliged to take off two, in others four of the horſes; and not uncommonly alighted, in order to aſſiſt the drivers and ſervants in removing fallen trees which obſtructed the way; in directing the horſes through the winding paths, and in finding a new track along the almoſt impenetrable foreſt. We thought ourſelves exceedingly fortunate, that our carriage was not ſhaken to pieces, and that we were not frequently overturned.

'In various parts of the foreſt, we obſerved a circular range of boards fixed to ſeveral trees about twelve feet from the ground, and projecting three in breadth from the trunk. Upon enquiry we were informed, that upon any great hunting party, ladders were placed againſt theſe ſcaffoldings; and that when any perſon is cloſely preſſed by a bear, he runs up the ladder, and draws it up after him: the bear, although an excellent climber, is ſtopped in his aſcent by the projection of the boards.

'We were very happy at length to reach Naitza, although we took up our ſtation in one of the moſt wretched of all the wretched cottages we had yet entered. The only article of furniture it afforded was a ſmall table, and the only utenſil a broken earthen pot, in which our repaſt was prepared, and which ſerved us alſo for diſhes and plates. We eat our meagre fare by the light of a thin lath of deal, about five feet in length, which was ſtuck into a crevice of the wainſcot, and hung over the table: this lath, thanks to the turpentine contained in it, ſerved us inſtead of a candle, of which there was not one to be found in the whole village of Naitza. It is ſurprizing, that the careleſs method of uſing theſe lights is not oftener attended with more dreadful effects; for the cottagers carry them about the houſe with ſuch little caution, that we frequently obſerved ſparks to drop from them upon the ſtraw which was prepared for our beds: nor were we able, by the ſtrongeſt expreſſions of fear, to awaken in them the ſlighteſt degree of circumſpection. For ſome time after coming into this country, we uſed to ſtart up with no ſmall emotion in order to extinguiſh the ſparks; but, ſuch is the irreſiſtible influence of cuſtom, we became at laſt ourſelves perfectly inſenſible to the danger of this practice, and caught all the indifference of the natives.'

Speaking of the peaſants of this dutchy, he ſays:

'Their carts are put together without iron; their bridles and traces are generally plaited from the bark of trees, or compoſed merely of twiſted branches. They have no other inſtrument but a hatchet, to conſtruct their huts, cut out their furniture, and make their carts. Their dreſs is a thick linen ſhirt and drawers, a long coarſe drugget coat, or a ſheepſkin cloak, a round black felt cap lined with wool, and ſhoes made from the bark of trees. Their huts are built of trunks of trees heaped on each other, and look like piles of wood in wharfs with penthouſe roofs. How very unlike the Swiſs cottages, though conſtructed of the ſame materials! Nor are their houſes more diſſimilar than their manners. The ſtriking difference between the Swiſs and Poliſh peaſants, in their very air and deportment, ſtrongly marks the contraſt of their reſpective

governments. The Swiss are open, frank, rough, but ready to serve you; they nod their heads, or slightly pull off their hats as you pass by, but they expect a return of civility: they are roused by the least rudeness, and are not to be insulted with impunity. On the contrary, the Polish peasants are cringing and servile in their expressions of respect; they bowed down to the ground; took off their hats or caps, and held them in their hands till we were out of sight; stopt their carts on the first glimpse of our carriage; in short, their whole behaviour gave evident symptoms of the abject servitude under which they groaned.'

Our traveller's entrance into Russia, from Poland, is thus described:

'August 20. We came into Russia at the small village of Tolotzin, which in 1772 belonged to Poland, but is now comprised in the portion of country ceded to the empress by the late partition treaty. The province allotted to Russia comprises Polish Livonia, that part of the palatinate of Polotsk which lies to the east of the Duna; the palatinates of Vitepsk, Micislaw, and two small portions to the north-east and south-east of the palatinate of Minsk: this tract of land (Polish Livonia excepted) is situated in White-Russia, and includes at least one third of Lithuania.

'The Russian limits of the new province are formed by the Duna, from its mouth to above Vitepsk, from thence by a straight line running directly south to the source of the Drug near Tolitzin, by the Drug to its junction with the Dnieper, and lastly, by the Dnieper to the point where it receives the Sotz. This territory is now divided into the two governments of Polotsk and Mohilef; its population amounts to about 1,600,000 souls; its productions are chiefly grain in large quantities, hemp, flax, and pasture; its forests furnish great abundance of masts, planks, also oak for ship-building, pitch and tar, &c. which are chiefly sent down the Duna to Riga.

'Upon entering Russia at Tolitzin we were greatly astonished at the cheapness of the post-horses; and when our servant had discharged the first account, which amounted to only two copecs, or about a penny, a verst* for each horse, we should have concluded, that he had cheated the post-master in our favour, if we had not been well convinced, from the general character of the Russians, that they were not likely to be duped by strangers. Indeed we soon afterwards discovered, that even half of the charge, which we thought so extremely moderate, might have been saved, if we had taken the precaution of obtaining an order from the Russian ambassador at Warsaw.

'From Tolotzin, through the new government of Mohilef, the road was excellent, and of considerable breadth, with a double row of trees planted on each side, and ditches to drain off the water. We passed through several wretched villages, ferried at Orsa over the Dnieper, there only a small river, went through Dubroffna, and arrived in the evening at Lady. The country from Tolitzin to Lady is waving and somewhat hilly, abounds in forest, and produces corn, millet, hemp, and flax. In the largest villages we observed

* Three quarters of a mile.

schools

ſchools and other buildings, conſtructing at the expence of the empreſs, and alſo churches with domes, intended for the Poliſh diſſidents of the Greek ſect, and the Ruſſians who chuſe to ſettle in the country.'

The poſt-houſes, which frequently occur in the principal high-roads of Ruſſia, Mr. Coxe tells us, are moſtly conſtructed upon the following plan:

'They are very convenient for the accommodation of travellers: they are large ſquare wooden buildings, encloſing a ſpacious court-yard; in the center of the front is a range of apartments intended for the reception of travellers, with a gateway on each ſide leading into the court-yard; the remainder of the front is appropriated to the uſe of the poſt-maſter and his ſervants; the other three ſides of the quadrangle are divided into ſtables and ſheds for carriages, and large barns for hay and corn. We were agreeably ſurprized to meet with, in this remote place, ſome Engliſh ſtrong beer; and no leſs pleaſed to ſee our ſupper ſerved up in diſhes of our countryman Wedgwood's cream-coloured ware. The luxury of clean ſtraw for our beds was no ſmall addition to theſe comforts.'

From Smolenſko, which our Author deſcribes as a very ſingular town in point of ſituation, we have his route to Moſcow, through bad roads, over dangerous bridges, and with inns of miſerable accommodation; where the maſter and his pig ſeemed "joint tenants of the ſhade." Their approach to Moſcow is pictureſque:

'Moſcow was firſt announced about the diſtance of ſix miles by ſome ſpires, which overtopped an eminence at the end of the broad avenue cut through the foreſt: about two or three miles further we aſcended an height, from whence a moſt ſuperb proſpect of the vaſt city burſt upon our ſight. It lay in the form of a creſcent, and ſtretched to a prodigious extent, while innumerable churches, towers, gilded ſpires and domes, white, red, and green buildings glittering in the ſun, formed a moſt ſplendid appearance, yet ſtrangely contraſted by an intermixture of numberleſs wooden hovels. The neighbouring country was undulating; the foreſt reached to within a mile of the ramparts, when it was ſucceeded by an open range of paſtures without encloſures. We croſſed the river Moſkva over a raft floating upon the water, and faſtened to each bank, which the Ruſſians call a living-bridge, from its bending under the carriage. After a ſtrict examination of our paſſport, being permitted to enter the gates, we drove through the ſuburbs for a conſiderable way along a wooden road, entered one of the interior circles of the town, called Bielgorod, and took up our quarters at an inn kept by a Frenchman, at which ſome of the nobility hold aſſemblies. Our apartments were convenient and ſpacious; we alſo found every accommodation in abundance, except beds and ſheets; for as no one thinks of travelling in this country without thoſe articles, inns are ſeldom provided with them. With much trouble, however, we were able to obtain from our landlord two bedſteads with bedding, and one matraſs to place upon the floor; but we could not procure more than three ſheets, one whereof fell to my ſhare: we had been ſo long accuſtomed

cuſtomed to ſleep in our clothes upon ſtraw, that we thought ourſelves in a ſtate of unheard-of luxury, and bleſſed ourſelves for our good fortune.'

Mr. Coxe, like other travellers, deſcribes Moſcow as extremely large and ill-built, holding a midway between an European and an Aſiatic city. He ſpeaks very highly of the hoſpitality with which he was treated there:

'Nothing,' ſays he, 'can exceed the hoſpitality of the Ruſſians. We could never pay a morning viſit to any nobleman without being detained to dinner; we alſo conſtantly received ſeveral general invitations; but as we conſidered them in the light of mere compliments, we were unwilling to intrude ourſelves without further notice. We ſoon found, however, that the principal perſons of diſtinction kept open tables, and were highly obliged at our reſorting to them without ceremony. Prince Volkonſki, in particular, having caſually diſcovered that we had dined the preceding day at our inn, politely upbraided us; repeating his aſſurances, that his table was ours, and that whenever we were not particularly engaged, he ſhould always expect us for his gueſts.'

Mr. Coxe is now introduced to Mr. Muller, the famous Ruſſian hiſtorian, of whom he gives this account:

'Gerard Frederick Muller, a native of Germany, was born in 1705, at Herforden, in the circle of Weſtphalia. He came into Ruſſia during the reign of Catherine I.; and was not long afterwards admitted into the Imperial Academy of Sciences, of which ſociety he is one of the moſt ancient members. In 1731, ſoon after the acceſſion of the empreſs Anne, he commenced, at the expence of the crown, his travels over European Ruſſia, and into the extreme parts of Siberia. He was abſent ſeveral years upon this expedition; and did not return to Peterſburgh until the reign of Elizabeth. The preſent Empreſs, an able judge and rewarder of merit, conferred upon him a very ample ſalary, and appointed him counſellor of ſtate and keeper of the archives of Moſcow, where he has reſided about ſixteen years. He collected, during his travels, the moſt ample materials for the hiſtory and geography of this extenſive empire, which was ſcarcely known to the Ruſſians themſelves, before his valuable reſearches were given to the world in various publications. His principal work is a "Collection of Ruſſian Hiſtories *," in nine volumes octavo, printed at different intervals at the preſs of the Imperial Academy of Sciences. The firſt part came out in 1732, and the laſt made its appearance in 1764. This ſtore-houſe of information and literature, in regard to the antiquities, hiſtory, geography, and commerce of Ruſſia, and many of the neighbouring countries, conveys the moſt indiſputable proofs of the author's learning, diligence, and fidelity. To this work the accurate and indefatigable writer has ſucceſſively added many other valuable performances upon ſimilar ſubjects, both in the German and Ruſſian languages, which elucidate various parts in the hiſtory of this empire.

* *Samlung* Ruſſiſcher Geſchichte.

'Mr.

'Mr. Muller ſpeaks and writes the German, Ruſſian, French, and Latin tongues with ſurpriſing fluency; and reads the Engliſh, Dutch, Swediſh, Daniſh, and Greek with great facility. His memory is ſtill ſurpriſing; and his accurate acquaintance with the minuteſt incidents of the Ruſſian annals almoſt ſurpaſſes belief.'

Mr. Coxe mentions a very curious market for the ſale of houſes in this city:

'It is held in a large open ſpace in one of the ſuburbs, and exhibits a great variety of *ready-made houſes*, thickly ſtrewed upon the ground. The purchaſer who wants a dwelling, repairs to this ſpot, mentions the number of rooms he requires, examines the different timbers, which are regularly numbered, and bargains for that which ſuits him. The houſe is ſometimes paid for upon the ſpot, and taken away by the purchaſer: or ſometimes the vender contracts to tranſport and erect it upon the place where it is deſigned to ſtand. It may appear incredible to aſſert, that a dwelling may be thus bought, removed, raiſed, and inhabited, within the ſpace of a week; but we ſhall conceive it practicable, by conſidering that theſe *ready-made houſes* are in general merely collections of trunks of trees, tenanted and mortiſed at each extremity into one another, ſo that nothing more is required than the labour of tranſporting and re-adjuſting them.

'But this ſummary mode of building is not always peculiar to the meaner hovels; as wooden ſtructures of very large dimenſions and handſome appearance are occaſionally formed in Ruſſia, with an expedition almoſt inconceivable to the inhabitants of other countries. A remarkable inſtance of this diſpatch was diſplayed the laſt time the empreſs came to Moſcow. Her majeſty propoſed to reſide in the manſion of prince Galitzin, which is eſteemed the completeſt edifice in this city; but as it was not ſufficiently ſpacious for her reception, a temporary addition of wood, larger than the original houſe, and containing a magnificent ſuite of apartments was begun and finiſhed within the ſpace of ſix weeks. This meteor-like fabric was ſo handſome and commodious, that the materials, which were taken down at her majeſty's departure, were to be re-conſtructed, as a kind of imperial villa, upon an eminence near the city.'

Our Author is very elaborate in his diſquiſition concerning the famous Demetrius, who was looked upon as an impoſtor by many of his countrymen, but who, he is inclined to believe, was the true Prince Demetrius. He takes great pains to vindicate the character of the Princeſs Sophia, ſiſter to Peter the Great, from the obloquy that has been thrown upon it, in conſequence, as he ſays, of her heading a party in oppoſition to Peter. He mentions, from an anecdote communicated to him by a Ruſſian nobleman of great diſtinction, Peter's own opinion of his ſiſter: "What a pity," he was frequently heard to ſay, "that ſhe perſecuted me in my minority, and that I cannot repoſe any confidence in her; otherwiſe, when I am employed abroad, ſhe might govern at home." Mr. Coxe ſays of her,

'She

'She deserves the veneration of posterity for the patronage which she afforded to persons of genius and learning, and for encouraging, by her own example, the introduction of polite literature into Russia, then plunged in the deepest ignorance. At a period, when there was no national theatre, and when the lowest buffooneries, under the name of *moralities*, were the sole dramatic representations even at court; this elegant princess translated the *Medecin malgré Lui* of Moliere into her native tongue, and performed one of the characters herself. She also composed a tragedy, probably the first extant in the Russian language; and she composed it at a time, when the most violent cabals were excited against her ministry, and when the most weighty affairs seemed to engross her sole attention.'

Having dispatched these digressions, occasioned by viewing the tomb of Demetrius at Moscow, and the nunnery where the Princess was confined, Mr. Coxe proceeds on his journey to Petersburgh: but for particulars, we must refer to our next.

[*To be continued.*]

ART. III. *Louisa*, a Poetical Novel, in Four Epistles. By Miss Seward. 4to. 3s. 6d. Robinson. 1784.

THE success that has uniformly attended the poetical exertions of Miss Seward, will obviously create a prepossession in favour of every production that comes from the pen of so popular a writer. It will be no wonder, then, if, under the most favourable impressions, we enter upon the present poem.

The poetical novel may be considered as a new species of composition: and it is a species of composition that promises an ample field for the exercise of poetical genius. There is scarcely, indeed, any object within the province of poetry, that a work of this kind might not comprehend: description, incident, sentiment, and passion, all lie within the sphere of its activity. Whatever is picturesque, elegant, or sublime, in the appearances of Nature; every incident of life, whether serious, pathetic, or ludicrous; whatever can give energy to the mind, or operate on the feelings of the heart; are all at the command of the poetical novelist. But properly to exert the extensive privileges she is invested with, *Hoc opus, hic labor est.* So various and comprehensive, indeed, are the abilities it must require, that we have little reason to expect, whoever may engage in the attempt, that there will be many successful competitors in so arduous an undertaking. The manner in which our first adventurer, in this yet unusual district of poetry, has acquitted herself, is now to be considered.

The incidents of this poem are few: Louisa and Eugenio have a mutual attachment. Emira, whom an accident throws in the way of Eugenio, and whom he rescues from the hands of assassins

assassins that are going to take away her life, conceives the most violent passion for her deliverer. Ernesto, Eugenio's father, in the apprehended shipwreck of his affairs, prevails upon his son, as the only means of extricating him and his whole family from ruin, to marry Emira, who is possessed of immense wealth. The sequel is, that Ernesto's affairs, by a fortunate concurrence of circumstances, are re-instated; Emira embraces a life of fashionable and vicious dissipation, which, however, soon terminates. On her death-bed she repents, makes her peace with Louisa, and reconciles her to Eugenio. It is needless to add, that, in consequence of Emira's death, the lovers are united. Such are the outlines of the poem. The first Epistle is from Louisa to Emma, her friend, in the East Indies, tracing the progress of her attachment to Eugenio, the prospect of that union, and the supposed perfidy of her lover. Their first interview is thus described:

' 'Twas Noon, and ripen'd Summer's fervid ray
From cloudless Ether shed oppressive day.
As on this shady bank I sat reclin'd,
My voice, that floated on the waving wind,
Taught the soft echoes of the neighb'ring plains
Milton's sweet lays, in Handel's matchless strains.
Presaging notes my lips unconscious try,
And murmur—" * Hide me from Day's garish eye!"
Ah! blest, had Death a shade eternal thrown,
And hid me from the woes I since have known!
Beneath my trembling fingers lightly rung
The Lute's sweet chords, responsive while I sung.
Faint in the yellow broom the Oxen lay,
And the mute Birds sat languid on the spray;
And nought was heard, around the noon-tide bow'r,
Save, that the mountain Bee, from flow'r to flow'r,
Seem'd to prolong, with her assiduous wing,
The soft vibration of the tuneful string;
While the fierce Skies flam'd on the shrinking Rills,
And sultry Silence brooded o'er the Hills!
As on my lip the ling'ring Cadence play'd,
My Brother gaily bounded down the Glade,
And, while my looks the fire of gladness dart,
With ardor press'd me to his throbbing heart;
Then to a graceful Stranger turn'd, whose feet,
With steps less swift, my coyer welcome meet.
O'er his fine form, and o'er his glowing face,
Youth's ripen'd bloom had shed its richest grace;
Tall as the Pine, amidst inferior Trees,
With all the bending Ozier's pliant ease.
O'er his fair brow, the fairer for their shade,
Locks of the warmest brown luxuriant play'd,
Blushing he bows!—and gentle awe supplies
Each flattering meaning to his downcast eyes;

* An inchanting Song of Handel's, from Milton's Il Penseroso.

Sweet,

Sweet, serious, tender, those blue eyes impart
A thousand dear sensations to the heart;
Mild, as the Evening Star, whose shining ray,
Soft in th' unruffled Water seems to play;
And when he speaks—not Music's thrilling pow'r,
No, nor the vocal Mistress of the bow'r,
When slow she warbles from the blossom'd spray,
In liquid blandishment, her evening lay,
Such soft, insinuating sweetness knows,
As from that voice, in melting accent flows!
Yet why, fond Mem'ry! why, in tints so warm,
Paint'st thou each beauty of that faultless Form?
His specious virtues surely might impart
Excuse more just for this devoted heart.
Oh! how each noble passion's seeming trace,
Threw transient glories o'er his youthful face!
How rose, with sudden impulse, swift and strong,
For ev'ry secret fraud, and open wrong
Th' Oppressor acts, the Helpless feel, or fear,
Disdain's quick throb, and Pity's melting tear.
So well its part each ductile feature play'd,
Of worth, such firm, tho' silent promise made,
That to have doubted its well-painted truth,
Had been to want the primal grace of youth
Credulity, that scorns, with gen'rous heat,
Alike to practise, or suspect deceit.'

The period, the most delicious in the progress of a refined tion, is, perhaps, that in which a reciprocal attachment first rays itself. The warmth of colouring with which this period marked out by Louisa is as just as it is animated:

'These are the days that fly on rapture's wing,
Empurpling ev'ry flow'r that decks the Spring;
For when Love-kindling Hope, with whisper bland,
Wakes the dear magic of her potent wand,
More vivid colours paint the rising Morn,
And clearer crystal gems the silver thorn;
On more luxuriant shade the Noon-beam plays,
And richer gold the Ev'ning-Sun arrays;
Stars seem to glitter with enamour'd fire,
And shadowy Hills in statelier grace aspire;
More subtle sweetness scents the passing gales,
And softer beauty decks the moon-light Vales;
All Nature smiles! nor even the jocund Day,
When festal roses strew the bridal way,
Darts thro' the Virgin breast such keen delight,
As when soft Fears with gay Belief unite;
As Hope, sweet, warm, seducing Hope inspires,
Which somewhat questions, what it most desires;
Reads latent meaning in a Lover's eye,
Thrills at his glance, and trembles at his sigh;
As o'er the *Frame* disorder'd transport pours,
When only less than Certainty is ours.'

The second Epistle, which is from Eugenio to Emma, and which contains his exculpation, is written with great force and pathos. But, perhaps, the Poetess no where displays her pathetic powers to greater advantage than in the concluding Epistle, when Louisa is introduced to Emira on her death-bed:

'Shudd'ring we now draw near the house of Death,
And find yet stays the intermitting breath.
What agitated dread my bosom tears,
When pausing we ascend the silent stairs!—
As we approach the slowly opening door?
As my pain'd Senses, horror-chill'd, explore
The dim Apartment, where the lessen'd light
Gives the pale Suff'rer to my fearful sight!
The matchless grace of that consummate Frame
Withering beneath the Fever's scorching flame.
Outstretch'd and wan, with lab'ring breath she lies,
Closing in palsied lids her quiv'ring eyes.
EUGENIO's hand lock'd in her clasping hands,
As hush'd and mournful by her couch he stands!—
Horror, and Pity mingled traces flung,
Which o'er his Form, like wint'ry shadows, hung;
Yet, on my ent'rance in that dreary room,
A gleam of Joy darts thro' their awful gloom!
Oh! what a moment!—my EUGENIO's face!—
Alas!—how faded its once glowing grace!
Past hours of woe on his pale cheek I read,
In eyes whose beams, like waining stars, recede!
Faintly the sound of that known voice I hear,
"Oh, my LOUISA!" scarce it meets my ear,
Lest the imperfect slumber should be found
Chas'd by the check'd involuntary sound.
But clear the senses of the Dying seem,
Like the expiring taper's flashing beam.
Scarce audibly tho' breath'd, LOUISA's name
EMIRA hears, and her enfeebled Frame,
With sudden pow'rless effort, strives to raise;
But, sinking back, her eyes, in eager gaze,
Are fix'd on mine, what anguish in their beams!
O! conscious Guilt, how dreadful thy extremes!
The chill numb hands, whence deadly dews had broke,
Snatch'd from her Lord's when starting she awoke,
Now, as they seem unable to extend,
Softly I take, as o'er her couch I bend;
She turns away, oppress'd by thought severe,
And steeps her pillow in the bitter tear.
Alas! be calm! be comforted! I cried,
"Do you too pardon?"—shrilly she replied,
Bending again on me that burning ray,
Whose heat no contrite waters could allay.
"Then, dear LOUISA, peaceful shall I die,
"Since hallow'd thus my last—remorseful sigh;

"But,

" But, oh! 'tis dread—when Memory displays
" The guilt-stain'd retrospect of vanish'd days!
" The secret—selfish joy—which hail'd the blow,
" That laid ERNESTO's prosp'rous fortunes low;
" Sever'd those hands—whose glowing hearts were join'd,
" The sacred union of the kindred mind.——
" Heav'n re-unites them!—and the wretch removes,
" That impious rose between their plighted Loves;
" Who, not content to blast their sweet increase,
" And arm—EUGENIO's Virtue—'gainst his Peace,
" Added"——But now, from feebleness, or shame,
A deadly faintness sickens thro' her frame.
Reviving shortly—" I would fain," she cries,
" Ere everlasting darkness close these eyes,
" Intreat of that kind Spirit—sweet, and mild,
" Its future—gen'rous goodness—to my Child.
" Love her, LOUISA—love her—I implore,
" When lost EMIRA—wounds thy peace no more!
" Oh! gently foster in her opening Youth,
" The seeds of Virtue—Honour—Faith—and Truth,
" For thy EUGENIO's sake!—who gave her birth,
" And gave—I trust—the temper of his worth!
" And when—on his lov'd knees—my Infant climbs,
" Adjure him—to forget her Mother's crimes!
" I know thou wilt!—I feel thy heart expand,
" In the dear pressure—of that gentle hand.
" O ye wrong'd pair! in the last awful Morn,
" When my stain'd Soul at the eternal Bourn
" Shall trembling stand—her final doom to hear,
" She less shall dread—to meet the injur'd there!
" Congenial Mercy—she may hope to prove,
" From the offended Pow'rs—of Truth—and Love!"
While yet these interrupted accents hung,
Faint on the rigid lip, and falt'ring tongue,
The stiff'ning spasm, the suffocating breath,
Gave dread presage of near approaching Death.—
Now roll the eyes in fierce and restless gaze!
Now on their wildness steals the ghastly glaze!
Till o'er her Form the shadowy horrors spread
The dim suffusion that involves the DEAD.
Thus Wealth, and Rank, and all their gorgeous Train,
The Proud that madden, and ensnare the Vain;
Youth's frolic grace, and Beauty's radiant bloom,
Sink in the dreary silence of the tomb;
But oh! rejoice with me, that Hope's blest beam
Threw o'er the dark Abyss one trembling gleam!
For thy LOUISA—Words can ill impart
How dear the comforts eddying round her heart!
How soft the Joy, by Sorrow's shading hand
Touch'd into charms more exquisitely bland!
Or paint EUGENIO's transports as they rise,
More sweet for gen'rous Pity's mingled sighs;

Sweet above all, from the exulting pride
Of self-approving Virtue, strongly tried.
Applauding CONSCIENCE, yes! to thee 'tis given,
To inspire a Joy, that antedates our Heav'n!
Thus, on Moriah's consecrated height,
Flow'd the obedient Patriarch's fond delight,
When o'er the filial breast, his faith to seal,
On high had gleam'd the sacrificing Steel;
Thus flow'd, when at the Voice, divinely mild,
His raptur'd hands unbound his only Child!
O come, my EMMA!—yet thou ne'er hast seen
Embodied Virtue in EUGENIO's Mien;
Grace, grandeur, truth, and tenderness combin'd,
The liberal effluence of the polish'd Mind!
And for more gen'rous pleasures than we prove,
The bliss surveying of the Friends we love,
Sure we must wait, till angels shall impart
Their own perfection to th' expanded Heart!
Haste then to share our blessings, as they glow
Thro' the receding shades of heaviest woe! —
As Spring's fair Morn, with calm, and dewy light,
Breaks thro' the weary, long, and stormy Night,
So now, as thro' the Vale of Life we stray,
The STAR of JOY relumes, and leads us on our way!"

Much though we have met with to admire in this performance, we cannot, however, persuade ourselves that it approaches to the degree of excellence which might have been expected from the talents of Miss Seward. For though sufficient labour seems to have been employed, it does not appear to have been always properly directed; its employment having been not, what the exuberance of fancy frequently makes necessary, to retrench the redundant, or to compress the diffuse; but to accumulate glaring metaphors, and to dazzle by superfluity of ornament. Ambitious of exhibiting splendid images, rather than speaking the unaffected language of true passion, she sometimes forgets the character she assumes. A Poet, when speaking in his own person, may be permitted to cloath his ideas in all the splendour of language that the most brilliant imagination can supply. Calm and collected in himself, he may reasonably be supposed to have his thoughts at command, and to have leisure to select, arrange, or adorn them as he pleases. But when a foreign speaker is introduced, who is supposed to be under the agitation of some violent and predominant passion, a different conduct is required. His guide then must be the simplicity of nature, and the immediate feelings of the heart. Does real passion waste its attentions on ornament? No: all ornament, therefore, that is not obviously spontaneous, must be rejected. Tropes and *figures* are only for a mind at ease. An attentive examination of

of the dramatic paſſages, thoſe, we mean, where the characters are introduced as actually ſpeaking, will evince that our cenſure proceeds neither from acrimony nor faſtidiouſneſs.

ART. IV. *Letters to Edward Gibbon, Eſq*; Author of the Hiſtory of the Decline and Fall of the Roman Empire; in Defence of the Authenticity of the 7th Verſe of the 5th Chapter of the Firſt Epiſtle of St. John. By George Travis, A. M. (formerly of St. John's College Cambridge) Prebendary of the Cathedral Church of Cheſter, Vicar of Eaſtham in the County of Cheſter, and Chaplain to Lady Dowager Townſhend. 4to. 5s. Rivington. 1784.

WE moſt readily allow Mr. Gibbon the merit of an elegant and maſterly writer; but we ſhould contradict our convictions, if we gave him an unlimited credit as an hiſtorian. We are convinced, that he hath miſrepreſented ſome important teſtimonies; and hath frequently, though we hope not deſignedly, ſacrificed truth to prejudice. If this ſhould be thought an heavy accuſation, it is not, however, the firſt time that it hath been advanced: and it will need greater ingenuity than that which he poſſeſſes (and he poſſeſſes a very high ſhare of it) wholly to evade the charge. The Public are generally ſtruck with novelties; and Mr. Gibbon had the good fortune of finding a number of thoſe who lead the public opinion diſpoſed to favour his object.—But the Author and his Hiſtory have had *their day*. Truth, though for a while depreſſed, will flouriſh anew. A perilous blaſt may for a ſeaſon wither its leaves; but its root remains untouched. It "will bud again, and ſend forth boughs like a plant."

When Jeſus was betrayed into the hands of his enemies, he ſaid—"This is *your* hour; and the power of darkneſs." There is a ſeaſon when error ſeems to triumph over truth, and light for a moment is eclipſed; but, as in the natural, ſo in the ſpiritual world, the reign of darkneſs cannot be long. Obſcurities gradually vaniſh; and light maintains its own empire, for the conſolation of thoſe who wiſh for its direction, and for the confuſion of thoſe who "love darkneſs rather than light."

If "the Hiſtorian of the Roman empire," as he has been emphatically ſtyled, had not made greater miſtakes than thoſe of which Mr. Travis attempts to convict him, in the preſent publication, we ſhould have ſpared theſe reflections. A caſual injury offered to the fair form of religion, we might have ſilently lamented and forgiven. But when a mortal wound was inſidiouſly aimed at her vitals, it would have been unnatural to have ſeen the arm of the aſſaſſin raiſed without one effort to arreſt it *.

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* *Vid. Hayley's Eſſay* on Hiſtory, Epiſt. III. *ad finem.*

The present publication consists of five Letters; the three first of which were originally published in the *Gentleman's Magazine*, in the course of the year 1782, and we remember to have read them with much satisfaction.

The other two Letters, which are of greater length and consequence, are immediately addressed to Mr. Gibbon. They concern the same subject, and well deserve a careful perusal.

It will be necessary to recur to the occasion of these Letters, in order to shew the propriety with which they are addressed to Mr. Gibbon.

In a note to the second volume of the History of the Decline and Fall of the Roman Empire, that gentleman hath asserted, that "the three witnesses" (1 John, v. 7.) "have been established in our Greek Testaments by the prudence of Erasmus; the honest bigotry of the Complutensian editors; the typographical fraud or error of Robert Stephens, in placing the crotchet; and the deliberate falsehood, or strange misapprehension of Theodore Beza."

Mr. Travis examines every part of this assertion with critical exactness; and proves Mr. Gibbon to have been equally harsh and precipitate in his allegations against the first editors of the Greek Testament. He vindicates their conduct, in admitting the text in question, from the imputation of fraud, bigotry, and duplicity; and endeavours to shew, that they acted consistently with truth and honour.

He next examines the text by the various lights of historical testimony, which have been thrown on it; and from all, attempts to establish its authenticity. He hath adduced every evidence that could be collected in a regular series; and the result of the whole is, *that the verse in question seems, beyond all serious doubt, to have stood in the Epistle when it originally proceeded from the pen of St. John.*

The following is an analysis of his argument:

'In the Latin, or Western church, the suffrages of Tertullian and Cyprian, of Marcus Celedensis and Phæbadius, in its favour, aided by the early, the solemn, the public appeal to its authority by the African Bishops under Humeric; the Preface and Bible of St. Jerom; the frequent and direct citations of the verse by Eucherius, Fulgentius, Vigilius, and Cassiodorus;—these, supported as to the Greek or Eastern church, by the Dialogue between Arius and Athanasius, as well as by the *Synopsis* of this Epistle;—by the very early and constant use of the αποστολος in the same Greek church (a usage which seems to be deducible even from the Apostles themselves) and by its public confession of faith:—ALL THESE EVIDENCES arising within the limits of the 6th century (to pass over the immense accumulation of testimony which may be produced subsequently

subsequent to that æra) offering themselves to the test of the judgment, combined in one point of view, unchecked by a single negative, unrebuked by any contradiction, unresisted by any the smallest *direct* impeachment of the authority of the verse throughout all the annals of antiquity:—*all these circumstances* seize the mind, as it were, by violence, and compel it to acknowledge the verity, the original existence of the verse in question.'

One of the principal objections that have been urged against the authenticity of this text arises from the omission of it in the writings of some of the ancient Greek and Latin Fathers, who, as it hath been presumed, would undoubtedly have appealed to it, if it had existed, by way of proof, or illustration, of their arguments on the doctrine of the Trinity. But the objection which hath the greatest weight is, the omission of it in the best and most antient copies of the Greek Testament. There is not a single copy of *established* credit in which it is to be found.—This objection is itself an host. Mr. Travis, however, combats it with much ingenuity and learning; though we were surprised at the great indiscretion that exposed the weakness of the cause he undertook to defend in laying so much stress on an authority that would not bear even the slightest pressure. Can he seriously give credit to *Amelotte*, when that writer declared, that he *had himself seen* the verse in question in the *most antient* MS. of the Vatican *? If he can, his faith in a writer detected in the grossest impositions, is stronger than our's. Where are those MSS. that contained this verse? Strange! that none should have survived the wreck of time, as well as those that have it not. Their total loss cannot be accounted for.

The Dublin MS. hath been appealed to in support of the verse in question. Its antiquity, however, is very dubious: and Dr. Wilson of Trinity College, though he asserts, in contradiction to Dr. Benson, who had been misinformed, that it was evidently written by *the same hand throughout*, yet he cautiously "declines to give any opinion of its *age*." It is clear, however, that it is *not* the *Codex Britannicus* of Erasmus.

The objections which have been urged against the genuineness of this verse from the omission of it in the writings of the most eminent Greek and Latin Fathers, even in their disputes on the doctrine of the Trinity; and from its omission also in the most authentic MSS. of the Greek Testament, both in England and on the continent, Mr. Travis examines very mi-

* Bishop Burnet examined the *most* antient MS. in the Vatican, and the passage is wanting in that copy, as well as in the celebrated Alexandrian MS. Vid. Burnet's Letter I.

nutely; and he attempts to repel the force of them on the following grounds, viz.

'Although it undoubtedly appears ſtrange, on a firſt conſideration of the ſubject, that ſeveral antient Greek and Latin Fathers have not quoted or commented on this verſe, in thoſe parts of their works which have deſcended to the preſent age: although it appears on a primary view ſtill more ſtrange, that thoſe numerous Greek MSS. (not Latin, for a vaſt majority of theſe have always read the verſe) which formerly exhibited this paſſage of St. John, ſhould be now in general (not totally) loſt, rather than thoſe few which did not contain it; yet both thoſe objections, when aggravated to the utmoſt, are but *preſumptions*, and amount to no more than *negative* evidence. And from *whetherſoever* of the ſources which have been heretofore aſſigned, the partial occultation of this verſe, antecedent to the time of Jerome, proceeded, that temporary obſcuration was diſperſed at once; and the verſe was ſummoned forth, to ſhine in its proper ſphere, by his Preface and Verſion; which are confirmed and eſtabliſhed (if they could be ſaid to need any confirmation or eſtabliſhment) by the reviſion of Charlemagne. And this verſe hath ever ſince not only maintained its place in every public verſion which hath been in uſe ſince the Days of Jerome, but it hath alſo, ever ſince, been uniformly quoted and referred to by individual writers of the firſt eminence for learning and integrity in Aſia and in Africa, as well as in Europe, without the leaſt queſtion, without the ſmalleſt interruption, *except* the invaſion of Eraſmus, which however was ſoon repelled, and of which he lived to repent and to be aſhamed, unleſs his own paraphraſe on the verſe be the completeſt piece of literary hypocriſy now ſubſiſting;—and except the aſſaults of ſome ill-informed, ill-judging or ill-diſpoſed perſons in times ſtill more modern.'

Mr. Travis hath collected every teſtimony, and placed his authorities and reaſons in the moſt advantageous light, in order to eſtabliſh the authenticity of this diſputed verſe. We muſt, however, ingenuouſly confeſs, that though we have read his letters with pleaſure, and are ready to bear our teſtimony to his learning and acuteneſs, yet that he hath not removed our doubts. Conſiderable difficulties ſtill embarraſs the ſubject; and what he calls *negative* evidence carries with it ſufficient weight, at leaſt to counterbalance the *poſitive* teſtimony which he alleges, if not abſolutely to turn the ſcale.

On a ſubject ſo dubious we would not be too poſitive. But whichever ſide of the queſtion we are diſpoſed to take, we hope charity and good manners will prevent us from beſtowing harſh and illiberal reflections on thoſe who do not ſee objects in the ſame light that we do.

In

In the conclusion, Mr. Travis points out some expressions in Mr. Gibbon's History, which have an *immoral* tendency; and chastises him with great severity for a most flagrant misrepresentation of a passage in Petavius respecting Gennadius, the Patriarch of Constantinople. He hesitates not to call it a *wilful* perversion; and thinks it impossible for Mr. Gibbon to take shelter under the cover of *inadvertence.*

This mistake (for we wish to give it the softest appellation, though it bears strong marks of something worse) was first pointed out, if we have not been misinformed, by Mr. Davis, in the *Gentleman's Magazine.* It is now brought forward a second time, and charged on Mr. Gibbon with additional ardor.

The Reader is curious to know what this *mistake* is: and we will gratify him by contrasting Mr. Gibbon with the authority on which he professes to rely.

GIBBON.	PETAVIUS.
"Gennadius, Patriarch of Constantinople, was so much amazed at the extraordinary composition [*called the Athanasian Creed*], that he frankly pronounced it to be the work of a drunken man." *Vid. Petavius Dogmat. Theolog.* Tom. ii. Lib. vii. cap. 8.	"In this Creed [*the Athanasian*] are these expressions, as is known to all—*The Holy Ghost is of the Father and of the Son,* &c. Which plain and weighty testimony was so offensive to the Greeks, that *they* carried up their frantic and foolish rage even to Athanasius himself; WHICH GENNADIUS RELATES AND LAMENTS. *They fear not to affirm* (says he) *that Athanasius was a drunkard, and that he was drunk when he wrote this passage:—a senseless and ridiculous calumny, which merits silent contempt rather than a serious confutation.*"

The following reflection is undoubtedly true in itself; how far it is applicable to Mr. Gibbon, it is not our business to determine:

'If a false tenet or opinion is to be defended *at all events,* to what auxiliaries must it look for assistance? Not to truth;—for that is all fair and artless, uniform and consistent. It must seek the treacherous aid of cavils and equivocations; it must practise the foul arts of sophistry and deceit, of simulation and dissimulation; by *selecting a part only, and stating them as the whole of the author's words*; by ascribing to him expressions which he never uttered, and meanings which he never meant; by suppressing what is known to be true, and insinuating, if not asserted, what is known to be false.'

"'Tis

"'Tis a knaviſh piece of work," as Hamlet ſays; "but what o' that.' We that have *free* ſouls, it touches us not. Let the galled jade wince: our withers are unwrung."

ART. V. *Thirty Letters on various Subjects. Second Edit. corrected and improved.* 12mo. 2 vols. 4s. ſewed. Cadell. 1784.

OF the former edition of theſe ſenſible and ingenious Letters we have given a pretty copious account; accompanied with conſiderable extracts. We delivered our free and impartial opinion of their merits; and neither diminiſhed their excellencies nor concealed their faults.—See Rev. Vol. LXVIII. p. 391.

To the preſent edition the author hath given his name * to the Public: though few who were acquainted with theſe Letters were ignorant of the perſon to whom they were indebted for the entertainment which they afforded.

'It was never (ſays Mr. JACKSON) my intention to have been known as an author, except in the way of my profeſſion †; but as it was early diſcovered to whom theſe little volumes owe their exiſtence, the confeſſing that the Public hath not gueſſed amiſs, would not be a ſufficient inducement to this ſhort addreſs, if it did not at the ſame time afford me an opportunity of returning my acknowledgments for the very favourable reception they have met with; which might be extended to ſome individuals whoſe approbation would do the higheſt honour to a work of much more importance than this, which is now, in an improved ſtate, again offered to the world with proper ſentiments of reſpect and gratitude, &c.'

This work hath received, throughout, ſome finiſhing touches, by which it is rendered more perfect. It hath ſome additions alſo, to confirm and illuſtrate the obſervations which occur in it.

Particularly in the 24th Letter there is a very ſtriking quotation from Dr. Tyſon, in ſupport of the author's poſition concerning what he calls *ſelf-production*; together with ſome additional remarks of his own on the ſame ſubject. We made ourſelves merry with this paradox—which, however, we muſt candidly confeſs, hath had the ſanction of great names, and as well as many other paradoxes, that like this, carry their own confutation in the very terms in which they are propoſed, may appeal both to ancient and modern authorities for countenance and ſupport.

Mr. Jackſon is aware of the ill uſe that may be made of this doctrine. Nevertheleſs, he takes care to guard it againſt thoſe *atheiſtical* concluſions which his ſagacity could not but foreſee a ſceptical mind would be diſpoſed to draw from it. 'There is ſomething, ſays he, in the ſound of ſelf-production which ſeems like a contradiction. I mean nothing more by it, than

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* Mr. William Jackſon, Exeter. † Muſic.

that

that a vegetable or animal does, in many inſtances, *firſt* exiſt by a different principle than that upon which the ſpecies is *afterwards* continued. As the term does not exactly expreſs this, it may eaſily be perverted from the ſenſe in which I wiſh to be underſtood. By whatever means the univerſe was formed, there is nothing in this ſenſe of ſelf-production which ſhocks my ſyſtem of belief. If it were the pleaſure of our Creator, that ſome organized bodies ſhould firſt exiſt (and our ſenſes aſſure us that they do ſo exiſt) from a certain combination of circumſtances, and their exiſtence be continued afterwards upon different principles; are we to ſay that thoſe things are contrary to nature, becauſe *other* organized bodies are not ſo formed? The polypus poſſeſſes properties which belong to no other being that hath come to our knowledge. Muſt its peculiarity deſtroy our belief that there is ſuch a creature? Muſt we deny that it hath ſuch wonderful properties, becauſe they do not agree with the common principles of life? It is eaſier, and perhaps wiſer, to form our ſyſtem from what we really ſee, than from what we only ſuppoſe; eſpecially if ſuch ſuppoſitions contradict the knowledge derived from experience. Perhaps we ſhall find that ſelf-production ſhocks the imagination more or leſs according to the *ſize* of the thing produced. Who would not ſooner believe that cheeſe breeds mites, than that deſarts produce elephants? and yet, according to our preſent philoſophy, one is as poſſible as the other.

'If the conſequences I have drawn from theſe facts appear to you wrong, or the facts themſelves ill-ſupported—convince me of my errors, and the whole ſhall be retracted as freely as it is advanced.'

As the author ſeems to have felt himſelf injured by a wrong conſtruction put on his poſitions relative to the doctrine of ſelf-production (though we wiſh he had guarded againſt a miſconception of his principles by a leſs exceptionable term), we will do him the juſtice to acknowledge, that the doctrine, as ſtated by him, by no means involves in it thoſe infidel concluſions which ſome would infer from it. We diſſent from it ourſelves; not becauſe we think it inconſiſtent with Chriſtian faith, but with ſound philoſophy. It hath had many zealous advocates among men whoſe principles were never called in queſtion, at leaſt not for hereſy, if for paradox: and if it reſted its defence with learning, the name of SCALIGER would be a *Legion.*

Mr. Jackſon quotes Dr. Tyſon from the Philoſophical Tranſactions; and a learned advocate for the ſame doctrine, in a Letter to Mr. Locke, dated 1698, quotes Dr. Cox in ſupport of it from the ſame ſource of information. It refers to a proceſs of extracting volatile ſalt and ſpirit out of vegetables. The proofs of the "experienced Juncken" are alſo appealed to, to

eſtabliſh

eſtabliſh the principle of ſpontaneous generation; and above all, to the *Natural Hiſtory* of the great Lord Bacon: ſo that if the doctrine wants *truth*, it is not deſtitute of *authority*.

ART. VI. *A Syſtem of Surgery*; by Benjamin Bell, Member of the Royal College of Surgeons, one of the Surgeons to the Royal Infirmary, and Fellow of the Royal Society of Edinburgh: Illuſtrated with Copper Plates. Vol. the 2d. 8vo. 6s. boards. Edinburgh, printed for Elliot; and Robinſon, London. 1784.

WE have read this volume with ſingular pleaſure and ſatisfaction. The language of it is correct, and the ſtyle is remarkably clear and perſpicuous. The precepts contained in it are judicious, and the manner in which they are delivered is both ſtriking and agreeable. Mr. Bell lays before his readers the ſentiments of the beſt authors, on the ſubjects which he diſcuſſes; but it would be unjuſt to conſider his book as a mere compilation. The obſervations he quotes from authors are frequently interſperſed with very judicious reflections of his own.—But, though his practical remarks generally deſerve commendation, his theory is ſometimes liable to exception. When he mentions the earth contained in the blood in a conſiderable proportion, as furniſhing the principal ingredient in the formation of urinary *calculi*; he does not ſeem to be aware of the late experiments (if we recollect right) of the celebrated Mr. Scheele, by which we are taught, that hardly a twentieth part of thoſe ſtones are formed by an earth, but that the other parts of them are compoſed of fixed air in a concrete ſtate, combined with that ſmall portion of earth. Theſe experiments afford the moſt luminous explanation we have yet been able to give, of the good effects of certain medicines, in ſometimes relieving the cruel ſymptoms of this diſeaſe.

Wherever any remarkable eaſe has been procured in this excruciating complaint, it has been effected by ſoap, by the various cauſtic alkaline lixivia, by lime water, and other medicines deſtitute of fixed air. We have known ſeveral indubitable inſtances of the moſt torturing pain from the ſtone in the bladder, removed ſometimes by Adams's Solvent, at others, by Blackrie's lixivium, at others again by ſoap, and very large doſes of lime-water; and thoſe affections have not only been removed for the time, but, when they have returned, the ſame medicines have continued to afford relief for ten years together. In ſome caſes of this ſort, it has appeared, from an examination after death (produced often by other cauſes than the ſtone), that the ſtones have had a ſoft ſurface, and have ſeemed to have been covered with a mucus. It is probably owing to this circumſtance that the ſtones have ceaſed to give pain; and it is likewiſe probable that theſe cauſtic alkaline lixivia may have reached the bladder in ſufficient force to ſoften the ſurface of

theſe

these hard acid concretions: though we believe they have never been sufficiently strong to dissolve them entirely.

It would lead us to exceed the limits we are allowed, if we were to comment upon the various and important subjects discussed in the fifteen chapters of which this volume consists. We shall therefore content ourselves with recommending it to the perusal of the faculty in general, believing that they will not be deceived, when they are assured that the younger part of the profession cannot fail to derive advantage, as the older surgeons will receive pleasure, from reading it.

The subjects treated of in the fifteen chapters, are, the stone, an incontinence of urine, obstructions in the urethra, the fistula in perinæo, the hæmorrhoids, or piles, condylomatous excrescences, and similar affections of the anus, the prolapsus ani, the unperforated anus, the fistula in ano, the paracentesis of the abdomen, the paracentesis of the thorax, bronchotomy, æsophagotomy, the amputation of cancerous mammæ.

*** For our account of the first vol. of Mr. Bell's System, see Review for November 1783, p. 442.

ART. VII. *Internal Evidence*; or an Inquiry how far Truth and the Christian Religion have been consulted by the Author of "Thoughts on a Parliamentary Reform." By John Cartwright, Esq. 8vo. 1s 6d. Stockdale. 1784.

THE easy, elegant, and gentleman-like wit of Mr. Jenyns, will always secure him readers and admirers; though his paradoxes should not be consistent with good sense or sound policy. He hath the art of bestowing beauty and grace on absurdity and contradiction: he gives the most trite and superficial observations an air of philosophic reflection; and gains the laugh against grave and sober truth, so that we are half ashamed to be seen in her company.

"*Ridentem dicere verum quis vetat?*"

No one should stop the joker's mouth—provided he *doth* speak the truth. But the chance is, that he doth *not*. If we try the maxim of ridicule by the fact:—if we appeal to the examples of those who have been the most eminent for their dexterity in the use of this expedient, and seriously ask what good purpose they have in general made it answer, perhaps we shall abate something of our confidence in it; and become really suspicious of what hath almost universally been employed by loose, unprincipled men, against the credit and influence of truth, virtue and religion. Who have been the *wits* of antient and modern times?—put down their names.—Now tell us of what service they have been to the better and more substantial interests of Society:—beginning with Aristophanes, who, because he despised philosophy, and hated virtue, made Socrates a jest,—and

ending

ending with ——— any modern ſon of wit and humour, who "deceiveth his neighbour, and ſaith, *am I not in ſport?*"

The preſent 'Enquiry' is called *Internal Evidence*, in order to point out the author of "Thoughts on Parliamentary Reform," without calling him by name:—an expedient to keep terms between the politeneſs of the gentleman and the zeal of the patriot;—an expedient, however, which is ſeldom ſucceſsful; for the centrifugal antipathies of the latter generally overbalance the centripetal courteſies of the former: and the *odium politicum* hath been as much diſtinguiſhed for its rude and boiſterous qualities, as the *odium theologicum.*

'In conducting this undertaking, ſays Major Cartwright, I propoſe to divide my ſubject under three heads of enquiry; delineating in the way of parallel; firſt, the character of the author of the Chriſtian Religion, and the character of the author of *Thoughts on Parliamentary Reform.* Secondly, the end propoſed to himſelf by each of thoſe authors: and laſtly, the means which each has employed to promote the end in view. Wiſhing to lead men to think more than to read; and to employ themſelves in profitable action, rather than in frivolous, much leſs than in pernicious ſpeculation, I ſhall be ſtudious of all poſſible brevity.' The Major hath failed in his *brevity*; but we think he hath ſucceeded in his argument:—and yet we are afraid that the author of *Thoughts on a Parliamentary Reform* will ſtill have the laugh on his ſide, let what will become of the truth.

As a ſpecimen of the ſtyle and manner of the work before us, we will preſent our Readers with an extract from the firſt head of inquiry, viz. 'The reſpective characters of the Author of our religion, and of the author of the pamphlet: the former ſtands eminently diſtinguiſhed as a reformer; while the latter has thought fit to diſtinguiſh himſelf as the libeller of reformers and reformation: the former "courted poverty," and in a peculiar manner addreſſed his inſtructions to the poor: the latter certainly manifeſts no particular diſpoſition to court poverty, in which he agrees particularly with Mr. Soame Jenyns, author of *A View of the internal Evidence of the Truth of the Chriſtian Religion*; on the contrary, he ſeems to conſider mere poverty as a juſt cauſe of excluſion from that common right of humanity without which the poor are poor indeed, I mean the right of ſharing in the elections of thoſe who are to make the laws they are to obey, and be tried by; which are to be the protection of themſelves, their wives, their children; and which are to tax and double tax the ſhoes on their feet, each article of their humble raiment, the whole labour of their hands, and the very bread they earn by the ſweat of their brows; which laws are alſo to diſpoſe of their time in public duties, and of their very perſons and lives in the public defence; and his diſcourſes, if we may judge by the price of his pamphlet, are in a peculiar manner addreſſed to the rich.——The former taught nothing but truth and goodneſs; he was all humi-

lity,

ity, candour, purity, and infantine ſimplicity; while his language, lthough ſuperior to the moſt elegant claſſic, was at the ſame time dapted to the unimproved capacities of the "peaſant and mechanic:" the latter, ſo far as I can diſcover, teaches neither truth nor goodneſs; as an author he ſeems to be arrogant, diſingenuous, impure, quibbling, and artful; while his diction, fluent and tinkling, pert and ſparkling, ſometimes elegant, ſometimes vulgar, ſometimes ſpecious, but always deluſive, ſeems, upon the whole, extremely well ſuited to the end and purpoſe of this performance; in which he is not very ſparing of malicious inſinuation, nor of vulgar, uncharitable and ludicrous deſcriptions of his fellow-creatures, in order to render them objects of contempt and oppreſſion.——The former was a ſage, a prophet, a teacher of righteouſneſs; he chaſtened the heart, and purged it of corrupt affections; he illumined the mind, and raiſed it to God; he opened to man the gates of eternal bliſs, but only to be approached through paths that could be trod with a conſcience void of offence: the latter ſeems to have no higher ambition than to be thought a court wit, a literary buffoon, a teacher of baſeneſs and profligacy; he attempts to corrupt and harden the heart, to confuſe and darken the mind, and opens to his countrymen no proſpect of national proſperity, nor even a hope of exiſting as a people, except by means to which none but a mind, groveling in vices of the meaneſt caſt, or a conſcience ſeared with a hot iron, can poſſibly aſſent.——And laſtly; the former was no reſpecter of perſons, nor a flatterer of human greatneſs or power; but asſerted the equality of all men, calling equally on every one to judge of, and to exerciſe, the means neceſſary to his own higheſt welfare and eternal ſalvation; he thought none too poor, none too ignorant, none too mean to be made a judge even of heavenly things, or to have what ſo nearly concerned him as his eternal welfare taken out of his own hands; thus vindicating the dignity and the right of man univerſally, and inculcating upon every future legiſlator this important leſſon; "On the rights of individuals, the rights of communities ſtand: you cannot be faithful to one, while unfaithful to the other: nor can either the eternal welfare of the ſpecies, nor the temporal welfare of communities be promoted, but by a ſacred regard, in the firſt inſtance, to the original, the natural rights of individuals, as the grand fundamental of all legiſlation, and a principle ſo eſſential to public welfare, that its violation will in all caſes be productive of evils and misfortunes to the community:" the latter tells a partially-elected and ſeptennial Parliament, that it is "not worſe," and the King, that he is "a great deal better" than the Engliſh nation deſerves; and, in reſpect to the equality of all men, he has the credit of having written a diſquiſition in expreſs ridicule and contempt of the idea; he alſo, in the pamphlet before us, affects to treat univerſal repreſentation with equal contempt, expreſsly denying the competency of a vaſt majority of mankind in this country to judge of, or to exerciſe, the means neceſſary to their mere civil welfare and political ſalvation; and the whole ſcope and tenour of his preſent work is to favour and to perpetuate the uſurpations of the rich and violent over the poor and injured; thus miniſtering to the tyranny and impiety

piety of inordinate power, and pouring into its listening ear this advice: "Regard not the rights, nor care for the welfare of men; possess yourself of authority by such means as present themselves, and then urge that possession itself as a plea for continuance: no matter for the consequences to individual or to the community; to yourself, they will be a gratification of your avarice, your pride, your ambition, and every lust of your heart; and in such gratifications I would have you to think your happiness consists, and that the nation will have no right to complain, merely because you do not prefer their welfare to your own."

An extract from the conclusion will, we doubt not, be highly acceptable to many of our Readers:

'What is wanting to render a modern House of Commons as completely independent of the people, and as dangerous to the constitution, as was that of the last century, by the mere difference between septennial power, and power not limited to time, some may think is tolerably made up by places, pensions, and all the *et cætera* of "attractive influence;" together with the great improvements made since those times, in the system of buying and managing boroughs, still more decayed than a century ago. No wonder then, that a partially-elected, a septennial and influenced parliament, coming so near in similitude to the form and the murdering disposition of the parliament referred to, should have murdered an hundred thousand of its own people, and as many of their affectionate kindred, in support of the hellish principle, that *men shall obey laws without sharing in the actual election of those who make them:* no wonder that a partially elected, a septennial and influenced parliament, should have nearly sunk the nation beyond redemption, by a debt that keeps it impoverished in the midst of plenty and of peace: no wonder that such a parliament, when American funds of influence were lost, and domestic ones nearly exhausted, should have turned to Indostan its corrupt and lustful eye: no wonder that the crown should have began to feel its encroachments: nor would it be a wonder, should even the constitution, which has braved the storms of a thousand years, fall a sacrifice to its venality, its faction, its inordinate power and ambition.—How narrowly, how providentially, that constitution escaped but the other day, is known to us all. But how long it shall escape, unless the House of Commons be once more brought into its constitutional dependence on the people, God only knows. Whenever a strong combination of that House's factions, seizing a favourable moment, shall be able to go but one step farther than the last parliament went, adieu to the British constitution! Adieu to British liberty for ever! Who shall presume to say, that, towards the period of a four years patronage of India, paramount to the Crown, parliaments would not have been lengthened to one and twenty years, or rather made perpetual, as a measure to which all considerations would naturally have prompted its leaders! Who shall say, where the towering, the daring ambition of those leaders would have stopped! Who shall say, that, having taken their station, as enemies at once victorious over prerogative and freedom, they would hereafter have found any medium between the death of traitors and despotic power.

'If, therefore, the House of Commons which originally assembled in 1640, and was then a virtuous body, deserve to be reprobated, first, for the unconstitutional power it soon usurped, and afterwards for its dependence on a faction, which used it as an instrument for destroying both King and Constitution; certain I am, that every citizen faithful to his Majesty, loyal to the constitution, and true to his country, ought to dread the longer continuance of a partially-elected, a septennial and influenced House of Commons, notwithstanding it has found such an unreserved advocate in our author; and to join with hand and heart all those who contend for making that branch of the legislature what the Constitution, truth, justice, and political wisdom, all require it to be; namely, "*A representative of the whole People, proportionally appointed, and annually elected.*"

'Such a House of Commons, all-potent to protect the people, would have no power to create a fourth estate, nor to invade any right of the Crown: and should the members of it, in their state of complete dependence on the people, and in the short period of their existence, be mad enough to make any such attempt, are we not warranted, by recent example, to conclude, that the detestation of the Public would as far exceed that shewn to the last House of Commons, as the whole nation exceeds the small part who now enjoy the right of suffrage? They would be spurned to a man, from a people who, however tenacious of their own liberties, desire not to change their constitution; much less, to raise any demagogue above royalty. While in the very act of attempting to encroach upon the executive powers of the Crown, was there any thing so much dreaded by the late House of Commons, as *an end of their own power*, although they had held it for near four years? What did they leave untried to prevent their dissolution? Did they not endeavour, by a conduct of the greatest violence, to bring the Crown into such a dilemma, that a dissolution of parliament and a dissolution of government should have been the same thing? Did they not proceed against the King's Ministers, to as great extremities as votes, addresses, and threats would carry them? and as far *as they dare advance*, in opposition to the known will of an incensed nation?—Does not the evidence of such facts speak more forcibly than any language?

'Here then we may close this Inquiry, without having been able to discover, from *internal evidence*, any traces of *truth* or regard to the precepts of the *Christian religion*, in "Thoughts on a Parliamentary Reform;" the author of which we are, nevertheless, willing to leave in the unenvied possession of all that reputation, which is to be derived from what appears to us to be a work of much wickedness and little wit; and without either ill-will to his person, or fear of his pen, we dismiss him with this charitable valediction; "Go, and sin no more."

The Postscript consists of some just and spirited animadversions on Lord North's celebrated speech in opposition to a parliamentary reform.

The worthy Major fights the battle with zeal and ardour. Truth is his shield and buckler; and though he generally makes

use of his heavy artillery to batter down the castle where "fair Liberty, his goddess heavenly bright," is kept in thrall; yet he sometimes annoys the enemy with lighter engines; and now a rocket bursts—and now a bomb!

ART. VIII. *A Discourse on the Institution of a Society for enquiring into the History, Civil and Natural, the Antiquities, Arts, Sciences, and Literature of Asia*, delivered at Calcutta, January 15th, 1784: A Charge to the Grand Jury at Calcutta, December 4th, 1783: And a Hymn to Camdeo, translated from the Hindú into Persian, and from the Persian into English. By Sir William Jones. 4to. 1s. 6d. Payne. 1784.

EVERY production of Sir William Jones is so deserving of public attention, that we flatter ourselves with the hopes of conferring an obligation on our Readers, by taking so early an opportunity of recommending the contents of this pamphlet to their notice. The same elegant taste, and the same ardent spirit, which we have so frequently admired in the writings of this extraordinary genius, glow with equal lustre in the Discourse, the Charge, and the Hymn, which are now before us.

The first of these pieces opens with a description of the Author's feelings, during his late voyage, when 'India lay before' him, and 'Persia was on his left, while a breeze from Arabia blew nearly on' the stern of the vessel. He then felt a wish arise, which was not entirely hopeless, that a Society might be founded for exploring the important and extensive fields of Asia, 'the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the productions of human genius, abounding in natural wonders, and infinitely diversified, in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the features and complexions of men.'

Soon after Sir William reached India, he found his hopes realized, by the institution of the Society, to whom this Discourse was delivered: a Society, which, he foretells, will advance to maturity by slow degrees; till, like our Royal Society, it rises to the splendid zenith, at which a Halley was their Secretary, and a Newton their President.

After mentioning the extensive space, which was open for their learned investigations, Sir William thus proceeds:

'If now it be asked, What are the intended objects of our enquiries within these spacious limits? we answer, MAN and NATURE—whatever is performed by the one, or produced by the other. Human knowledge has been elegantly analysed according to the three great faculties of the mind, *Memory*, *Reason*, and *Imagination*; which we constantly find employed in arranging and retaining,

comparing and distinguishing, combining and diversifying the ideas, which we receive through our senses, or acquire by reflection: hence the three main branches of learning are, *History*, *Science*, and *Art*. The first comprehends either an account of natural productions, or the genuine records of empires and states: the second embraces the whole circle of pure and mixed mathematics, together with ethics and law, as far as they depend on the reasoning faculty: and the third includes all the beauties of imagery, and the charms of invention, displayed in modulated language, or represented by colour, figure, or sound.

'Agreeably to this analysis, you will investigate whatever is rare in the stupendous fabric of nature—will correct the geography of *Asia* by new observations and discoveries—will trace the annals and even traditions of those nations, who from time to time have peopled or desolated it—and will bring to light their various forms of government, with their institutions civil and religious; you will examine their improvements and methods in arithmetic and geometry—in trigonometry, mensuration, mechanics, optics, astronomy, and general physics; their systems of morality, grammar, rhetoric and dialectic; their skill in chirurgery and medicine; and their advancement, whatever it may be, in anatomy and chymistry. To this you will add, researches into their agriculture, manufactures, trades; and, whilst you enquire with pleasure into their music, architecture, painting, and poetry, will not neglect those inferior arts, by which the comforts and even elegancies of social life are supplied or improved.—You may observe that I have omitted their language, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge. But I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself: the attainment of them is, however, indispensably necessary; and if to the *Persian*, *Armenian*, *Turkish*, and *Arabic*, could be added not only the *Samscrit*, the treasures of which we may now hope to see unlocked—but even the *Chinese*, *Tartarian*, *Japanese*, and the various insular dialects, an immense mine would then be open, in which we might labour with equal delight and advantage.'

He then offers a few hints for the conduct of the Society, and advises, that they should have no rules at present; that they should hold weekly meetings, without formality or expence, for the purpose of reading original papers; and that, at the end of the year, they should present AN ASIATIC MISCELLANY to the world, if a sufficiency of valuable materials should be contributed; and concludes with promising to lay before the Society, whatever his leisure or inclination will allow him to produce.

In the charge to the Grand Jury at Calcutta, Sir William, after declaring himself void of political zeal for any set of Ministers in England, mentions the advantages which may be expected from the Peace, and thus describes the nature of the Court of Judicature over which he presides:

'The institution, Gentlemen, of this court appears to have been misapprehended: it was not, I firmly believe, intended as a censure

on any individuals who exist, or have existed. Legislative provisions have not the individual for their object, but the species; and are not made for the convenience of the day, but for the regulation of ages. Whatever were the reasons for its first establishment, of which I may not be so perfectly apprized, I will venture to assure you that it has been continued for one obvious reason: That an extensive dominion, without a complete and independent judicature, would be a phenomenon, of which the history of the world affords no example. Justice must be administered with effect, or society cannot long subsist. It is a truth coëval with human nature, and not peculiar to any age or country, That power, in the hands of men, will sometimes be abused; and ought always, if possible, to be restrained: but the restrictions of general laws imply no particular blame. How many precautions have from time to time been used to render judges and jurors impartial, and to place them above dependence! Yet none of us conceive ourselves disgraced by such precautions. The object then of the court thus continued with ample powers, though wisely circumscribed in its jurisdiction, is plainly this: That, in every age, the *British* subjects resident in *India* be protected, yet governed, by *British* laws; and that the natives of these important provinces be indulged in their own prejudices, civil and religious, and suffered to enjoy their own customs unmolested: and why those great ends may not now be attained, consistently with the regular collection of the revenues, and the supremacy of the executive government, I confess myself unable to discover.

'Another thing has been, if not greatly misconceived, at least imperfectly understood; and no wonder, since it requires some professional habits to comprehend it fully: I mean the true character and office of judges appointed to administer those laws. The use of law, as a science, is to prevent mere discretionary power, under the colour of equity; and it is the duty of a judge to pronounce his decisions, not simply according to his own opinion of justice and right, but according to prescribed rules. It must be hoped, that his own reason generally approves those rules; but it is the judgment of the law, not his own, which he delivers. Were judges to decide by their bare opinions of right and wrong—opinions always unknown, often capricious, sometimes improperly biassed—to what an abitrary tribunal would men be subject! in how dreadful a state of slavery would they live!—Let us be satisfied, Gentlemen, with law, which all who please may understand; and not call for equity in its popular sense, which differs in different men, and must at best be dark and uncertain.

'The end of criminal law, a most important branch of the great juridical system, is to prevent crimes by punishment; so that the pain of it, as a fine writer expresses himself, may be inflicted on a few, but the dread of it extended to all. In the administration of penal justice, a severe burden is removed from our minds by the assistance of juries: and it is my ardent wish, that the court had the same relief in civil, especially commercial, causes; for the decision of which there cannot be a nobler tribunal, than a jury of experienced men, assisted by the learning of a judge. These are my sentiments; and I express them, not because they may be popular, but

but because I sincerely entertain them: for I aspire to no popularity, and seek no praise, but that which may be given to a strict and conscientious discharge of duty, without predilection or prejudice of any kind; and with a fixed resolution to pronounce on all occasions what I conceive to be the law, than which no individual must suppose himself wiser.'

The Charge then concludes, with some remarks on the offences for which the criminals, who had been tried, were arraigned.

The Hymn to Cadmeo, translated from the Hindú into Persian, and from the Persian into English, concludes the whole. It was read at the Oriental Society, and received, we may venture to affirm, with applause. It is, indeed, a charming performance, and will equally delight the admirers of genuine and elegant poetry, and the lovers of Eastern allegory.

Cadmeo, the Hindú God, to whom the poem is addressed, answers exactly to the EROS of the Greeks, and the CUPIDO of the Latins. The Hymn thus opens:

'What potent God, from *Agra*'s orient bow'rs,
Floats thro' the lucid air, whilst living flow'rs
With sunny twine the vocal arbours wreathe,
And gales enamour'd heavenly fragrance breathe?
Hail, Pow'r unknown! for at thy beck
Vales and groves their bosoms deck,
And ev'ry laughing blossom dresses
With gems of dew his musky tresses.
I feel, I feel thy genial flame divine,
And hallow thee and kiss thy shrine.

"Know'st thou not me?" Celestial sounds I hear!
"Know'st thou not me?" Ah, spare a mortal ear!
"Behold"—My swimming eyes entranc'd I raise,
But oh! they shrink before th' excessive blaze.
Yes, son of *Maya*, yes, I know
Thy bloomy shafts and cany bow,
Cheeks with youthful glory beaming,
Locks in braids ethereal streaming,
Thy scaly standard, thy mysterious arms,
And all thy pains and all thy charms.'

But we must not, by further citation, deprive our Readers of the pleasure, which they cannot but receive from the perusal of these three little pieces, from which we venture to affirm, that Sir William Jones will add a new sprig of laurel to his wreath; and, by the splendid manner in which he has begun his career as a judge, we do not doubt, but that his reputation, in his allotted sphere of jurisprudence, will equal that, which he has so long possessed, as a scholar and a poet.

ART. IX. *The Principles of the Doctrine of Life-Annuities*; explained in a familiar Manner, so as to be intelligible to Persons not acquainted with the Doctrine of Chances; and accompanied with a Variety of New Tables of the Values of such Annuities, at several different Rates of Interest, both for Single Lives and for Two joint Lives, accurately computed from Observations. By Francis Maseres, Esq; F. R. S. Cursitor Baron of his Majesty's Court of Exchequer. 4to. 2 Vols. 1l. 11s. 6d. boards. White.

WE have here a very extensive, rational, and perspicuous work, on the subject of Life Annuities, comprehending not only what concerns private persons, but also an account of the most important public or national concerns, to which, in the present state of affairs, the doctrine may possibly be applicable. The Author seems to be actuated by the purest motives of true patriotism; and though, in one or two instances, we may differ in opinion from him, we, on the whole, highly applaud his undertaking, and sincerely wish it may obtain its deserved success.

The hints which the Author has given may be highly useful to the statesmen of this nation, if the happy period be at length arrived, when, instead of persisting in a system big with ruin, and of accumulating debts and taxes without measure and without end, as if they meant to tire out the patience of the people, and drive them to acts of desperation, they shall seriously think of adopting some certain, efficacious, and permanent plan, to pay off such a part of the present enormous debt, as may be judged expedient. If such a scheme were once adopted, and all possible security given, that it would be faithfully pursued till the desired end should be attained; and so as to put it out of the power of any corrupt ministry hereafter to pervert and abuse it, as they have done by the *sinking fund*, we should soon see the happy effects of such a wise and prudent measure; and returning confidence and credit at home, would become such a bulwark of prosperity as could not easily be shaken. It is a most melancholy reflection, to think how much the nation groans under grievous taxes, and that, during the very time that the debt has been contracting, we have, or might have, been possessed of the means of so lightening them, that the necessary ones would now scarcely have been felt. What then does the memory of the first perverters of the sinking fund deserve from their injured countrymen! And what will not be due to *him*, who shall first step forward to rescue posterity from the evils with which they are threatened!

The Author tells us, that his work is so much longer than he at first intended, that he has thought it necessary, in his Preface, to give an account of it, so as to enable his Readers to distinguish

distinguish between the different parts, and to select those which shall be thought most deserving of their perusal.

The principles of the whole doctrine are contained in the first 90 pages; and are the same with those before made use of by the most approved writers on the subject, *Halley*, *De Moivre*, *Simpson*, *Price*, &c. but given much in detail, for the benefit of ordinary readers. The grounds on which it is built, are first, the decrease of the present value of a sum of money to be paid in future, arising from the mere distance of the time at which it is to be paid; and, secondly, the chance which the grantor of the annuity has of escaping payment, by the death of the person before it becomes due; in order to determine which chance, it is necessary to have recourse to tables of the several probabilities of the duration of human life, at every different year of age, which have been formed from observations of the numbers of persons who died, every year, in the course of a long series of years, at different ages, in divers cities and parishes, and among other numerous bodies of men.

'The doctrine of life-annuities,' says our Author, 'is by no means of so abstruse and difficult a nature as many people are apt to imagine. A moderate share of common sense, or capacity to reason justly, and a knowledge of common arithmetic, are all the qualities that are necessary to a right understanding of the principles on which it is founded; even so far as to be able to compute the value of any proposed annuity for any given life, or number of lives, if a person is disposed to undergo the labour of performing all the necessary arithmetical operations that arise in such a computation. To explain these principles in an easy and familiar manner, so as to make them intelligible to as many readers as possible, without having recourse to Algebra, or the books written on the doctrine of chances, is the design of the following pages: which, as the subject of life-annuities is a matter of very general concern, will, I flatter myself, be considered by the Public as an useful and commendable undertaking.

'As to the degree of probability that a person of a given age will, or will not, live to any other given age, or till the sum of money granted to him becomes due, it is obviously in many cases a matter of very great uncertainty, and will be often very different in different persons of the same age. The chance which a man of 30 years of age, who is in good health, and leads a temperate and quiet life in the country, has to live 20 years, or till he is fifty years of age, is evidently much greater than that of another man of the same age of 30 years, and of the same degree of health and vigour of body, who is going into a hot and unhealthy climate, to which he has never been accustomed, as, for example, to Senegal in Africa: and it is likewise greater than that of another man of 30 years of age, and of the same degree of health and vigour, but who lives in a capital city, and in scenes of pleasure and debauchery; and still more evidently it is greater than that of another man of 30, who is of a weakly and unhealthy constitution of body, or who by his daily occupation is exposed to many dangers of his life, from which the generality of

mankind are exempt, as is the case with soldiers and sailors in time of war. But these are circumstances out of the reach of calculation, and must be left to be considered by the persons who grant and purchase life-annuites according to their own judgment and discretion, in the particular case in which they occur. All that can be done by any general rules upon this subject, is to estimate the degree of probability, with which it may reasonably be expected that a person of any given age will live to any other given age, upon a supposition that he has neither a better nor a worse chance of doing so than the majority of other persons of the same age. And this medium, or average chance of living is determined by tables that exhibit the numbers of persons which, out of a certain pretty large number of children of one, or two, or three years of age (which is usually not less than 1000), all living at the same time, are found (by methods of reasoning that are grounded on long *serieses* of observations) to be living at the end of every subsequent year of human life to its extreme period, which some of the tables carry to 86, and others to more than 90 years. The instances of the prolongation of human life to more than an 100 years are so unfrequent, that they are not thought to be worth attending to in forming any general rules upon this subject.

'The most exact tables of this kind that have hitherto been published seem to be those of Mr. Kersseboom, and Monsieur de Parcieux; which are inserted in the Appendix to M. De Moivre's treatise on the valuation of annuities. The former were published in an essay of the aforesaid Mr. Kersseboom on the number of people in the provinces of Holland and West Friesland, written in the Dutch language, about the year 1738 (of which an account is given in the 9th volume of the Abridgment of the Philosophical Transactions, page 326), and is said to have been formed from certain tables of assignable annuities for lives in Holland, which had been kept there for 125 years, and in which the ages of the several persons dying in that period had been truly entered. And M. de Parcieux's table was made, by a like use of the lists of the *French Tontines*, or *long annuities*; and the numbers of it were verified by the *necrologies*, or *mortuary registers*, of several religious houses of both sexes. These seem to be the most solid and authentic grounds upon which it is possible to form any tables of this kind: whereas there are some circumstances of doubt and uncertainty in the methods of forming all the other tables of the probable duration of human life, which prevent them from being entirely satisfactory. And therefore I conceive these two tables to be more exact and fit to be adopted in computing the values of life-annuities, than any other tables I have seen; and particularly in computing the values of any annuities for lives which the government of this kingdom may at any time think fit to grant, if that method of raising money should hereafter be adopted (as is the case at this time in Ireland), or it should be thought expedient to discharge a part of the national debt in that way, by converting a part of the perpetual three per cent. annuities, payable at the Bank, into annuities for the lives of their respective proprietors, or for a term certain of 20 or 30 years and further for their lives.'

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He then gives these two tables, with their explication, and a comparison of their different results; both of them represent the probability of the duration of human life as greater than it appears to be by any other tables, as those promiscuously formed from the bills of mortality of Breslaw, London, &c., until towards the age of 70 years, yet they do not entirely agree with each other; but the French table represents that probability as still greater than the Dutch one, till towards this advanced age of 70 years, and from that time somewhat less. But our Author prefers the French with respect to tables of life-annuities to be calculated for the use of Englishmen; because the soil and temperature of the air in England, bear a greater resemblance to those in the northern parts of France, than to those of Holland, which is so full of moist vapours arising from the waters among which it is situated, that the Dutch are in general reckoned to be shorter-lived than either the French or the English.

Our Author having, in the first 90 pages, delivered the fundamentals of his doctrine, proceeds to give short and general expressions or theorems for the values of annuities, by recapitulating the substance of his former conclusions; and this with its application to general and particular examples, with their proofs or corroborations by other different methods, the necessary tables and their uses take up the following 188 pages. At p. 278 he comes to the subject of remote life-annuities, that are to commence at the distance of 30 years, or whereof the first payments are to be made at the end of 31 years; which seem to him more interesting than any others, and that it would be a very useful and convenient measure, both for the Public, and the individuals whom it would concern, if Parliament were to establish such annuities as the people should be at liberty to purchase at their full and proper values, according to the several ages of the purchasers. For, as the Parliament has, within these few years past, thought fit to establish annuities for a term of 30 years certain, it seems reasonable to suppose, that it would be a great satisfaction to the younger part of the proprietors of those annuities to be able, for a moderate sum of money (such as about two years annuity), to purchase an additional interest in them for their own lives, and thereby to rid themselves of the uneasy apprehension of outliving the income that supports them.

To remove the only difficulty that attends this, our Author has procured four tables of the values of such remote life-annuities to be computed according to M. de Parcieux's table of probabilities at the several rates of 5, $4\frac{1}{2}$, 4, and $3\frac{1}{2}$ per cent. and given them with the method of computation.

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At page 288 he begins his obſervations on that moſt interesting ſubject the payment of the *national debt*; he gives two different methods of employing one million per annum for this purpoſe; and ſhews, that, in a term of 60 years, more than the whole of the preſent debt may be extinguiſhed by either of them; and obſerves, that this very great operation of only one million a year, when ſtrictly applied without any interruption, ought, one would think, to induce the Parliament to appropriate that ſum out of the *Sinking Fund* to this important purpoſe in the ſtricteſt manner that can be deviſed, for the ſpace of fifty or ſixty years, and to forbear to interrupt its operation during that period upon any account, or occaſion, however urgent: and it ſeems the more reaſonable to expect that ſuch a meaſure will ſoon be adopted, becauſe the ſinking fund has of late years produced no leſs a ſum than three millions of pounds ſterling per annum: and our Miniſters of State, as well as the owners of property in the public funds, ought to recollect that the whole of the ſaid fund, as its name imports, was once appropriated by Parliament to this very purpoſe, of *ſinking*, or diminiſhing the national debt, in the manner now recommended for one-third of it. To theſe he has added five other methods of diſcharging the national debt, and given complete examples, illuſtrations, and obſervations on every one of them; but for theſe we muſt refer to the book itſelf, not doubting but they will give full ſatisfaction to every unprejudiced mind.

He concludes the firſt volume, which contains 389 pages, with ſome account of a pamphlet, intitled, An Eſſay on the Public Debts of the Kingdom, publiſhed about the year 1726, by Sir Nathaniel Gould,—as it is ſuppoſed: and which, he ſays, in Dr. Price's opinion (and we may add, ſurely, in the opinion of all friends to this country), deſerves to be put into every hand in the kingdom. He begins his ſecond volume with a republication of this pamphlet, entire; and he has alſo printed off a number of them to be diſpoſed of ſeparately.

At p. 449, he treats on the expediency of an equal aſſeſſment of the land-tax; for which meaſure he is ſo very warm an advocate, that he does not ſeem willing even to hear what may be ſaid on the other ſide of the queſtion. Yet, notwithſtanding the outcry that is made, chiefly by thoſe that have no land, againſt the preſent mode of aſſeſſment, ſurely the trueſt friends, ſupporters, and improvers of the kingdom, if they have not a claim to particular indulgence, have a right to be heard: and theſe are certainly the people that would be moſt aggrieved by ſuch a meaſure. For beſide the plea commonly urged, that it would be taxing the people that have bought eſtates within the laſt forty or fifty years in a very partial and unjuſt

meaſure,

measure,—and which plea appears to us to be very just and weighty,—there are other important matters, that well deserve consideration; *e. g.* we cannot speak for the whole kingdom, but in that part of it more immediately known to the Reviewer of this article, the land-tax appears to have been fairly and equally laid at first, according to the then real rent of the respective lands; and we can stand in many places, and point out a thousand acres on the right hand, and a thousand on the left, such, that those on the one hand, and on the other, were of nearly equal value when the land-tax was first laid, and at this time those on the one hand are just as they were then, *dreary commons*, worth one or two shillings per acre, whilst those on the other hand are flourishing fields and pastures, worth from ten to twenty shillings and upwards per acre. Can it be supposed that these last have been made so without great labour and expence? And is not their being so, a very great national benefit? Have those people that most promote the public good, no claim at all to the public indulgence? They might have lived in idleness and drunkenness, and squandered away their money, just as their neighbours may have done, or have lock'd it up in the stocks secure from land-tax acts: And would it be no hardship for these people that earn their bread by the sweat of their brow, to pay four shillings out of twenty for every acre of their land, and thus suffer loss for doing good, while their idle neighbours should pay perhaps only four-pence per acre? And the proposal of our Author would so operate, that where these two descriptions of people pay now one pound each to the land-tax, the industrious would then pay at least 36 shillings, while the others paid not more than four. Add to this, that many of these people pay two shillings in the pound on the full value of their lands to the poor's rates and quarter-dues, and the produce of their lands pays the greatest part of the malt, candles, soap, starch, &c. taxes: and the taxes on articles of home consumption are, as Sir Nathaniel Gould observes in his excellent Essay abovementioned, the most just and equitable ones that can be laid.

At p. 454, our Author supposes that the offer of the privilege of voting for members of Parliament, might induce some of the proprietors of the public funds to consent that the interest of their shares of the national debt should for the future be made liable to the land-tax: more especially, if they shall apprehend themselves to be under the necessity of giving up part of their annual income, in order to preserve the remainder; which the *Earl of Stair* positively declares it will be absolutely necessary that they should do. But we cannot think that this would be any great inducement. A large proportion, as is well known to all election managers, of those that have now a right to vote, in cities and great towns especially, value that privilege only

as it affords them the opportunity of getting a few guineas and holidays perhaps once in seven years: and thus argue with the candidates that talk of the laws against bribery and corruption: "You are desirous of a seat in parliament in order to benefit yourself and friends, by the interest that it gives you with the government; if you are benefited by it, why should not we that chuse you? A little money in pocket is all that we have to hope for, and accordingly we shall vote for the candidate from whom we are sure of obtaining it." And as to the voters for Knights of the Shire, a large proportion of them rent land of the nobility and great men, and vote from no other motive than influence and interest. Therefore it could hardly be any object to the stock-holders to be classed among such people. We hope that the nation, notwithstanding its difficulties, is not yet in so deplorable a situation as to be constrained to violate its faith. While it can preserve its trade and credit, its resources will still be great, if brought into a state of difficulty and danger by the envy or ambition of foreign foes, should it be guided by statesmen in whom the people can confide. The difficulties it at present labours under from the weight of taxes, might have been in a great measure prevented but for the folly of alienating the sinking fund, which was kept inviolate during the reign of that consummately politic Prince George the first, being established under the patronage and auspices of his favourite minister the illustrious Earl Stanhope, in whom were joined the rare qualities of courage and conduct in the field, skill in the cabinet, the Prince's favourite, the people's friend, and the patron of civil and religious liberty: and that the present minister, the friend and relation of his grandson Lord Mahon, will be actuated by the same principles, and pursue the same plans, particularly that most necessary one of establishing an inviolable fund for lessening the national debt, is the hope and wish of the thinking part of the kingdom. Doubtless it would be an heavy burthen both on the land and on trade, to raise so great a sum as would be necessary, yet, we are not without hope that it would be submitted to with cheerfulness, if the nation could be assured that it would be religiously appropriated to the desired purpose.

The remainder of the work before us, which is taken up with tables and directions for finding the values of annuities at different rates of interest for two and three joint lives, and for the survivor or survivors of them, is, like the foregoing part, very full and explicit; and has cost the Author no small pains. To this is added (at p. 605.) an Appendix, containing an exact copy of the bill, to encourage the poor to industry and frugality, by accommodating them with a safe and convenient method of laying out what little money they could save out of

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the earnings of their labour; which was brought into the House of Commons by the late Mr. Dowdeswell, in 1773, and passed that house; also a copy of the tables of the values of remote life-annuities, for the use of parishes in London and the country, which the late Sir *George Savile* procured to be computed, under the inspection of Dr. *Price*, for the purposes of the said bill, and which were considered as a part of it.

ART. X. *An Essay on the Nature and Principles of Public Credit.* 8vo. 4s. 6d. boards. White.

THIS Essay contains 234 pages, and the Preface is signed *S. Gale, Charles-Town, South-Carolina, October* 1782. It appears to be an ingenious well-meaning performance, but not delivered in a clear and perspicuous manner; the sense is frequently difficult to be made out, and the truth of some of the positions laid down in it is doubtful; we will nevertheless endeavour to lay before our readers a short sketch of the work, as clearly as we can.

Mr. Gale gives what he calls seven propositions, as containing the substance of what he has to advance, and of which the first and last appear to be the most important.

The design of his first proposition, or the third section of the book, is to prove, that incurring a public debt in supporting the expences of a war, is not only the most convenient method of raising the money, but (if properly conducted) must also be productive of an actual saving. To make out this he proceeds on the supposition, that the interest of money is allowed to ebb and flow naturally without any restraint whatsoever, and that the money is borrowed at the market price of the time in which it is wanted; and the interest being higher in time of war when it is wanted, than he supposes it possible to be in time of peace, he proposes, by way of example, to borrow in war at 5 per cent. in such a manner, that when in peace the rate shall fall to $3\frac{1}{2}$, other purchasers shall be found, who will give the same sum for an annuity of 3l. 10s. that was given in war for one of 5l. and so to pay off the one with the money received for the purchase of the other, and that by this means a sinking fund of $1\frac{1}{2}$ per cent. shall be produced for paying off the capital or sum borrowed. But we are afraid the conclusions must be very fallacious, that are drawn from such imaginary circumstances as these, and very inapplicable to the real state of affairs. There does not seem at present to be any probability of $3\frac{1}{2}$ per cent. annuities being at *par*, or worth 100l. for a great length of time to come, and even if they should be so, we do not see that there are any 5 per cent. annuities that can be paid off in the manner he proposes. We wish we may be mistaken, and should be glad to be informed of our error; for we suppose that

that when in the year 1781, to use one of our author's examples, the Government gave a redeemable annuity of 3l. per ann. for 58l. this annuity is only redeemable on the same conditions as the old 3 per cent. consols, and not by paying the lenders 58l. again, or any sum less than 100l. unless money could be raised by the public to buy them, with their proprietors own consent, at the market price of the day. And if not, what can be concluded from assumptions contradicted by facts, and that cannot be reduced to practice? yet our author's work is wholly founded on the presumption of the possibility of establishing a sinking fund in this manner, by the $3\frac{1}{2}$ rising to *par* in time of peace: whereas, in our present circumstances, it is much to be questioned whether an annuity of $4\frac{1}{2}$ could possibly rise to that height. His observations, however, on the circulation of money, trade, taxes, bills and paper credit are very ingenious and useful, though not perhaps true in the degree that he supposes.

His 7th proposition is, that 'the grand principle on which the good or evil attendant on a public debt will depend, consists *practically* in keeping and applying such a proportion between the revenue and the loans, as shall preserve a just equilibrium between the demand for money, and the force of the circulation by which that demand is supplied.'—'The revenue that will be required is also within the ability of any nation that can support a war for any long continuance: insomuch, that if this equilibrium be not preserved the consequent depreciation [fall] in the prices of the stocks (which governs the terms on which future loans shall be obtainable) will be such, that should the war be of any long continuance (as 7 or 8 years), a greater revenue will be required for the payment of the bare interest of the loans, than would be required both for the preservation of the equilibrium, and for the payment of the interest of the selfsame loans.' To prevent this, he advises, that the premiums required for new loans, shall be given in an additional interest or annuity, of the same continuance as the times necessarily limited for the advancement of the loans. *ex. gr.* By giving an interest of 8l. 2s. 3d. per cent. for one year, and afterwards 3 per cent. per annum, when the premium is reckoned at 5 per cent. How far this is practicable we cannot pretend to say, and it would lead us to a very great length to pretend to discuss all that may be said for or against such measures as these; in support however of our assertion, that the Author carries his notions farther than facts will support him, we shall make a few observations on a part of the second section of his Appendix, p. 205; where he blames Dr. *Price* for saying "that there is no one that would not be glad to lend to government, on any higher interest than that which he can make in the funds." If we allow Mr. *Gale*'s arguments and deductions to have *any* weight in opposition

opposition to this reasonable assertion, we are sure that they have *not near so much* as he supposes. We will take the case of the 5 per cent. annuity stock he mentions, rejected by the money-lenders in 1781, because they could not agree what to value it at. Now, says he, according to Dr. *Price*'s principles, when the 3 per cents are at 58l. (which is what they were then taken at) a 5 per cent. stock would be worth 96l.$\frac{2}{3}$. But we find that all parties perfectly saw that it could by no means be worth so much as that, although they differed with respect to what it really was worth. He adds in a note, taking the 3 per cents. at their then price, *viz.* 59l. the comparative value of the 5 per cent. stock would be 79$\frac{3}{4}$; but taking the 3 per cents. at 58l. (the rate at which they were then actually taken) the comparative value of the 5 per cent. stock would be 78l.$\frac{2}{3}$, as nearly as may be. But all things considered, he thinks no man, consistent with his own interest, could have given more than from 76l. to 77l. in the market for such 5 per cent. stock; nay he is of opinion no man ought to have given so much. His chief reason for valuing the 5 per cent. stock so low, is, that he takes it for granted, that when no farther loans should be necessary, the 3 per cents. would immediately rise from 58 to 72$\frac{1}{4}$; which he calls their point of recovery: and he seems to reason thus (for he does not properly explain himself, and there are some things in his symbolic demonstrations that appear to us at least doubtful) since a 5 per cent. stock must always be redeemable for 100l. Therefore, if 72$\frac{1}{4}$ be lessened to 58, how much must 100 be lessened to? The answer is to 80, nearly, as he makes it at p. 136, and his making it 78$\frac{2}{3}$ above, seems to be owing to his there taking his point of recovery at more than 72$\frac{1}{4}$.

But it is much to be questioned whether the 3 per cents. for a long time to come can rise so high as 72; and if we were to guess at the price they will bear at the end of 7 years to come, (supposing public affairs to go on as quietly and prosperously as can be expected) we should lay it at very little more than 60. As to the reasonable value of a 5 per cent. annuity, 76 or 77l. is certainly not near the worth of it in the present state of things; in August 1784, the consols, as they are called, were a little lower than the price of scrip, as is usual, the 3 per cent. scrip being something under 58 (the price in his example), being marked 57$\frac{3}{4}$ a $\frac{7}{8}$, and the 4 per cent. scrip at the same time at 75. Can any unprejudiced person suppose, that, if there had been also a 5 per cent. scrip, 76 or 77l. would have been deemed any thing like the value of it? For according to Dr. *Price*'s principle or assertion, mentioned above, when the 3 per cents. are at 57$\frac{3}{4}$, the 4 per cents. should be at 77, and the 5 per cents. at 96$\frac{1}{4}$, but the 4 per cents. were actually at 75, which is only 2l. less than the estimation; and we should suppose that

twice

twice 2 is nearly what the 5 per cents. would have fallen short, or that their value would have been about 92l. * instead of 76 or 77 as Mr. *Gale* supposes. That his reasonings, however, have some weight, we do not deny; but not in that degree that he would persuade us, nor any thing near it.

ART. XI. *Elegiac Sonnets*, and *other Essays*. By Charlotte Smith, of Bignor Park, in Sussex. 4to. 2s. Dodsley. 1784.

THE Poetess apologizes, in her Preface, that her Sonnets are not of the legitimate kind. We cannot, however, agree with her. That recurrence of the rhyme which, in conformity to the Italian model, some writers so scrupulously observe, is by no means essential to this species of composition, and it is frequently as inconvenient as it is unnecessary. The English language can boast of few good Sonnets. They are in general harsh, formal, and uncouth: faults entirely owing to the pedantic and childish affectation of interchanging the rhymes, after the manner of the Italians. The slightest attention to the peculiarities of the respective languages might evince the propriety of the copy, in this point, deviating from the original.

Plaintive tenderness and simplicity characterise the Sonnets before us. The introductory one is as follows:

'The partial Muse has, from my earliest hours,
Smil'd on the rugged path I'm doom'd to tread,
And still with sportive hand has snatch'd wild flowers,
To weave fantastic garlands for my head:
But far, far happier is the lot of those
Who never learn'd her dear delusive art,
Which, while it decks the head with many a rose,
Reserves the thorn—to fester in the heart.
For still she bids soft Pity's melting eye
Stream o'er the ills she knows not to remove,
Points every pang, and deepens every sigh
Of mourning friendship, or unhappy love.
Ah! then, how dear the Muse's favours cost,
If those paint sorrow best who feel it most!'

The following beautiful poem is as sprightly and elegant as the Sonnets are plaintive and tender:

The ORIGIN *of* FLATTERY.

'When JOVE, in anger to the sons of earth,
Bid artful VULCAN give PANDORA birth,
And sent the fatal gift, which spread below
O'er all the wretched race contagious woe,

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* Now, in November 1784, the 3 per cent. consols are at about $54\frac{1}{2}$, and the 5 per cent navy bills at $87\frac{3}{4}$; hence as $54\frac{1}{2}$ is to 58, so is $87\frac{3}{4}$ to $93\frac{2}{5}$ *nearly*. Therefore we are not mistaken in supposing that when the 3 per cents. were at 58, a 5 per cent. stock would be worth 92 or upwards.

Unhappy man, by vice and folly toſt,
Found in the ſtorms of life his quiet loſt,
While Envy, Av'rice, and Ambition, hurl'd
Diſcord and death around the warring world;
Then the bleſt peaſant left his fields and fold,
And barter'd love and peace for power and gold;
Left his calm cottage, and his native plain,
In ſearch of wealth, to tempt the faithleſs main;
Or, braving danger, in the battle ſtood,
And bath'd his ſavage hands in human blood:
No longer then, his woodland walks among,
The ſhepherd lad his genuine paſſion ſung,
Or ſought at early morn his ſoul's delight,
Or grav'd her name upon the bark at night;
To deck her flowing hair no more he wove
The ſimple wreath, or with ambitious love
Bound his own brow with mytle or with bay,
But broke his oaten pipe, and threw his crook away.
The nymphs forſaken, other pleaſures ſought;
Then firſt for gold their venal hearts were bought,
And nature's bluſh to ſickly art gave place,
And affectation ſeiz'd the ſeat of grace:
No more ſimplicity, by ſenſe refin'd,
Or generous ſentiment, poſſeſs'd the mind;
No more they felt each other's joy and woe,
And CUPID ſighing fled, and hid his uſeleſs bow.
But with deep grief propitious VENUS pin'd,
To ſee the ills which threaten'd womankind;
Ills that ſhe knew her empire would diſarm,
And rob her ſubjects of their ſweeteſt charm;
Too ſurely feeling that the blaſts of care
Would blight each blooming face, and plough deep wrinkles there.
Sore ſigh'd the goddeſs at the mournful view,
Then try'd at length what heavenly art could do
To bring back pleaſure to her penſive train,
And vindicate the glories of her reign.
From MARS's head his caſque, by CUPID borne,
(That which in ſofter wars the God had worn)
She ſmiling took, and on its ſilver round
Her magic ceſtus three times thrice ſhe bound;
Then ſhaking from her hair ambroſial dew,
Infus'd fair hope, and expectation new,
And ſtifled wiſhes, and perſuaſive ſighs,
And fond belief, and, 'eloquence of eyes,'
And fault'ring accents, which explain ſo well
What ſtudied ſpeeches vainly try to tell,
And more pathetic ſilence, which imparts
Infectious tenderneſs to feeling hearts,
Soft tones of pity, faſcinating ſmiles;
And MAIA's ſon aſſiſted her with wiles,

And brought gay dreams, fantastic visions brought,
And wav'd his wand o'er the seducing draught.
Then ZEPHYR came: To him the goddess cried,
Go fetch from FLORA all her flow'ry pride
To fill my charm, each scented bud that blows,
And bind my myrtles with her thornless rose;
Then speed thy flight to Gallia's smiling plain,
Where rolls the Loire, the Garonne, and the Seine;
" Dip in their waters thy celestial wing,
" And the soft dew to fill my chalice bring;
" But chiefly tell thy FLORA, that to me
" She send a bouquet of her fleurs de lys;
" That poignant spirit will compleat my spell."
'Tis done: the lovely sorceress says 'tis well.
And now APOLLO lends a ray of fire,
The cauldron bubbles, and the flames aspire;
The watchful Graces round the circle dance,
With arms entwin'd, to mark the work's advance;
And with full quiver sportive CUPID came,
Temp'ring his favourite arrow in the flame.
Then VENUS speaks, the wav'ring flames retire,
And ZEPHYR's stronger breath extinguishes the fire.
At length the goddess in the helmet's round
A sweet and subtile spirit duly found,
More soft than oil, than æther more refin'd,
Of power to cure the woes of womankind,
And call'd it Flattery:—balm of female life,
It charms alike the widow, maid, and wife;
Clears the sad brow of Virgins in despair,
And smooths the cruel traces left by care;
Bids palsy'd age with youthful spirit glow,
And hangs May's garlands on December's snow.
Delicious essence! howsoe'er apply'd,
By what rude nature is thy charm deny'd?
Some form seducing still thy whisper wears,
Stern Wisdom turns to thee her willing ears,
And Prudery listens, and forgets her fears.
The rustic nymph, whom rigid aunts restrain,
Condemn'd to dress, and practise airs in vain,
At thy first summons finds her bosom swell,
And bids her crabbed *gouvernantes* farewel;
While, fir'd by thee with spirit not her own,
She governs fashion, and becomes the *ton*.
By thee dim-sighted dowagers behold
The record where their conquests are enroll'd;
They see the shades of ancient beaux arise,
Who swear their eyes exceeded modern eyes,
And scenes long past, by memory fondly nurs'd,
When GEORGE the Second reign'd, or GEORGE the First;
Compar'd to which, degenerate and absurd
Seems the gay world that moves round GEORGE the Third.

Nor

Nor thy soft influence will the train refuse,
Who court in distant shades the modest Muse,
Tho' in a form more pure and more refin'd,
Thy dulcet spirit meets the letter'd mind.
Not death itself thy empire can destroy;
Towards thee, e'en then, we turn the languid eye;
Still trust in thee to bid our memory bloom,
And scatter roses round the silent tomb.'

Very slight correction would make this a finished performance. Curtail the Alexandrines, and break the sentence commencing at the forty-first line and ending at the fifty-fifth, into two or three.

FOREIGN LITERATURE.

ART. XII. *Observations sur le Gouvernement et les loix des états unis d'Amérique*; i. e. Observations on the Government and Laws of the United States of America: Translated from the French of the ABBÉ DE MABLY, with a Preface by the Translator. Amsterdam, printed for Rossart and Co. 1784.

WE have already made favourable mention of the *Constitutions*, which are the subject of this work; but we cannot entertain an opinion, equally favourable, of the Abbé MABLY's observations, for they do not indicate all that liberality of sentiment, which we had expected from a character so distinguished in the literary world. His work contains some observations which are the result of good sense, and a great knowledge of mankind; yet, amidst these there are many things, which, to a discerning reader, immediately betray the author's country, and religious persuasion. Some of his opinions may perhaps be referred to his great partiality for the ancients; but it will also be doubted by many, whether he has divested himself of all those prejudices of nation and religion, with which his education, as the subject of an absolute monarchy, and a member, if not an ecclesiastic, of the Gallican church, early impressed his mind. They will be ready to apply to him the maxim of Horace,

'*Quo semel est imbuta recens servabit odorem*
'*Testa diu.*'

It must, however, be considered, that the French writers labour under many disadvantages, which tend to disqualify them for treating subjects of this nature. Not to mention the prejudices peculiar to their government and religion, they have little opportunity of observing the effects of civil and religious liberty, on the character and disposition of a people. Another disadvantageous circumstance is, that whatever may be their real liberality of opinion, it is by no means safe for them to

give it full ſcope in their writings; for though it may at preſent ſuit the French court to aſſume the appearance of friendſhip to American freedom, yet daily experience and obſervation prove, that their government is as inimical as ever, to the cauſe of liberty; and that it is dangerous for a ſubject of France to indulge himſelf in that honeſt freedom of expreſſion, which is ſo natural to a liberal mind, on a ſubject ſo congenial with its feelings.

The Abbé is, indeed, very free in cenſuring the governments of England and Holland, with reſpect to thoſe circumſtances which he deems inimical to liberty; but he obſerves a moſt profound ſilence with regard to that of France. If this does not give us very high ideas of his candour, it at leaſt affords us a proof of his caution; for our wary philoſopher hath wiſely ſteered clear of a ſubject, which was too delicate to be treated with freedom;—*the diſintereſted interpoſition of France in ſupport of American independence!*

This work conſiſts of FOUR LETTERS, addreſſed to John Adams, Eſq; and, to the Engliſh tranſlation, is added a *Preface* by the tranſlator, who does not ſeem to conſider himſelf as bound to adopt all the opinions of his author.

The former part of the *firſt Letter* may be conſidered as a kind of emollient, which the Abbé, like a ſkilful ſurgeon, prepares before he begins his operations; this is made up of cenſures of the Engliſh, and praiſe of the American government, in about equal quantities. After which, he freely applies his knife to the body-politic of the latter, and lays bare what he deems its defective parts.

In his opinion, the *American Conſtitutions* confer too much power on the people, whom he ſeems to treat with a degree of contempt, that will not be very highly reliſhed in America. He alſo blames the Americans for adopting the ſpirit of the Engliſh laws, and making them the model of their own. In the following obſervation on this ſubject, many of his readers in this country will doubt the truth of his premiſes, as well as the validity of his concluſion as it regards America.

'I ſhall perhaps be told (ſays he), that the laws of America are formed after the model of thoſe of England, the wiſdom of which has been celebrated by ſo many writers. I allow this; though, for your own happineſs, I wiſh I were not compelled to allow it. The ſpirit of the Engliſh laws is very viſible in yours; but let me intreat you, Sir, to obſerve the prodigious difference between your circumſtances and thoſe of England. The Engliſh government was formed amidſt feudal barbarity. William, the Conqueror, and his ſucceſſors, were thought to be ſolely poſſeſſed of all the public authority; and ſo far were the people from entertaining any other idea, than that of being born to ſervitude, that even the barons themſelves believed that they held their privileges only from the

munificence

munificence of their prince. This is a truth, which cannot be doubted by any who will attentively peruſe the GRAND CHARTER, extorted by the barons from King John, which became both the principle of all the political convulſions under which the nation has laboured, and the rule of its conduct hitherto, for the eſtabliſhment of that liberty which it ſtill enjoys. Thus the national character of the Engliſh was ſlowly formed; each individual became gradually accuſtomed to his circumſtances and ſtation; and long contracted habit has connected the ambition of the prince, with the liberty of the ſubject.

'The United States of America were conſtituted in a very different manner; their laws are not the work of ſeveral centuries, or of a thouſand contradictory circumſtances ſucceeding each other. The commiſſioners or delegates who regulated their conſtitutions, adopted the liberal principles of Locke, concerning the natural rights of man, and the true end of government. But was not the tranſition rather too ſudden from your ſituation under the dominion of England, to your preſent circumſtances? I fear your minds were not ſufficiently prepared for it: and I have often told your countrymen that I was too ſincerely intereſted in their welfare, not to wiſh them a war of length ſufficient to correct their prejudices. and to give them all thoſe diſpoſitions which a free people ought to poſſeſs.'

This *charitable* wiſh is repeated in the *third Letter*, where he ſays, 'Your colonies, already corrupted by their relation to their mother-country, envied its wealth, as much as its liberty; and it is for this reaſon, I could have wiſhed, as I have before obſerved to you, that a long and difficult war had ſubſtituted new paſſions and new ideas, inſtead of thoſe with which you have been ſupplied from Europe.'

If this long and difficult war, which the humane Abbé thus kindly wiſhes them, had diſſolved all their connection with Europe, it might perhaps have been uſeful in putting a ſtop to that luxury which ſeems to be gaining ground among them; but if (as would moſt probably have been the caſe) they were to have had a French army in their country, we cannot think that the foppery and effeminacy of their allies would be of any great uſe in purifying their manners, or that the new ideas they might acquire from them, would much contribute to correct their prejudices, or to give them thoſe qualifications which a free people ought to poſſeſs.

The following paragraph will give the reader an idea of the Abbé's ſentiments upon the form of their government:

'Suffer me, Sir, to enquire, whether your new laws are rightly accommodated to the underſtanding, the knowledge, and the paſſions of the people, who are never ſufficiently diſcerning to diſtinguiſh between liberty and licentiouſneſs? Has not more been promiſed than will, or than can be performed? If, in conſequence of your former connections with England, you have, among you, the ſeeds of an ariſtocracy, which will continually increaſe in growth, was there not ſome degree of imprudence in endeavouring to eſtabliſh too pure a democracy? This is ſetting *laws* and *manners* in oppoſition to each other. It appears to me, that inſtead of ſplendidly exciting the

the ambition and hopes of the people, it would have been more prudent merely to have proposed freedom from the British yoke, and an obedience to magistrates, whose mediocrity of fortune should render them temperate in their views, and friends to the public welfare, while their rights should have been regulated in such a manner as to obviate every fear of injustice. Your principal care would then have been to set limits to the aristocracy, and to make laws that might restrain the rich from abusing their wealth, and from purchasing an authority which ought not to belong to them.'

With this partiality to an aristocracy, he enters, in the *second Letter*, upon a more particular review of the constitutions of Pennsylvania, Massachusets, and Georgia; censuring in the two former, those regulations which relate to the influence of the people in the government, and preferring the second as the most aristocratical. His observations on the republic of Georgia, the inhabitants of which he exhorts to attend closely to agriculture, and to avoid involving themselves in trade, as detrimental to simplicity of manners, are justly conceived, and elegantly written.

In his *third Letter*, he takes into consideration the state of public manners, of religion, the liberty of the press, the regulations relative to the administration of justice, and the military.

In his *last Letter*, he reviews the dangers arising from too extensive a commerce; on which subject, he adopts the ideas of *Plato* among the ancients, and of Dr. *Brown* and Mr. *Cantillon* among the moderns. He then predicts the divisions and disturbances that may arise from the progress of luxury, the ambition of the rich, and the opposition of the people; and, as a remedy to all this, advises them to render the *Congress* supreme judge of all differences arising between the different ranks of citizens, in the several states of the union, to make the delegates triennial, instead of annual magistrates, and to renounce the power of recalling them at pleasure.

His sentiments on *religious liberty* and the *freedom of the press*, two objects of the utmost importance in a free state, will not be very grateful to liberal protestants, who consider the former as founded, not on political convenience, but on the unalienable rights of conscience; and who look upon the latter, as the bulwark of freedom, and the grand defence against tyranny, both civil and religious.

'Why do I read, (says he) in the Pennsylvanian declaration of rights, that *no man, who acknowledges the being of a God, can be justly deprived or abridged of any civil right as a citizen, on account of his religious sentiments, or peculiar mode of worship*. Had you any reason to fear that, by confining your toleration to Christianity, it would not have supplied you with a sufficient diversity of sects to satisfy every one? Will you, under pretence of more speedily peopling your country, invite thither the strangest persuasions? It would be improper for me to expatiate on a project of this kind. I will only say,

ſay, that the greateſt legiſlators have been leſs deſirous of inviting into their republics a great number of men, than of forming good citizens, and uniting them by a ſimilarity of ſentiments.'

In ſpeaking of the ſpirit of controverſy and diſputation, which he apprehends this unbounded toleration will revive, and of the evils that will ariſe from ambitious men, who may intereſt infant ſects in their ſchemes, he has this remarkable paſſage:

'What has already happened in Europe, makes me dread what may happen in America. The queſtions diſcuſſed by *Luther* and *Calvin*, would have diſturbed only the ſchools, if men of power, who really deſpiſed, had not pretended to reſpect them, in order to gain partizans, and render themſelves ſufficiently powerful to diſturb the ſtate and advance their private fortunes.'

On the following paragraphs we leave our readers to make their own obſervations:

'When a republic permits the exerciſe of various religions, which, for the ſake of peace, union, concord, and charity, all enjoy the ſame advantages and prerogatives, I ſhould deem it neceſſary, that the miniſters of theſe ſeveral religions ſhould all enjoy the ſame liberty of teaching their reſpective doctrines. But I could wiſh that each church, after having explained its doctrine and diſcipline in a catechiſm, ſhould be reſtrained from making any alteration in it, under pretence of expreſſing its truths with greater perſpicuity, or of arranging them in more regular order; no part of it ſhould be allowed to be altered. By theſe means, in each ſect, diſputes and quarrels would be prevented; the ſeveral churches would no longer keep an inviduous eye upon each other, in order to watch whether their rights were violated by theſe innovations; different religions would interfere leſs with each other, and a habit of mutual intercourſe, without contempt, without jealouſy, and without animoſity, would daily acquire ſtrength.

'The irregularities of the human mind are ſo numerous, time may, and indeed muſt, produce circumſtances ſo various and unforeſeen, that too many precautions cannot be taken againſt that fanaticiſm, or againſt that indifference, which a multiplicity of religions ſeems calculated to introduce. Why then ſhould not government have its *moral* and *political* catechiſm, which children ſhould learn at the ſame time that they are inſtructed in the particular doctrines of their parents, and in the forms of worſhip by which they are to honour the Deity? To compoſe a work of this kind, would not be unworthy the wiſdom of the continental Congreſs. This reſpectable body of magiſtrates, on whom depends the proſperity of the Thirteen United States of America, would then declare, that as the holy ſcriptures are variouſly underſtood and interpreted by different perſons, who have purſued truth with intentions equally pure, and with underſtanding equally good; it would be exceeding the limits of their authority to attempt deciding a point, which Divine Providence does not determine in a poſitive and ſenſible manner. It is conformable to the demands both of juſtice and piety, that all the various religions of America, while they adore the depth of the divine judgments, ſhould mutually tolerate each other, becauſe

Providence tolerates them all with equal indulgence. Let us not judge our brethren, left we condemn ourfelves. Let the Americans, while they offer the moft fervent prayers for the revelation and propagation of truth, adhere with fidelity to the mode of worfhip in which they were educated: if this fhould be erroneous, let them be perfuaded that Divine Goodnefs will forgive the errors of thofe who fincerely mean to obey the truth. We may eafily be deceived refpecting the relation of religion to God, becaufe it is involved in myftery; but the relation of religion to fociety is moft evidently known. Who can doubt that the defign of God was to unite all mankind by the ties of morality, and of thofe virtues, upon which the happinefs of each citizen and of fociety depends.'

This moral and political catechifm feems to be the Abbé's favourite hobby-horfe; but it runs away with him at a violent rate, and overturns poor liberty, whenever fhe attempts to ftop his career.

'Further (fays he), to fhew the neceffity of fuch a work (viz. the catechifm), I will add, that it is dangerous to eftablifh by law the entire liberty of the prefs, in a new ftate, which has acquired its freedom and independence, before it has learned the art or fcience of making a proper ufe of it. It is certain, that without the liberty of the prefs, there can be no freedom of thought, and confequently, that neither manners nor knowledge can make any progrefs. Allow every thing to philofophers who ftudy the fecrets of nature, who explore truth amidft the ruins of antiquity, and the darknefs of modern times; or who write upon laws, and the particular regulations, refolutions, and arrangements of civil adminiftration: their errors are of no importance; their difcuffions, whatever they may be, fharpen the underftanding, accuftom it to a regular progrefs, and afford information ufeful to morality and to politics.

'But as the Americans are too much habituated to the philofophical ideas, the opinions and prejudices of England, to be fuddenly weaned from them, how can it be expected that they will not continue to deduce dangerous confequences from errors, which they confider as fo many principles, if they have full liberty to print every thing, before the continental Congrefs has eftablifhed thofe truths that are to conftitute the morals, the policy, and the character of the confederacy. As long as your feveral republics have not created, within themfelves, a council or fenate, as a palladium, to preferve and perpetuate the national fpirit; what inconfiftency of doctrine, what extravagancies and irregularities muft you not expect, if every citizen who poffeffes a talent for writing, may, with impunity, entertain the public with his reveries, and attack the fundamental principles of fociety.'

The Tranflator's obfervations on this paffage are as follows:

"It may be fufpected that the worthy Abbé is rather too much attached to his own ideas, opinions and prejudices, when he expreffes a wifh to fufpend the liberty of the prefs, till Congrefs have publifhed a moral and political catechifm, in order to prevent the pernicious confequences of the philofophical ideas, the opinions and prejudices of England. In all reftraints of this nature, as it is very

very difficult to draw the line, and almost impossible to prevent it from being transgressed; a free people can never be too vigilant to guard against its being imposed under any pretence whatever. Religious is so intimately connected with civil liberty, and the freedom of the press with both, that they must all stand or fall together.

"But why is the Abbé so particularly averse to the philosophical ideas, opinions and prejudices of England? Is not this rather inconsistent with that liberality which our ingenious author professes, and with the cause which he pretends to maintain? Of all the countries of Europe, England and Holland are those in which sentiments favourable to liberty are the most general; nor, if we except the Swiss, is there any other in which they may be said to be national. Amidst all those resentments which civil wars unhappily excite, the sensible and candid among the Americans will acknowledge, that the principles maintained by the whigs in England, are those upon which their constitutions are founded: they will recollect that their ancestors were English, who, with the rest of their countrymen, have often struggled in defence of their common freedom. They will remember, that to their having once been English, and to the principles which, as such, they imbibed, they owe their late revolution. However grateful they may be to the French for that assistance to which they owe their independence, they cannot be blind to *their political motives*; nor will they be deceived into a belief, that the government of France was *actuated* by a disinterested regard to that *liberty*, of which it is so careful to deprive *its own subjects*. They will reflect, that had they been the colonies of any other kingdom, they would probably have been too ignorant to know and to value their natural rights, or too servile to assert and defend them. In this case, instead of being free and independent states, they would in all likelihood have bowed their necks beneath a yoke much more oppressive than that of England, and would be the abject slaves of an absolute monarchy."

Indeed the Abbé seems eagerly to embrace every opportunity of expressing a prejudice against whatever is English, in a manner that does not give us an high opinion of his candour. If by this, he designs to pay his court to the Americans, it is a very mean artifice, which the discerning will easily detect, and treat with the contempt it deserves. Of this illiberality there are several instances, but one is so particularly notorious, that it deserves to be exposed. Speaking of the *Georgians*, he says, "It is evident that equality is dear to them, from their refusing to regard as a citizen, any inhabitant who shall not have renounced, in the most express manner, those particular titles which a paltry vanity has invented, and which, in England, seem to indicate a species of nobility." The particular mention of England, where the claims of the nobility, as well as the veneration paid to them, are less unreasonable than in any other nation, is highly absurd as well as illiberal in one, whose countrymen carry these prejudices to a most ridiculous length. The Translator seems to have been ashamed of this invidious passage,

and

and instead of England, has put Europe; but we do not see why he should have so boldly thrown this veil over the scurvy turpitude of his author's nakedness.

We have hitherto considered this work as containing only the speculations of a private individual; but the whole coincides so much with the known insidious views of the French court, that upon this account also it deserves particular notice. The manners and sentiments of the Americans are so widely different from those of the French, that they will in general dislike the interference of the latter in their politics. Hence it is probable that when the Americans no longer need their assistance, they will grow tired of their yoke, and all the popular influence in government will be exerted against it. Of this the French are aware, and on this account it is their interest that the government of the United States should be, as much as possible, aristocratical; because a few leading men may more easily be brought over to fall in with their views, when uncontrouled by the stubborn multitude, whom it will be difficult to cajole, and impossible to bribe. In short, if the Americans possess a true zeal for liberty, and wish to render their independence truly valuable, they will carefully guard against all interference of the French in their domestic politics: they may be assured that those who are tyrannical in their *own* government, can never be sincere friends to freedom in any other. Every friend to liberty in America, as well as in this country, has ample reason to say of them, as good old Laocoon does of the Greeks, *Aliquis latet error; ne credite, timeo Danaos & dona ferentes.*

There are, certainly, ingenious observations in this little work. The Abbé MABLY's uncommon sagacity and knowledge of human nature have not declined at the approach of old age. But we see, with concern, that at a period of life, when the wise man feels a peculiar elevation, above the narrow views of *national rivalship*, and the intrigues of *political avarice and ambition*, this grey-headed professor of universal philanthrophy, should write *like* one, who is blinded by the former, and who is employed as an ingenious tool by the latter.—His book will, however, be read with pleasure, because he is an original thinker, and we believe (in spite of his errors and prejudices) a good man: and we think the judicious and able Translator ought not to regret his having dressed the Abbé in an English coat, and shewing him at London, as an odd man, who may amuse our politicians, and from whom something may be learned.

ART.

ART. XIII. *Account of Aeroſtatic Experiments*, continued from our Review for May laſt, p. 408.

THE curioſity of our Readers on the ſubject of * *Aeroſtation* ſhould not have remained ſo long ungratified, had we thought the information we have received ſince our laſt article either of ſufficient novelty or importance to induce us to break in upon our order of publication. As we have previouſly declared, that we ſhould decline entering into any detail of mere repetitions of former experiments, under which deſcription we are to place all thoſe made ſince our laſt account; and as we are willing to give up the merit of *early* intelligence to thoſe who pleaſe to expoſe themſelves to the danger of propagating *falſe* intelligence, we ſhall wave all farther apology for having thus long poſtponed this article.—The following are the principal publications we have now to mention:

I. *Premiere Suite de la Deſcription des Expériences Aeroſtatiques*; i. e. Firſt Continuation of the Deſcription of the Aeroſtatic Experiments of Meſſrs. DE MONTGOLFIER, and of thoſe occaſioned by their Diſcovery. By M. FAUJAS DE ST. FOND. Paris 1784. 8vo. with 5 cuts.

This work conſiſts of upwards of fifty different articles, moſt of which have already appeared in various periodical publications. They are here collected in a chronological order, but their ſeveral contents are, in the title-page, ſpecified under the four following heads: 1. Accounts of all the Aeroſtatic Experiments made ſince the publication of the firſt volume †. 2. Sundry papers on the Theory of Aeroſtats, the manner of directing them, &c. 3. Different methods of procuring Inflammable Air. 4. A memoir on the *Caoutchouc*, or elaſtic gum, with a method of making, at a ſmall expence, a varniſh ſimilar to that prepared from the ſaid gum: by the Editor of this work.

1. Very little remains for us to ſay on the firſt head; all the experiments of any note here deſcribed, having already been recorded in former numbers of our Review ‡. Among a great number of ſecondary ones here mentioned, we ſhall only ſelect that which was made at Windſor, by Mr. Argand of Geneva, in the preſence of their Majeſties, with a balloon of goldbeaters ſkin, about thirty inches in diameter.—Two experi-

* This word, and *Aeroſtat*, to denote an air balloon, have been adopted by the French academy of Sciences.

† See Review, Vol. LXIX. p. 551.

‡ The experiment of La Muette, Vol. LXIX. p. 558. That of the Tuilleries, *ibid.* p. 559. That of Lyons, Vol. LXX. Mr. Blanchard's firſt Voyage, *ibid.* p. 226. Experiment of Count Andreani at Milan, *ibid.* p. 407. The Dijon Experiment, *ibid.* p. 404. is reſerved by M. F. de St. Fond for a third volume.

ments

ments made by the Abbé Bertholon and M. de Sauſſure, with a view to explore the electricity of the atmoſphere, in which the balloons were uſed as kites, but aſcended to a much greater height than the latter could have done.—And one made January 13th laſt, by the Count d'Albon, at Franconville, near Paris, with an inflammable air balloon of twenty-four feet perpendicular, and ſixteen horizontal diameter, to which were ſuſpended, in a wicker cage, a rabbit and two guinea pigs, which, after having been raiſed to a very great height, were landed among ice and ſnow, without ſeeming to have been any ways affected during the voyage, nor at the deſcent. A cat that was ſent up at Macon in Burgundy, on the 15th of February laſt, was not ſo fortunate, ſince, after having traverſed between fifteen and ſixteen leagues of atmoſphere, it was found dead about two hours after the aſcent: the cauſe of its diſaſter is not known.

2. Among the theoretical papers we diſtinguiſh one of Mr. Stephen Montgolfier, on the mechaniſm that may be applied for directing the aeroſtatic machine.—Oars appear to him to be the only means likely to ſucceed; and he deduces from an analytical theorem, that two perſons working each an oar of 100 feet ſuperficies, may, in a perfect calm, impel a fire balloon ſeventy feet in diameter, at the rate of 994 French toiſes (about 2000 Engliſh yards) in an hour, and an air balloon of twenty-ſix feet diameter at the rate of 2434 toiſes, ſomewhat leſs than three miles in an hour, but that the leaſt current of air will overſet the whole theory, and that there is no probability of ever being able to navigate under any conſiderable angle with the direction of the wind.

A paper of M. de Sauſſure of Geneva is by no means the leaſt valuable article in this collection. That acute philoſopher, wiſhing to aſcertain that the ſwelling of the fire balloons is merely owing to the dilatation of the common air by heat, in oppoſition to M. Pilatre de Rozier, who ſtill aſcribed that effect to the production of a particular gas, contrived means to raiſe by pullies, in the inſide of the large Lyons balloon when inflated, a number of thermometers, with the upper ends of the tubes cut off to the 160th degree of the ſcale *, and finding that they had all loſt a part of the liquid they contained, he concluded that the heat muſt have exceeded that degree. Whilſt theſe experiments were making on the 15th of January laſt, four days before the departure of the balloon, the machine was in perfect order, and its power ought therefore to be eſtimated by the effect it then produced; its own weight was 10,400 lb. and it raiſed a weight of 6100 lb.—It is hence inferred, that as a balloon of taffety, of 100 feet diameter would weigh only 400 lb. it would be able to

* The Author does not tell us what ſcale.

raiſe

raiſe a weight of 16,100 lb.—A balloon of this ſort, we are told, is actually preparing by Meſſrs. Montgolfier, at the expence of the Prince of Ligne, at *Bel Oeuil*, one of his country ſeats in Flanders. M. de Sauſſure approves highly of the project, and thinks that a balloon 200 feet in diameter would ſucceed as well. He makes no doubt but that means will ſoon be deviſed for guiding theſe machines.

The Count de Milly, in two memoirs of ſome length, propoſes, inſtead of the ſtraw now uſed for inflating the fire balloons, to ſubſtitute a certain number of lamps, fed by rectified oil, or ſpirit of wine; the number of which might be increaſed or diminiſhed at pleaſure, and thus facilitate a vertical aſcent or deſcent. Having been informed of the excellence of the lamps lately invented by M. Argand, he gives them the preference, and deſcribes their conſtruction: he likewiſe recommends the uſe of oars for guiding the balloon.

The paper on the production of inflammable air that ſeems to intereſt this country moſt, is that which deſcribes the method of extracting it from pit-coal. The diſcovery, if it really be a diſcovery, which we have ſome reaſon to doubt, was made by Mr. Thyſbaert and two other profeſſors of the univerſity of Louvain; and the proceſs is thus, rather imperfectly, deſcribed: "A common forge, and three common gun barrels, about one inch in bore, were the whole of the apparatus; the breech ends of two of the barrels were conſtantly kept in the fire, whilſt the third, being cooled and emptied, was loaded about ſix inches high with powdered pit coal, and the reſt filled with ſand. A tin tube conveyed the air under a funnel, placed beneath a barrel filled with water, which ſtood upon a tub likewiſe filled with water, which the air extracted from the coal replaced, after having traverſed it." Fifteen ounces of powdered pit coal yielded in about three quarters of an hour 100 quarts (*pots*) of air, of ſo pure a quality, that on trial it was found to raiſe a balloon as rapidly, and as high as if it had been filled with the uſual inflammable air. The operation is ſoon to be repeated on a larger ſcale; and large iron retorts are making for the purpoſe.

M. Morveau, of Dijon, has produced inflammable air from potatoes, by mere diſtillation. He hopes ſoon to improve his method; and we ſhall probably hear more of it in the next volume of this collection.

M. Hamann, an artiſt, at Paris, has found means to make air balloons of a ſubſtance that prevents the diſperſion of the inflammable air ſo effectually, that one of them hath been kept floating in a room for ten ſucceſſive days without any ſenſible diminution.—M de Fourny made an experiment with one of theſe balloons, from which he had reaſon to conclude that the inflammable air not only expands in its dimenſions, but alſo acquires

quires spontaneously a sensible energy. He observed, that having filled the balloon about two thirds, instead of contracting gradually, as was expected, it kept swelling for twenty-seven hours, when it was so completely distended as to endanger its bursting. It then began to diminish, though in very slow degrees.

4. The best varnish hitherto known for glazing the silk of air balloons, is prepared from the elastic gum, known by the name of *Caoutchouc*; but this substance, though cheaper now than it was during the war, is still too dear to be brought into common use for that purpose.—M. Faujas de St. Fond has applied himself to find some substitute for it, and gives the following receipt for preparing common glue * as a substitute:

"Put one pound of glue in a new or very clean earthen pot; make it boil gently till it ceases to crackle, or, which is the same thing, till a drop of it thrown into the fire, blazes. Pour then upon the glue, constantly stirring it with a wooden spatula, one pound of spirit of turpentine, removing the pot from the fire, to prevent the inflammation of this essential oil; boil all together during six minutes, and pour upon the whole three pounds of boiling oil of walnuts, of linseed or poppies, rendered desiccative by litharge: stir this well, boil it during a quarter of an hour, and the varnish is made.

"After it has settled about twenty-four hours, and that a sediment is formed, pour the liquor off into another pot, and when you mean to use it, warm it, and then apply it with a thick brush on the stretched taffety: one thick layer may suffice; but if you mean to apply two, take care that the silk be stretched very tight; lay on the varnish in a transverse direction of the former, and dry it, thus distended, in the open air."

II. *An exact and authentic Narrative of M.* BLANCHARD's *third aerial Voyage from* Rouen *in* Normandy, *on the* 18*th of* July 1784, *accompanied by M.* BOBY; *in which they traversed a Space of forty-five Miles in Two Hours and a Quarter, inclusive of the Time employed in raising and depressing the Machine in the Air.* Translated from the French of M. Blanchard. 4to. 1s. 6d. Heydinger, &c. London.

The facts mentioned in this title are certified by several authentic affidavits. In the narrative, M. Blanchard mentions several circumstances which seem to put the power of directing the machine by wings out of all doubt. Several queries, however, have been addressed to M. B. on the subject of these and some other circumstances contained in the narrative, to which an

* The French name *glu* is all the account here given of this substance.

answer should be given before we form any opinion on the matter.

III. *An Account of the first aerial Voyage in* England, *in a Series of Letters to his Guardian, by* VINCENT LUNARDI, *Esq.* Secretary to the Neapolitan Ambassador. Lond. 1784. 8vo. Price 5s. with three cuts, and 2s. 6d. without the plates: one of these is Mr. Lunardi's picture, by way of frontispiece, engraved by Bartolozzi. Bell.

The account is here taken up from the adventurer's first intention of executing such an experiment, and all the previous steps, disappointments, and discouragements that attended the enterprize: it is written in a sentimental strain; and we must confess, contains many things which we did not expect to meet with on this occasion. The circumstances of this voyage are too well known to need our entering here into any detail concerning them.

IV. *Hints of important Uses to be derived from aerostatic Globes, with a Print of an aerostatic Globe and its Appendages, originally designed in* 1783. By THO. MARTYN. Folio. 2s. White, Becket, &c. 1784.

To expedite the communication of important events by signals; to increase the means of safety both to fleets and armies, by affording expedients to explore, from a great elevation, adjacent coasts or regions, fleets or armies; to furnish facts to meteorology, and to facilitate the discoveries of astronomy: such are the objects to which Mr. Martyn wishes to apply the aerostatic machine. He is aware that the means of directing it is an essential requisite toward the success of several of these projects, and he gives a plate of the apparatus he conceives to be effectual for that purpose; it consists of a main-sail, a fore-sail, and a rudder, all fixed to the boat. In many of the instances he proposes balloons retained by cords.

We hope the following table of all the aerial voyages hitherto made will not be disagreeable to our Readers.

No	Date.	Place of Ascent.	Names of the Navigators.	Sort of Balloon.	Duration of the Voyages.
1	1783 Nov. 21	La Muette	Pilatre de Rozier Marq d'Arlandes	Fire B.	Between 20 and 25 min.
2	Dec. 1	Tuilleries	M. Charles M. Robert	Air B.	2^h 5′
			M. Charles 2d ascent	Ditto	35′
3	1784 Jan. 19	Lyons	M. Jos. Montgolfier Pilatre de Rozier and 5 more	Fire B.	15′
4	Feb. 25	Milan	Count Andreani 2 Messrs. Gherli	Ditto	20′

No

No	Date.		Place of Ascent	Names of the Navigators.	Sort of Balloon.	Duration of the Voyages.
5	March		Champ de Mars	M. Blanchard	Air B.	1h 15′
6	March	13	Milan	Count Andreani, and 2 more	Fire B.	About 7 miles dist.
7	April	25	Dijon	M. Morveau M. Bertrand	Air B.	1h 37′
8	May	8	Marseilles	M. Bonin M. Mazet	Fire B.	7′
9	May	23	Rouen	M. Blanchard	Air B.	About 1 h.
10	May	29	Marseilles	M. Mazet M. Bremont	Fire B.	8′
11	June	4	Lyons	M. Fleurant Madame Tible *	Ditto	45′
12	June	5	Madrid	M. Bouche †	Ditto	
13	June	12	Dijon	M. Morveau M. de Virly	Air B.	1h 2′
14	June	13	Nantes	M. Coustard M. de Massi M. Mouchet	Ditto	58′
15	June	16	Bourdeaux	M. Darbelet M. des Granges M. Chalifour	Ditto	1h 15′
16	June	23	Versailles	M. Pilatre de Rozier M. Proust	Fire B.	47′
17	July	15	St. Cloud	Duc de Chartres 2 Messrs. Robert	Air B.	45′
18	July	18	Rouen	M. Blanchard M. Boby	Ditto	2h 55′
19	July	26	Bourdeaux	The same as in No. 15	Ditto	About 18 miles dist.
20	Aug.	6	Rhodes in Guienne	M. Carny M. Louchet		35′
21	Aug.	25	Vienna	M. Stuver, and others		
22	Sept.	6	Nantes	M. Coustard M. de Luynes	Air B.	2h 32′
23	Sept.	1	Moorfields, London	M. Lunardi	Ditto	3h 20′
24	Sept	19	Tuilleries	2 Messrs. Robert M. Hulin ‡	Ditto	6h 40′
25	Oct.	16	Chelsea, London	M. Blanchard Mr. Sheldon	Ditto	4h

* The first female aerial navigator.

† He fell out of the gallery soon after the ascent, and was much hurt.

‡ They landed at Bouvray, near Bethune, in Artois, about 160 miles distant from Paris.

MONTHLY CATALOGUE,

For NOVEMBER, 1784.

AMERICAN AFFAIRS.

Art. 14. *Opinions on interesting Subjects of public Law and commercial Policy*, arising from American Independence, § 1. The Question answered—Whether the Citizens of the United States are considered by the laws of England as Aliens; what Privileges are they entitled to within the Kingdom; what Rights can they claim in the remaining Colonies of Britain. § 2. The Regulations for opening the American Trade considered; Faults found, and Amendments proposed: How the late Proclamations affect the United States discussed: Objections pointed out, and Alterations suggested. § 3. How far the British West-Indies were injured by the late Proclamations fully investigated; the Amount of their Wants discovered; Modes of Supply shewn; and the Policy of admitting the American Vessels into their Ports amply argued. § 4. An Enquiry how far a Commercial Treaty with the United States is necessary, or would be advantageous: What the Laws of England have already provided on this Subject; and the fundamental Laws of the United States compared with them. By George Chalmers. Author of Political Annals of the Revolted Colonies *, and of an Estimate † of the comparative Strength of Britain. 8vo. 3s. Debrett. 1784.

THOUGH we have always considered Mr. C. as a government writer (a presumption which is not lessened by the perusal of his tract), yet even the friends of America must acknowledge, that he hath here, with considerable force, and equal candour, thrown out many important observations, and maintained some striking positions, which it will be difficult for them to refute, however disagreeable they may find it to admit them. He is, indeed, on the above-mentioned subjects, an able, judicious, and convincing writer; to which we may add, that those who wish to gain solid information, on the topics above-enumerated, will meet with ample satisfaction in the perusal of his elaborte performance.

EAST INDIES.

Art. 15. *The Speech of Mr. Hardinge*, as Counsel for the Directors of the East India Company, at the Bar of the House of Lords, on Tuesday the 16th of December, 1783. 8vo. 1s. 6d. Stockdale.

Mr. Hardinge, in his professional character, added his testimony to the general voice of the Public, in reprobating the tyrannical complexion and tendency of the Coalition East India Bill; and the publication of his much-applauded speech on that memorable occasion, may be interpreted into a personal avowal of the sentiments he then delivered.

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* See Rev. Vol. LXII. p. 464.
† — Rev. Vol. LXVIII. p. 51.

MILITARY.

Art. 16. *The ancient Code of Military Laws*, for the Government of the English Army, under King Henry V. enacted at Manuce *. With some additional Ordinances made by the Earl of Salisbury. 4to. 2s. 6d. Hooper, 1784.

This is a separate publication of the curious ancient Code of Military Laws mentioned in our last month's Review, p. 300. See our account of Captain GROSE's *Antiquities*. It is accompanied by a copper-plate representation of ancient armoury; of which notice has been already taken in the Article above referred to. This is a choice morsel for our connoisseurs in military discipline.

POETRY.

Art. 17. *Poems on Miscellaneous Subjects*. By Ann Curtis, Sister of Mrs. Siddons. 56 Pages 12mo. 5s. Printed for the Author. 1783.

Published, we presume, for the sake of the subscription; which might be necessary to the Authoress. The Public is very frequently addressed in worse poetry.

Art. 18. *Fleurettes*, containing an Ode on Solitude: written in the Mountains of Auvergne, by Monf. De la Mothe Fenelon. On the Pleasures of Retirement: an Epistle from Monf. Boileau to Mrs. Lamoignon. The Origin of Sculpture: an Epistle from a young Lady to her Lover, from Monf. Fontenelle, &c. &c. &c. Translated from the French. 8vo. 1s. 6d. Dodsley. 1784.

These *Fleurettes* have suffered considerably by transplanting. They neither expand with vigour, nor glow with beauty.

Art. 19. *The Political Songster*; or a Touch on the Times, on various Subjects, adapted to common Tunes. 3d Edition. By John Free. 12mo. 1s. Birmingham, printed for the Author. 1784.

John Free is an honest publican at Birmingham, where he has conducted the separate businesses of brewing and ballad-making with considerable success for above twenty years. Some of his ballads are not without humour; and, indeed, they are all in a style superior to the common run of street poetry.

Art. 20. *Poems*, by Mrs. Hughes. 8vo. 3s. Dodsley. 1784.

Though Mrs. Hughes may not possibly rank, as a poetess, with the Barbaulds, the Mores, or the Sewards of the age, she yet writes very decent lady-like verses. Her poems are Eclogues, Pastoral Ballads, inscriptions, and a Legendary Tale.

NOVELS.

Art. 21. *Italian Letters*; or the History of the Count de St. Julian. Small 8vo. 2 Vols. 5s. sewed. Robinson. 1784.

These Letters are written in a chaste, easy, and perspicuous style; and intermixed with reflections equally sensible, benevolent, and moral. The gradations of vice, and the seductions of temptation are well described, and without that pruriency of fancy which too frequently accompany delineations of this kind. The story is both pathetic and interesting.

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* In France.

Art.

Art. 22. *Maria, or the generous Rustic.* Small 8vo. 2s. 6d. Cadell. 1784.

A tale may be romantic, and yet not amuse the fancy: it may be dismal, and yet not affect the heart. If examples were needed (which we are sorry to say is very far from being the case) we should produce the present novel; and it would serve instead of a thousand to illustrate and confirm our remark.

Art. 23. *The Bastard*; or the History of Mr. Greville. By a Lady. 2 Vols. 12mo. 5s. sewed. Hookham. 1784.

Though this cannot be numbered amongst the finer and more elegant productions of sensibility, yet it is at least entitled to the honourable claim of a *legitimate* birth; and this is no trifling boast, considering how the literary world, and especially the region of novels, hath of late been over-run with a spurious issue.

MISCELLANEOUS.

Art. 24. *The Works of George Berkeley*, D. D. late Bishop of Cloyne in Ireland. To which is added, an Account of his Life, and several of his Letters to Thomas Prior, Esq; Dean Gervais, and Mr. Pope. In 2 Vols. 4to. 2l. 2s. boards. Robinson, London; Exshaw Dublin.

In these volumes are collected all the works of a writer, who, in his day, distinguished himself by his benevolent projects, and his excellent character, no less than by an exquisite subtilty of genius in metaphysical speculations. It was the former more than the latter which gave him a title to immortality; and when his writings shall be forgotten, his name will be read with respect, in that well-known line of Pope,

——*To Berkeley every virtue under Heaven.*

As an attempt is here made to recal the attention of the Public to Dr. Berkeley's Works, it may not be amiss to lay before our Readers the contents of these volumes. FIRST VOLUME. *Life and Letters.—Of the Principles of Human Knowledge.—Three Dialogues between Hylas and Philonous.—An Essay towards a new Theory of Vision.—Alciphron, or the Minute Philosopher.* SECOND VOLUME. *Passive Obedience.—Arithmetica absque Algebra aut Euclide demonstrata.—De Motu.—The Analyst.—A Defence of Free-thinking in Mathematics.—An Appendix concerning Mr. Walton's Vindication of Sir Isaac Newton's Principles of Fluxions.—Reasons for not replying to Mr. Walton's full Answer.—An Essay towards preventing the Ruin of Great Britain.—A Discourse addressed to Magistrates and Men in Authority—A Word to the Wise.—A Letter to the Roman Catholics of the Diocese of Cloyne.—Maxims concerning Patriotism.—The Querist.—A Proposal for the better supplying of Churches in our foreign Plantations, and converting the savage Americans.—Verses on the Prospect of planting Arts and Learning in America.—A Sermon before the Society for the Propagation of the Gospel.—Siris.—A Letter, and Farther Thoughts, on Tar Water.*

The Life prefixed, is, nearly *verbatim*, the same which appeared in the *first* edition of the *Biographia Britannica*; the Editor not having thought proper to take any notice of the valuable additions to this Life, which are given by Dr. Kippis, in his improved edition of that work. Several of the Letters subjoined to this Life were

also before published, and those which are now added, are of too little consequence to merit any particular attention: they are almost entirely personal, and chiefly relate to the Bishop's project for establishing a college in the island of *Bermudas*.

Art. 25. *Memoirs of George Berkeley*, D. D. late Bishop of Cloyne in Ireland. The Second Edition *, with Improvements. 8vo. 3s. 6d. Murray, &c. 1784.

This publication is a *mere copy* of the Life, Letters, and Extracts, prefixed to the volumes which are the subject of the preceding Article. The Editor acknowleges his obligations to the Rev. Dr. Stock, for his trouble in compiling and revising these memoirs.

Art. 26. *Observations on the late Contests in the Royal Society.* By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 2s. 6d. Robinson. 1784.

We have already given our Readers as minute a detail of the disputes which have of late interrupted the harmony of the Royal Society, as was consistent with the plan of our Review: our account therefore of the present pamphlet (which brings forward little new matter) must necessarily be very brief.

Dr. Kippis, with his accustomed precision and fidelity, retraces every step of this unfortunate controversy; and hath arranged his narrative in an historical and chronological form.

He professes to write with great impartiality and candour; and solemnly disclaims all personal resentment and personal prepossession. He favours the President, and condemns the conduct of those who have stood foremost in their opposition to the chair; from no prejudiced or interested motives, but solely from the convictions of his own mind;—not formed in haste or at random, but from mature deliberation, and a perfect acquaintance with the several stages of the dispute, and the subjects and characters more immediately connected with it.

Non nostrûm tantas componere lites.

We are too much friends to the interests of science, not to deplore those contentions, which cast a shade on men whose abilities qualify them to shine among its more illustrious ornaments:—above all, we deplore the effects of those contentions, when science itself is retarded by them; and something of more *general* ill consequence than *personal* animosity is produced by their fatal influence. And Dr. Kippis, whose moderation and candour we had never any reason to question before, must excuse us if we add, that we are sorry that a gentleman, who hath undertaken the office of a *Reconciler*, should have stepped *so far out of his way* to irritate the very wound which he professes to lament.

Art. 27. *The Fritter.* 8vo. 3s. Birmingham printed, sold by Baldwin in London. 1784.

Nonsense, political, critical, poetical, and musical—slighty, whimsical, low, and coarse—strung together in scraps, for which the Author has provided a proper motto:

'Thou *dirtiest* of the *dirty Muses!*
To every scribbler free that chuses!

* See Rev. Vol. LV. p. 437.

To thee an *hecatomb* shall rise,
Of *works*, like *this*, in sacrifice!'

Art. 28. *A Refutation of the Memoirs of the Bastile**, on the general Principles of Law, Probability, and Truth; in a Series of Letters to M. Linguet, late Advocate in the Parliament of Paris. By Thomas Evans, Solicitor in Chancery, and one of the Attorneys of the Court of King's Bench in England. 8vo. 1s. 6d. Murray, 1783.

M. Linguet is here charged with many misrepresentations of persons and facts, and with having rather indulged the feelings of a mortified man, than given an exact relation of particulars. The Writer of this pamphlet disclaims all intention to apologize for political oppression, or to justify any abuses which may have crept into any part of the French government; and only undertakes, to correct the errors of a man who confounds institutions with the abuses of them; and to refute calumnies, which can only serve to perpetuate grievances.

Art. 29. *Letters on Wit and Humour*, &c. To which is added, one concerning the Dismemberment of Ireland. 8vo. 1s. Law. 1783.

Specimen. 'To briefly allegorize wit and humour: they are brothers and often companions, though unlike; or, made females *qualem solet esse sororem* may be brought in. Wit is a dressed gentleman, and much the finer and more elegant person. Humour loves to be in dishabille, and familiarly enjoy himself; less nice in his company, who can generally put in a word with him. Wit is figuring away at court, spangled with diamonds, to which glass itself yields; whilst his kindred claimer can deign to claw a herring in a chimney-corner.'

This Writer hath thought proper to adopt the name of *Puzzlewit*; and we believe none of his readers will dispute his right to it.

Art. 30. *Letters in Behalf of Professors of Music*, residing in the Country: addressed to the Nobility and Gentry, Directors of the Concert of Ancient Music, and Managers of the ensuing grand Performance in Commemoration of Handel; and to the Directors of the Fund for the Benefit of decayed Musicians and their Families in London. By Edw. Miller, Organist in Doncaster. 4to. 6d. Wilkie. 1784.

Country Musicians, it seems, are in general in very pitiable circumstances. This Writer recommends them to the protection of those noble Lords and Gentlemen who had the direction of the Commemoration of Handel; and thinks a fund ought to be established for their support, as well as for the benefit of decayed musicians in the metropolis. Their merits equally entitle them to protection; and their distresses strongly enforce the claim.

These Letters are slimsy and puerile: and are nothing but the mere title-page, spread out into languid declamation, and diffuse repetition.

If country Musicians would not encrease the miseries of their situation, they should take care how they become Authors.

* *For our account of those Memoirs*, see Rev. Vol. LXX. p. 44.

MEDICAL.

Art. 31. *A Practical Treatise on the Efficacy of Stizolobium*, or Cowhage, internally administered in Diseases occasioned by Worms; to which are added, Observations on other Anthelmintic Medicines of the West-Indies. By William Chamberlaine, Surgeon. 8vo. 1s. 6d. Murray. 1784.

This Cowhage, or Cowitch, as it has been commonly called, is the *Dolichos pruriens* of Linnæus. The part used is the setaceous hairy substance growing on the outside of the pod, which is scraped off, and mixed with common syrup, or melasses, to the consistence of a thin electuary; of which a tea-spoonful to a child of two or three years old, and double the quantity to an adult, is given in the morning, fasting, and repeated the two succeeding mornings;—after which a dose of rhubarb is usually subjoined. These hairy spiculæ are supposed to act mechanically, and to kill the worm by piercing its sides.

Art. 32. *Observations on Poisons, and on the Use of Mercury in the Cure of obstinate Dysenteries.* By Thomas Houlston, M. D. Physician to the Liverpool Infirmary. 8vo. 1s. Baldwin, 1784.

If these Observations had remained buried under the chaos of Magazines, &c. from which they have been collected, the public would have sustained no loss.

Art. 33. *Cases in Surgery:* with Introductions, Operations, and Remarks. By Joseph Warner, F. R. S. and senior Surgeon to Guy's Hospital. The *fourth* Edition, with considerable Additions. 8vo. 6s. boards. Johnson. 1784.

We have read with great pleasure this new edition of Mr. Warner's Surgery. It is enriched with twelve additional Cases, highly deserving the attention of the profession, in general, and of Surgeons in particular. The twelfth Case exhibits a curious instance of the advantage of a small perforation through the skull, in a concussion of the brain, in which the trepan had not been applied soon after the accident.

Art. 34. *An Essay on the Prevention of an Evil highly injurious to Health*, and inimical to Enjoyment. By William Edmonstone, late Surgeon to the 89th Regiment. 8vo. 2s. Faulder. 1784.

This gentleman has taken care, by the obscure title of his book, to prevent people from guessing with exactness at the subject of it. When we took it up, we expected it to contain something more than an advertisement of a quack medicine to prevent the venereal disease.

Art. 35. *A Letter from a Medical Gentleman in Town to his Friend in the Country*, containing an authentic Account of the Difference between the Medical Society of Crane-Court, and Dr. Whitehead, during the late Canvass for a Physician to the London Hospital: with a true Copy of all the Papers, both written and printed, which have passed between the contending Parties. 8vo. 6d. March, 1784.

According to this account of the above-mentioned disputes, which appears to be very fair and candid, the conduct of the doctors William Woodville, J. Lettsom, James Sims, and William Hamilton,

seem

seems to be highly reprehensible. We say, *according to this account*, for we would not decide upon such partial evidence, but will reserve our definitive opinion, remembering the equitable adage, "*Audi alteram Partem.*"

Art. 36. *An Essay to investigate the Causes of the General Mortality by Fevers*, deduced from the Knowledge of the Nature of the Blood, and the Circulation: with Miscellaneous Observations on ancient and modern Writers. By W. Charsley, M. D. 8vo. 1s.6d. Kearsley. 1783.

All this multifarious matter is comprized in eighty-seven duodecimo pages, printed in a large letter. As a specimen of the Dr's abilities, and as an instance of the great discoveries and *new* lights, which, by his ingenuity, are likely to be thrown upon the dark science of physic, take the 77th page:

'The action of the nerves on the muscles being the *primum mobile* of muscular motion, is the cause of wonderful effects; those occurring most naturally to us, are the common actions of life, sitting, lying down, running, walking, leaping, and all motions the different contortions of the limbs are capable of producing. No sooner is the mind determined on any, than it is implicitly obeyed; it seems as if motion was governed by mathematical laws; we cannot move out of the center of gravity without bordering on insecurity; if slipping or rising from our chair we depart from that center, we come to the ground. There is a kind of mechanical geometry (to use that phrase) without the use of which we could not rise, walk, run, nor move a hand, for which reason Galen calls the hand Ὄργανον Ὀργανῶν, the Instrument of Instruments.' This is indeed the bathos of physic!

Art. 37. *A Familiar Medical Survey of Liverpool.* Addressed to the Inhabitants at large. Containing Observations on the Situation of the Town; the Qualities and Influence of the Air; the Employments and Manner of Living of the Inhabitants; the Water; and other natural and occasional Circumstances, whereby the Health of the Inhabitants is liable to be particularly affected. With an Account of the Diseases most peculiar to the Town; and the Rules to be observed for their Prevention and Cure; including Observations on the Cure of Consumptions. The Whole rendered perfectly plain and familiar. By W. Moss, Surgeon, Liverpool. 12mo. 2s. Lowndes. 1784

We have seen certain pretenders advertise "The Philosophy of Physic." Had Mr. Moss termed his performance, "The Poetry of Physic," he would have given it a proper name, and might have thereby abridged his title page. His book abounds with quotations from the English poets. We wish he had read them to more advantage, and had thence learnt to improve his taste, and to correct his language. Great and original geniuses have sometimes used the licence to coin words; and to attone for such a liberty, they have generally conveyed to us some new idea: what pretence has Mr. Moss to use a freedom of this sort? His observations are of the most trite and common place kind. But the words "specificate, emanative," &c. &c. &c. are new to us, and hitherto strangers to the *English tongue.*

Art. 38. *The Case of the Reverend Dr. Harwood*; an obstinate Palsy, of above two years duration, relieved by Electricity. By Edward Harwood, D. D. 8vo. 1s. Buckland, &c. 1784.

We cannot, without some degree of surprise, behold a man of learning, by profession of a reverend character, descending to mingle strange stories, and low buffoonery, with pious ejaculations, and devout thanksgivings, for an apparent escape from the grave. 'The reader may judge, (says Dr. H.) of the state of my health, from the following circumstances, which were wont greatly to alarm and intimidate me. About a month from the time I received the paralytic stroke, when I had fixed my eyes on the fire, suddenly the grate would disappear from its place, and its flame present itself in the ceiling. The windows, from being luminous, would in a moment be muffled in dun and murky gloom. Large capital letters on signs, and inscriptions on windows and houses, would gradually diminish, become faint, and, at last, hardly visible. The chairs and tables would appear to rise from the floor, suspend themselves in the air—and *two* candles, instead of *one*, instantaneously present themselves to my distorted vision. I was exactly like *Pentheus* in the *Bacchæ* of Euripides; who saw *two* Thebes, &c.'

We leave our medical readers to their comments on those very extraordinary symptoms; referring them to the pamphlet for the doctor's account of his Cure by Electricity; as well as for the Case of his Niece, Miss Harwood: an obstinate deafness, perfectly removed by the same means.

Art. 39. *A short Treatise on the Plant called Goose-Grass*, or Clivers, and its Efficacy in the Cure of the most inveterate Scurvy. With the Recipe, for preparing and taking this simple and excellent Medicine; and reference to those cured of the Disorder. By John Edwards, F. S. A. 8vo. 1s. Dixwell.

The disease which this author mistakes for the scurvy, seems to be a species of the *lepra*; and a tea-cup full of the expressed juice of the Goose-Grass to be taken nine successive mornings, is recommended as an effectual remedy for it.

SCHOOL-BOOKS.

Art. 40. *An Analysis of the Greek Metres.* For the Use of Students at the Universities. By J. B. Seale, M. A. Fellow of Christ College, Cambridge. 8vo. 1s. 6d. Cambridge printed, and sold in London by Cadell. 1784.

This book is professedly designed as a supplement to the Elementary Rules of Greek Prosody, and is, therefore, calculated rather to assist the young student, than to inform the profound scholar. With this view, Mr. Seale has given his readers a short, but clear and correct account of the various metres employed by the Greek writers, especially the dramatic and lyric.

The materials are chiefly drawn from the Prosody of Morell, prefixed to his Thesaurus; and from Heath's Preface to his copious and excellent Notes on the Greek Tragedians. The author, however, sometimes illustrates his explanations, or supports his opinions, by quotations from Terentianus Maurus, and Hephestion. But we are surprised that Mr. Seale, who seems conversant in the ancient

authors,

authors, ſhould attempt to vindicate, or even to explain any kind of Greek verſe, by appealing to the uſage of a modern writer, Mr. H. whoſe erudition, indeed, we ourſelves highly reſpect; but whoſe authority, on ſuch an occaſion, no ſcholar ſurely can admit.

We are of opinion, that a work like this analyſis, would have been more properly executed, and more extenſively circulated, if it had been written in a learned language. The author, however, as well from this publication, as from the honours which we are told have been repeatedly conferred on him, by the Univerſity of Cambridge, appears to us a very ſound ſcholar. He certainly deſerves our commendation for the judgment with which he has choſen his materials, and for the perſpicuity with which he has arranged them; and, we doubt not, he will receive the thanks of every tutor, who has made the ſame proficiency in claſſical knowledge, and is actuated by the ſame honeſt zeal for the improvement of thoſe who are intruſted to his care.

Art. 41. *Theſes Græcæ et Latinæ*, ſelectæ. 8vo. 3s. 6d. Galabin and Baker. 1783.

By the name affixed to the preface and the title, the compiler of this book appears to be Mr. W. Baker, a printer, who informs us, that while he was peruſing the works of the ancients, he affixed a mark to every ſtriking paſſage, which he inſerted in his *common place book*, at his leiſure hours. Surely his leiſure hours might have been ſpent more profitably to himſelf, and more advantageouſly to the community, if, in imitation of Henry Stephens, for whoſe memory every man of learning *ſtill* feels the ſincereſt veneration, he had devoted his time to the publiſhing new editions of thoſe claſſics whoſe works are rarely to be met with.

Mr. Baker's reading ſeems to have been extenſive; but the man who ſpends his days in *copying* what he already poſſeſſes *in print*, waſtes his time moſt unpardonably; but when he preſents to the Public, what he has thus unprofitably collected, the ſlight regard paid to ſuch a preſent, will, if we are not miſtaken, convince him of his error.

The collections of Stobæus are valuable, becauſe he has preſerved many relicks of authors, whoſe works have not reached us; he has alſo digeſted the paſſages under their reſpective heads, or ſubjects, and not edited them without rule or order, as Mr. Baker has done his *Theſes*. But undoubtedly, if he had tranſcribed in a *looſe diſorderly* manner, merely the ſententious apothegms of writers, whoſe works are ſtill extant in our libraries, *his* book would never have been removed from the duſty ſhelf of a monkiſh library, to invite the attention of the curious, and to afford literary information and amuſement to the learned.

RELIGIOUS.

Art. 42. *Two Sermons on the Diſmemberment of the Britiſh Empire*, at the Concluſion of the Peace in 1783. By the Rev. Thomas Fawcett. Second Edition, with Improvements and additional Obſervations on the diſſolution of Parliament in 1784. 8vo. 1s. Cadell. 1784.

'A hermit of the vale, (to uſe the language of this writer concerning his performance) is drawn from ſerenity and the ſhade, to thi

this present publication in the metropolis, that may probably do no honour to his memory, which might otherwise have sunk into oblivion, with the common names, that are hourly swept away by time, among the refuse of fame. He can only say, that he wished to have seen much abler pens employed, at so important a crisis, on this interesting subject; so might this humble, but well-meant performance (among the other amusements of his private hours) have died in silence with the author, and been buried in the same dust with his last remains.' Thus speaks Mr. Fawcett in behalf of his pamphlet. It has reached a second edition; and we are by no means solicitous to stop its progress. Yet, since some judgment of ours will be expected, we must acknowledge it appears to us, that had the two Sermons *died in silence*, the world would have sustained no irretrievable detriment. They are of a declamatory kind; though some pertinent observations are at times introduced. The following remark in the first Sermon, has something in it extraordinary: —' As we are willing to think better of human nature, than to suppose that either treachery or ignorance could lead the British ministry to act the preposterous part they are charged with, in making the peace; we cannot account for it otherwise, than by ascribing it to a judicial infatuation, or a just judgment from heaven, that we, who had before so unwisely, perhaps unjustly assisted the Americans in our ambitious views of extended empire, should now betray this timidity and precipitation, in contracting the limits of the empire, at a time when there appeared the dawning of a disposition to return into the bosom of the parent country.' The text of this sermon is 1 Cor. vii. 31. *The fashion of this world*, &c.—The second discourse refers to our late ministerial disputes. It is intended in favour of the present ministry. But surely our author is strangely mistaken when he asserts, ' It is, (instead of, *they are) men only of an inferior genius*, that endeavour to obtain power by dishonest or ignoble means, or think to be considerable by endeavouring to subvert that state which they are not allowed to govern; or who, fallen from greatness they once enjoyed, in their private ruin would involve the commonwealth, and raise a universal storm, &c. &c.' Surely he is mistaken in the expression marked by 'talics, if he intends this (as we conclude he does) for the great antagonist of the present prime minister, since all allow him a superiority of genius and ability, however justly they may condemn the use to which it may sometimes have been applied. In this sermon we meet with seasonable exhortations to freemen relative to the election which was then approaching. There is somewhat ingenious, perhaps others may think fanciful, in the choice of a text, which is 1 Kings, iii. 27. *The king answered and said, give her the living child, and in no wise slay it: she is the mother thereof.*

Art. 43 *Three Discourses* addressed to the Congregation at Maze-Pond, Southwark, on their public Declaration of having chosen Mr. James Dore their Pastor, March 25th, 1784. 8vo. 1s. Cambridge. Dilly. 1784.

This is what is commonly called an ordination service, performed among the people of the independent persuasion. Mr. Robinson, who delivered the introductory address, expatiates very largely and ingeniously

niously on the subject of religious toleration, and the rights of private judgment. Immediately afterwards he calls upon Mr. Dore, to inform his brethren what are his ideas of the gospel.—Would not an indifferent spectator, we ask, have perceived some inconsistency in this proceeding? Mr. Robinson does indeed accompany the request with assuring Mr. Dore, that in declaring his faith "he risks nothing; for they have no penalties for heresy, no emoluments for orthodoxy, no frowns, no breaches of friendship, no ill-will in reserve for such as differ from them in sentiment." But the action itself, if it means any thing, necessarily implies, that the ministers desire a confession of faith from their brother, that they may be assured that his creed is such as they approve. That the transaction is really understood in this light, may be inferred from the stress which the next speaker, in this service, lays upon an orthodox faith. 'Take away, says he, the doctrines of Christ's divinity, attonement, and divine influence, and you deprive the Christian religion of its peculiar glories—you destroy the only foundation of a sinner's hope towards God.' Had Mr. Dore, in his confession, taken away these glories of the Christian religion, is it supposable, that he would have met with *no frowns* from his brethren? This call upon the young minister to declare his belief, admits then, of no other construction than as an assumption of a right to hear and judge him on this head; and consequently is totally inconsistent with the disavowal of all authority in religious matters. The inconsistency is, in truth, after all the glosses which have been put upon it, so glaring, that it is an astonishing proof of the enslaving power of custom, that the practice should still be kept up, in reality though not always in name, among dissenters of all denominations.

Art. 44. *Sermons on the Evidence of a Future State of Rewards and Punishments,* arising from a View of our Nature and Condition; in which are considered some Objections of Hume: Preached before the University of Cambridge. By William Craven, B.D. Fellow of St. John's College, and Professor of Arabic. 8vo, 2s. 6d. Cambridge, Printed. London, Sold by Cadell, &c. 1783.

The discourses of this ingenious and sensible author consist of close and perspicuous reasoning; which, though perhaps not well adapted to the greater part of Christian congregations, must be considered as properly suited to an University audience. Far indeed is it from being requisite that people in general should be made acquainted with all the objections and surmises which are raised by sceptics, or amused with the speculations which they may occasion; but there are times and places in which such subjects may not be improperly introduced: An account of the first edition of this little volume was given in the Review for September 1776, p. 246. vol. lv. and we need not add much to what was then said concerning it. We there intimated, that the writer had in his eye the works of Mr. Hume, which is now explicitly acknowledged. Concerning this republication, we are told that 'the Sermons appear with considerable additions, and the plan of them is entirely altered, to adapt them the *better to the* objections made of late to the doctrine of a *future state of rewards* and punishments.' What these additions

and alterations are, we cannot, at this distance of time, pretend to point out; but we think the discourses are well worthy the attentive perusal of those who find themselves affected by Mr. Hume's remarks, or indeed, those of any other persons or writers of the same stamp. The Sermons are eight in number, under the following titles: 'A state of discipline and probation, preparatory to a state of rewards and punishments: The moral nature with which man is endued: A future state, as inferred from the works of the Supreme Being: The use and beauty of general laws in the natural world: The use and beauty of general laws in the moral world: The administration of the present life: On a future life described after the model of the present: On experience, considered as the standard and measure of our expectations.'

On such subjects our preacher reasons in a calm, exact, and useful manner; he very pertinently remarks, that 'scepticism may be pursued till it offers violence to common sense. We surely may be allowed to trust so far our reason, and the feelings of our mind, as to believe it possible for them in some cases to inform us right.—— When out of a love of novelty and refinement, men carry their notions to an extreme, in opposition to the dictates of plain sense, and the genuine feelings of the mind, they may sometimes be able, by stating their opinions in terms of a recondite philosophy, to puzzle and perplex, but will seldom satisfy and convince.'

Mr. Craven, as a lover of truth, writes with candor and modesty, expressing his fear lest 'he should have persisted too long in what may seem a train of folly and extravagance, if not presumption, into which he has been betrayed, in order to accommodate himself to those who make *experience* the rule of life, and the standard by which we are to regulate our expectations.' In the same strain he concludes the seventh sermon: 'It must again be repeated, that in making this delineation, which may possibly be thought rash, and to stand in need of an apology, we must be understood to have adapted ourselves to those who maintain, that in all our enquiries we are to be determined by *experience*; and that we are to form our estimate of the future law and plan of divine justice, from our observations on its present measure and course.'—In the former discourses he attempts to explain how far the doctrine of future reward and punishment may be maintained on the ground of *experience*, and thus to prove that his opponents misapply in some degree their own principles. In what follows, he endeavours to shew that their principles, *even* though properly applied, are in themselves narrow and defective; and that in forming to ourselves an idea of God and his government, they are not to be admitted as reasonable and just.

These are a few hints of Mr. Craven's design and method, but for a clear and satisfactory view of the subject, we must refer the reader to the Sermons at large.

Art. 45. *Sermons* on various Subjects. By the Rev. Mr. Edward Arthur, Minister at Baremore, Etal, and last at Swalwell, near Newcastle. 8vo. 4s. boards. Berwick Printed, Sold by B. Law, in London.

An Advertisement prefixed to these discourses says, 'The following Sermons are, by the desire of the author's friends, published for the

the benefit of his two daughters, who live at Etal, in Northumberland. The heterogeneous state of the manuscripts, and incorrectness of the language are, by the author's being called off this stage of life before they were prepared for the press, much against them especially at this period, when the propriety of language is more studied than the truths of the gospel. Nevertheless, when external ornaments and ostentatious accomplishments are the objects of attention in some, it is to be hoped there are still many in Great-Britain who will read the following discourses with pleasure, and with benefit to their immortal souls.'

The number of these Sermons is seventeen: they are of the Calvinistical cast; and are plain, serious, and practical. The writer's manner is that of the old divines: they will be acceptable and useful to many readers: and even those parts which we could by no means approve, will, it is probable, be agreeable and profitable to persons of different tastes and dispositions.

We wish the work a good sale, as it seems to be published in order to procure some charitable assistance for objects who need it.

Art. 46. *A Dissertation on the Doctrine of Imputed Righteousness.* By the Rev. John Weddred, of Stathern, Leicestershire. 8vo. 6d. Rivington. 1783.

A candid representation of the doctrine, on principles commonly called Arminian. The author's idea is, that we are justified by faith considered in the sense of *trust*: and that the act by which we rely on the promises of the gospel is imputed to us for righteousness, and accepted in the room of perfection, for the sake of the merits of Christ. 'If this (says the author) was well understood, we should hear no more of transferred righteousness, either in whole or in part: no more of the believer's being as righteous as Christ himself, or indeed, of the obedience of Christ making up the defect of our's: which is another human, and, I apprehend, no very skilful hypothesis, for it follows the direct contrary rule to that observed in the parable of the talents, and gives most to those who have improved the least, and least to those who have improved the most. This doctrine seems to be no other than an ingenious improvement upon the Roman tenet, of transferring the supererogating works of saints.'

Mr. Weddred's view appears to be, to guard the doctrine against the extremes of Socinianism, and Antinomianism, and unite the contending parties in one rational and evangelical plan.

Art. 47. *The Harmony or Agreement of the Four Evangelists, in their several Relations of the Life and Doctrine of Jesus Christ.* Translated from the original Text, with Notes explanatory and practical: and chiefly intended for the Use of the Unlearned and the Poor. By Richard Baker, M. A. Rector of Cawston in Norfolk, and lately Fellow of Pembroke-Hall in Cambridge. 8vo. 9d. White. 1783.

Plainness and cheapness are the avowed objects of the author in this publication, which is to consist of four parts; and this is the first. In the translation, Dr. Doddridge is principally followed: and in the arrangement of the harmony, Mr. Jebb. The controversy respecting the duration of our Lord's ministry is not ventured on. *The old plan* seems to be more satisfactory to the author than

than the new: though he agrees with Dr. Prieſtley, that conſidering our Saviour's general compliance with the Jewiſh inſtitutions, it is very remarkable, that if his miniſtry continued upwards of three years, he ſhould not have gone to Jeruſalem, at the feſtivals, more frequently than he appears to have done.

The Notes which accompany this Harmony, agree perfectly well with the account ſpecified of them in the Title, viz. *chiefly intended for the uſe of the unlearned and the poor.*

Art. 48. *Two Sermons*, preached in the Pariſh Church of Laycock, Wilts, the former on the Faſt in 1782, and the latter on the late Thankſgiving. By Edward Popham, D.D. Rector of Chilton Foliat, and Vicar of Laycock. 4to. 1s. Dodſley.

The firſt text, Jer. xiv. 17, 18. *Let mine eyes run down with tears*, &c. The ſecond, Prov. xvi. 32. *He that is ſlow to anger*, &c. There is a glow of manly eloquence in theſe diſcourſes; and the Author writes like one who feels the importance and dignity of his ſubject.

SERMONS *on occaſion of the late* NATIONAL THANKSGIVING, July 29, 1784.

V. To a Congregation of Proteſtant-Diſſenters in Saint-Saviour Gate, York. By Newcome Cappe. 8vo. 6d. Johnſon. 1784.

Pſ. xlix. 6. *He maketh wars to ceaſe.*

Mr. Cappe's ſtyle of compoſition is ſomewhat peculiar. If it hath not much dignity nor ſolemnity, it is frequently ſtriking, and ſometimes beautiful. He is however too fond of quaint turns of expreſſion: here and there we have what Mr. Mainwaring calls the *ſnip-ſnap* of the pulpit; and his ſtring of interrogations is ſo very long, that we are fatigued, and ſometimes bewildered, before we get half way through it.

'It is not needful that I ſhould be at any pains to authenticate this character * of that war, in the ceſſation of which we are now rejoicing; it is affirmed by the firſt authority, which was under no obligation to avow it, and to which the truth could not be unknown. If I could, I would not take you to the field which brethren's hands have ſtrewed with Britiſh carcaſes: if I could, I would not aid you to imagine the tumults, groans, and ſtillneſs which ſucceeded each other there: I would not help you to depicture to yourſelves the various miſeries that diverſified the field of blood: I would not tell you how they died there, with what prayers, and wiſhes, and regrets. With thoſe whoſe blood was ſpilt I would not reckon up to you thoſe alſo whoſe hearts were broken. The execution of the battle is not in the field only: thoſe who take the ſword may periſh by the ſword; and beſides theſe, the battle kills its thouſands whom the ſword never touches but in thoſe they love. Its ſharpeſt, and perhaps its moſt devouring weapons, are anxiety and grief.—But let me leave theſe tales untold. The old man's narrative, the patriot's monument, the labourer's plough will often be renewing theſe diſtreſſes. In future times the biographer, of both countries, will relate them with affliction, and with wonder: and the moraliſt, of both countries, when he would

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* That of unjuſt, bloody, &c.

agitate or melt, or meliorate the heart, will fetch his ſtory, not from Grecian fables, or from Roman legends, but from real perſonages and real ſcenes; from the adventures, the difficulties, the dangers, the diſtreſſes, the feelings and affections of American and Britiſh brethren.—Hereafter the bloodſhed may do good. It may prevent future deſolations: it may cement future friendſhips: it may mend the human character: it *will* help on the counſels of the God of love. The *preſent* impreſſions of it are not pleaſant. Looking on the purpled ocean and the enſanguined plain, we regret what cannot be undone, and ought therefore to be thankful that now nothing more is doing to augment and multiply thoſe regrets. The greater the fury and the miſchief of the ſtorm, naturally the more welcome and the more joyful is the return of ſerenity and peace.'

We have ſelected this paſſage as a good ſpecimen of Mr. Cappe's eloquence; which, if not Ciceronian, is animated; and poſſeſſes, energy, if not elegance.

VI. Preached at Benn's Garden Chapel, Liverpool. By Robert Lewin. 8vo. 6d. Johnſon.

Ezra, ix. 13, 14. *And after all that is come upon us*, &c.

The text furniſhes the preacher with two remarks, 1. National ſins are objects of Divine cenſure: 2. The Divine mercy in ſparing a people ſhould be conſidered with gratitude, as the only method to enſure God's future aid.

Theſe remarks are very old, and very obvious; and unleſs a man can preſent them in a new and ſtriking light, and illuſtrate them by freſh evidence, he ſhould avoid the preſs. It is enough for ſuch ſermons to be heard. He muſt not expect to have them read.

VII. At the pariſh Church of Olney Bucks. By Thomas Scott, Curate of Olney and Weſton Underwood. 8vo. 6d. Johnſon.

Pſ. cvi. 43, 44. *Many times did he deliver them*, &c.

A very plain, but ſerious and edifying diſcourſe; formed on the good old model of the Puritans.

VIII. At the Meeting-houſe, on the Pavement, Moorfields. By William Bennet. 8vo. 6d. Buckland.

Pſ. cxviii. 18. *The Lord hath chaſtened me ſore*, &c.

This Diſcourſe ranks with the foregoing: perhaps it ſhould take precedence. It is in the ſame ſtyle, and breathes the ſame ſpirit.

IX. At Greenwich. By Dr. Burnaby. 4to. 1s. Payne. 1784.

Pſ. xxxiv. 14. *Seek peace and purſue it.*

In the firſt part of this ſenſible and animated diſcourſe, the preacher repreſents the ſinfulneſs and calamities of war: the unjuſt principles on which it is generally purſued, and the fatal effects which they generally produce, both to communities and individuals.—In the ſecond part, thoſe duties which are more immediately connected with the ſolemnity of the day are pointed out, and enforced by moral, political, and Chriſtian motives.—'We muſt endeavour to diveſt our minds of national prejudices, and eſteem thoſe who were lately our enemies as friends and allies. We muſt forget what is paſt, and carry on an amicable correſpondence and intercourſe with them. Commerce, not conqueſt, ſeems to be the true intereſt of this country.' The importance of unanimity amongſt ourſelves is ſtrongly urged, and the neceſſity of *religion very forcibly* diſplayed.

X. Preached

X. Preached in the Parish Churches of Mepal and Sutton, in the Diocese and Isle of Oly. By George Gaskin, M. D. Rector of Mepal and Sutton, and Lecturer of St. Mary, Islington. 8vo. 6d. Rivington.

Ps. cxxiv. 1, 2, 3. *If it had not been the Lord*, &c.

A serious and sensible discourse; but a little too much tinctured with the leaven of anti-patriotism.

XI. Preached by the Reverend William Keate, M. A. formerly Fellow of King's College, Cambridge, and Rector of Piddle Hinton, Dorsetshire. 4to. 1s. Payne and Son.

Phil. iv. 6. *Be careful for nothing*, &c.

Consists of just and rational sentiments, expressed in clear and nervous language.

XII. *The Goodness and Mercy of God to the People of this Land:* A Sermon preached on the General Thanksgiving for the Peace. 4to. 1s. Rivington.

The Author hath not given his name to the Public; and perhaps the Public will not be solicitous to find him out.

XIII. Preached by Samuel Dickenson, LL. B. Rector of Blymhill, Staffordshire, and formerly Chaplain of his Majesty's Ship Dunkirk. 8vo. 6d. Lowndes.

We presume the preacher is a very young man, at least he ought to be so.

*** So much for the thanksgiving sermons; which, we confess, we are heartily glad to get off our hands; for we may say of the greatest part of them, what Pope said of certain very different subjects, that they "have no character at all!"

ERRATA *in our last.*

P. 243. *the note*, l. 4, remove the comma from *propagandæ* to *senectutis*.
— ib. l. 5, for '*de prompta*,' r. *deprompta*, in one word.
— 277, par. 2, l. 2, for 'Cratylis,' r. Cratylus.
— 287, l. 27, for 126° 6′, r. 124° 6′.
— 309, l. 10, for 'Lemeris's,' r. *Lemery's*.
— 320, l. 23, for χθόνα read χθονί.
— 319, l. 20, in the Article of *Howes's Visitation-sermon at Norwich*, for 'Rabbinical Christians,' r. *Rational* Christians. This laughable mis-print arose entirely from the compositor's mistaking the hand-writing [*new* to him,—but with which we shall be happy to become better acquainted, by future communications] of a very learned and ingenious Correspondent, from whom we received the account of the two single sermons mentioned in our last. *N. B.* The size and price of Mr. Darby's Sermon are, 4to. 1s.

☞ A Correspondent desires us to add, to what was said, in our last, p. 242, from *Biographia Britannica*, of the publication of the Ancient Universal History, in 20 vols. 8vo.: 'That in 1754, a 21st volume was added, consisting of *Chronological Tables to the foregoing 20 Volumes*; that it is, in fact, a valuable abridgment of the whole preceding history, with references all along, to the volumes and pages of it, in chronological order; and that Bishop Usher's chronology of the Hebrew text is adopted, though the first edition in folio followed the Samaritan.

THE

MONTHLY REVIEW,

For DECEMBER, 1784.

ART. I. *Biographia Britannica*, New Edition, concluded: See our last.

IN a work, the object of which is (as the Editor expresses it) "to do impartial justice to British Worthies of every rank and character, of every denomination and profession," it would have been an inexcusable omission, not to have paid respect to female merit, by giving the names of illustrious women a place in these records. We are inclined to believe, that the Editors, without deviating from their plan, might have paid a greater attention to the fair sex. It is, however, with pleasure that we find, in this volume, a few female names; and from these we shall select (both on account of the singularity of the character, and the entertaining matter contained in the notes) the life of Margaret Cavendish, Duchess of Newcastle.

'Cavendish (Margaret), Duchess of Newcastle, and second wife to William Cavendish the first Duke, was born at St. John's, near Colchester, in Essex, about the latter of the reign of King James the First. Her father, of whom she was the youngest daughter, was Sir Charles Lucas, a gentleman of a very ancient and honourable family, and who was himself a man of great spirit and fortune. Dying young, he left the care of his children to his widow, a lady of exquisite beauty and admirable accomplishments, who took upon herself the education of her daughters, and instructed them in needle-work, dancing, music, the French tongue, and other things that were proper for women of fashion. As, however, Miss Margaret Lucas had, from her infancy, a natural inclination for literature, and she spent much of her time in study and writing, her Biographers have lamented that she had not the advantage of an acquaintance with the learned languages, which might have extended her knowledge, refined her genius, and have been of infinite service to her in the numerous compositions and productions of her pen. In 1643, she obtained permission from her mother to go to Oxford, where the Court then resided, and where she could not fail of meet-

ing with a favourable reception on account of the diſtinguiſhed loyalty of her family, as well as of her own accompliſhments. Accordingly, ſhe was appointed one of the Maids of Honour to Henrietta Maria, the royal conſort of King Charles the Firſt; and, in that capacity, accompanied her Majeſty to France, when the Queen was obliged, by the Civil War, to quit England, and retire to her native country. At Paris Miſs Lucas firſt ſaw the Marquis of Newcaſtle, then a widower, who admiring her perſon, diſpoſition, and ingenuity, was married to her at that place, in the year 1645. The Marquis had heard of the lady's character before he met with her in France; for having been a friend and patron of her gallant brother, Lord Lucas, he took occaſion one day to aſk his Lordſhip in what reſpect he could promote his intereſt. To this his Lordſhip replied, that he was not ſolicitous about his own affairs, as being prepared to ſuffer either exile or death in the royal cauſe; but that he was chiefly concerned for his ſiſter, on whom he could beſtow no fortune, and whoſe beauty expoſed her to danger. At the ſame time, he repreſented her other amiable qualities in ſo ſtriking a light, as raiſed the Marquis's curioſity to ſee her. After their marriage, the Marquis and Marchioneſs of Newcaſtle went from Paris to Rotterdam, where they reſided ſix months. From Rotterdam they removed to Antwerp, which they fixed upon as the place of their reſidence during the time of their exile. In this city they enjoyed as quiet and pleaſant a retirement as their ruined fortunes would permit. Though the Marquis had much reſpect paid him by all men, as well foreigners as thoſe of his own country, he principally confined himſelf to the ſociety of his lady, who, both by her writings and her converſation, proved a moſt agreeable companion to him during his melancholy receſs. The exigency of their affairs obliged the Marchioneſs once to come over to England. Her view was to obtain ſome of the Marquis's rents, in order to ſupply their preſſing neceſſities, and pay the debts they had contracted. Accordingly, ſhe went with Lord Lucas, her brother, to Goldſmiths-Hall; but could not procure a grant from the rulers of thoſe times, to receive one penny out of her noble huſband's vaſt inheritance: and had it not been for the ſeaſonable generoſity of Sir Charles Cavendiſh, ſhe and her Lord muſt have been expoſed to extreme poverty. At length, however, having obtained a conſiderable ſum from her own and the Marquis's relations, ſhe returned to Antwerp. Here ſhe continued with him to the Reſtoration, and employed herſelf in writing ſeveral of her works.

'When, upon King Charles the Second's recovering the throne of his anceſtors, the Marquis of Newcaſtle came back to his native country, he left his lady ſome little time abroad, to diſpatch his affairs there; which having managed in a ſatisfactory manner, ſhe followed her conſort to England. The remaining part of the Ducheſs's life was principally employed in compoſing and writing Letters, Plays, Poems, Philoſophical Diſcourſes, and Orations. It is ſaid, that ſhe was of a very generous turn of mind, and kept a number of young ladies about her perſon, who occaſionally wrote what ſhe dictated. Some of them ſlept in a room contiguous to that in which her Grace lay, that they might be ready,

ready, at the call of her bell, to rise at any hour of the night, to take down her conceptions, lest they should escape her memory. The task of these young ladies was not very pleasant; and there can be no doubt but that they frequently wished that their lady's poetical and philosophical imagination had been less fruitful; especially, as she was not destitute of some degree of peevishness. If the Duchess's merit as an author were to be estimated from the *quantity* of her works, she would have the precedence of all female writers, ancient or modern. She produced no less than thirteen folios, ten of which are in print. Of all the riders of Pegasus, observes Mr. Walpole, there have not been a more fantastic couple than his Grace and his faithful Duchess, who was never off her pillion. The life of the Duke her husband is the most estimable of her productions; but it abounds in trifling circumstances. The touches on her own character are curious: she says, "That it pleased God to command his servant Nature to *indue her* with a poetical and philosophical genius even from her birth, for she did write some books even in that kind before she was twelve years of age." But though she had written philosophy, it seems she had read none; for at nearly forty years of age, she informs us that she applied to the perusal of philosophical authors—"In order to learn the terms of art." But what gives one, continues Mr. Walpole, the best idea of her unbounded passion for scribbling, was her seldom revising the copies of her works, *lest it should disturb her following conceptions.*

But though the Duchess's literary character and works are now treated with such general disregard, this was by no means the case during her own life. The compliments that were paid her were absurd and extravagant in the highest degree. Nor were these compliments bestowed upon her by persons whose applauses might be deemed of little estimation, but by learned bodies, and by men of great eminence in literature. From a book now uncommonly scarce, Mr. Granger hath given a few specimens of the adulations addressed to her Grace by those to whom she made presents of her writings. George Steevens, Esq; the ingenious and learned editor of Shakspeare, hath favoured us with a much larger number of extracts from the same book; and his communication will form a very curious and valuable note *. Such a profusion of incense reflects discredit

* *Will form a curious and very valuable note*] The following extracts from "*A Collection of Letters and Poems, written by several Persons of Honour and Learning, upon divers important Subjects, to the late Duke and Duchess of Newcastle,*" will abundantly prove that academic flattery is of all others the most shameless and unpardonable. Such false praises might indeed be forgiven to individuals, whose decisions are sometimes warped by friendship, or corrupted by want; but societies of erudite men, acting collectively, should respect their situation, and withhold their applause from worthless compositions, though produced by noble or even royal authors.—When our stately pedants presented their fantastic trifles to many of the libraries in both our Universities, these favours were acknowledged in a proportionable number of epistles which, had their publication

discredit on the age in which it was offered, and strongly impeaches the judgment, we would not willingly add the integrity of the flatterers. They were probably dazzled, and almost blinded, by the high

lication been foreseen, we may suppose would never have been written. Perhaps, however, the vanity of the Duke could not permit such splendid testimonials of the literary merits of his consort and himself to remain in obscurity, but commended them to be printed after his death. They accordingly appeared in a thin folio (dated 1678), which is now become so rare as to have escaped the notice of the learned and inquisitive compilers of the first edition of the *Biographia Britannica*. I have seen only one copy of these complimental addresses; the rest, in all probability, being consumed in the service of pastry-cooks and trunk-makers.

'The Master and Fellows of St. John's College, Cambridge, deliver their sentiments to the Duchess in the following words: "In your poesy we praise that life and native verdure every way consistent with itself. Castalian-like, it stands not still, nor boils over, but with a gentle stream doth touch our ears, and slide into our minds." Again, "Truth to your Grace doth freely open and unbowel herself, fearing to be branded with incivility if she should deny: your Grace only, amongst women, owes nothing to nature: for how much soever she hath graced you with an incomparable lustre in your feature, or pregnancy of wit, your Grace hath returned all of it in these elegancies of philosophy and poesie, with a most excellent retaliation." [p. 4, 5.]

'John Pearson, Master of Trinity College, Cambridge, 1663, indulges himself in this florid interrogatory. "We who wonder that the ancients should adore the same tutelar Goddess both of arts and arms, what shall we think of your Excellency, who are both a *Minerva* and an *Athens* to yourself, the *Muses* as well as an *Helicon*, *Aristotle* as well as his *Lycæum*?" [p. 11.]

'The Vice Chancellor and Senate of the same University, 1663, are not less magnificent in their thanks and questions.—"*Præcipiti quodam impetu non modo gloriæ tuæ favemus, verum etiam Excellentissimam Heroinam, tanquam cœlo delapsum* Sibyllam *veneramur. Quippe fœmineæ sortis egressa terminos, longè ultra mundum muliebrem sapis, & quicquid uspiam egregium aut divinum est intra mortales, id tuo tibi jure vindicas. Sive stas in acie, sive exerces tribunalia, sive carmen fundis, sive nodos explicas, nusquam hæres, nusquam succumbis, Dux, Miles, Senator, Poëta, Philosophus, ac (ut verbo expediamus) una omnium instar. Interrogare te porrò cupimus, ista tam lætæ indolis, tam felicis ingenii, tam excelsi judicii flamma, quo primum incensa numine, quibus adjuta flatibus, aut enutrita fomitibus effulget? An virili veste indutæ Marchionissa annos fortasse aliquot, idque Athenis, inter Philosophos delituisti? An Regina rerum Philosophia (quæ virorum conspectum verecundè fugit) tibi se visendam exhibuit, virgineosque sinus omnes exposuit?*" [p. 13, 14.]

'The Society of St. John's College, Cambridge (in this their second address to her Grace), with rather less of delicacy, repeat the same idea, observing that "some grope for nature in vacuum and

high rank and solemn pomp of the Duke and Duchess of Newcastle. Absurd, however, as were her Grace's pretensions to philosophical knowledge, and extravagant as are her other compositions, it cannot, we

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empty spaces, with a success not unlike their supposals. But she willingly shows herself all bare and naked to your Grace." [p. 19.]

'The Vice Chancellor and Senate of this University exclaim on another occasion, 1677. "Most excellent Princess, you have unspeakably obliged us all, but not in one respect alone, for whensoever we find ourselves non-plus'd in our studies, we repair to you as to our Oracle; if we be to speak, you dictate to us; if we knock at Apollo's door, you alone open to us; if we compose an history, you are the remembrancer; if we be confounded and puzzled among the philosophers, you disentangle us and assoil all our difficulties." [p. 24.]

'The Master, &c. of St. John's College, &c. 1667, repeat their expressions of gratitude in terms yet more hyperbolical. "Your Excellency hath only brought it to pass, that we have hopes yet to live; the memory of our name being perpetuated in your Excellency's books, which will not only survive our Universities, but hold date even with time itself; forasmuch as it pleaseth you, most excellent Princess, so long as either name or honour remains, either to virtue or to books; and incontinently this age, by reading of your books, will lose its barbarity and rudeness, being made tame by the elegance of your style and matter: and moreover it will *not* judge us to be *no-bodies*, whom such an accomplished Princess hath *not* refused to make *not* only the perusers, but even the moderators, and judges of her works." [p. 25, 26.]

'Thomas Barlow, of Queen's College, Oxford, 1655, tells the Duchess, that but for "a fatal sickness I had long ere this returned my most humble and hearty thanks for that infinite honour you were pleased to do me (a poor impertinent thing in black), in deigning to write and trust me with the distribution of your favours (or magnificence rather) to the University." [p. 66.]

'In another epistle on the same occasion, the same humble Divine repeats his astonishment, "that a person so illustrious and (for place and parts so) eminent, should look upon so inconsiderable and impertinent a thing in black as I am, but that I know the sun doth shine on shrubs as well as cedars. If I mistake not, I told you in my last, that I had a manuscript book in my keeping (for it was never yet printed), which the author intitles thus: *Women's worth, or a Treatise proving by sundry Reasons that Women excell Men.* Many of my sex will hardly believe it, yet I believe your Honour may prove the best argument in the world to convince them of their infidelity." [p. 70, 71.]

'Jasper Mayne, of Christ's Church, Oxford, 1663, assures her Grace, that a person is already engaged to translate her works "into the Catholick language; though it will be hard to make them speak so good *Latine* as they now do *English*." [p. 94.]

'In a second letter, 1664, he adds, "I have read as much of *your Poetry, translated* by a young scholar, as hath hitherto past his pen,

apprehend, be denied, that she had considerable powers of imagination and invention. Mr. Jacob says, that she had a great deal of wit, and a more than ordinary propensity to dramatic poetry; and Langbaine observes, that, if it be considered, that both the language

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pen. In some parts whereof I find him happy enough. But your excellent fancy expressing itself sometimes in terms of art, and words only known to philosophy, he tells me the hardest part of his task will be how to find out current *Roman* words to match them. To remove which difficulty, I have directed him to read *Lucretius* before he proceeds further." [p. 96.] "Had I the art, like some here, to teach birds to speak, all the fowls which fly in your woods should presently be transformed to nightingales, and taught music enough to sing the praises of so great a mistress." [p. 97.]

'John Fell, of the same College, declares, "that it will rest a problem not easily to be resolved, whether her Grace appears greater in her acquisitions or obligings; whether she instructs the world, or enriches it more." [*Ibid.*]

'The Bishop of Rochester, in 1671, tells the Duke—"I am glad to see the King do that which is so decent and worthy of him, as to order your Grace a tomb among the Kings, who have always been so near to him, and who stood up so close to his father in extremity of danger, and so bravely, that had not God designed to restore the Crown in his own miraculous way, it had been certainly done before by your hand." [p. 107.]

'The Students of Trinity College, 1668, inform her Grace that they mean hereafter to dedicate the following epitaph to "her worthy name and memory:"

To Margaret *the First:*
Princess of Philosophers:
Who hath dispelled Errors:
Appeased the difference of Opinions:
And restored Peace
To Learning's Commonwealth. [p. 152.]

'To this band of encomiasts may be added Edward Rainbowe, afterwards Bishop of Carlisle; the well-known Sir Kenelm Digby; Ambrose Sorbiere, author of the Travels into England, answered by Sprat; Dr. Henry More, the mystical divine; Dr. Walter Charlton, Physician to the King; the Bishop of Litchfield and Coventry, in 1653; Joseph Glanvil, the writer on Witchcraft; Sir Samuel Tuke, Bart. a dramatic author; Lord Berkley, the *Lord Plausible* of Wycherley; Edward Howard, the *Person of Honour* alluded to in the Rehearsal; Shadwell the Poet; Hobbes the Philosopher; some Professors in foreign Universities, &c.

'The volume from which the foregoing extracts have been made, consists of 182 pages, and concludes with several copies of verses by Sir George Etherege, Shadwell, and others; together with an English Elegy on the death of the Duchess of Newcastle, by Knightly Chetwood, in whose guilt the author of this note would be involved, were he to produce any quotation from so impious a performance. This gentleman was afterwards Dean of Gloucester, and wrote the

Dissertation

guage and plots of her plays are her own, ſhe ought in juſtice to be preferred to thoſe of her ſex, who have built their fame on other people's foundations. If her fancy had been enriched by information, reſtrained by judgment, and regulated by correctneſs of taſte, ſhe might probably have riſen to conſiderable excellence. A very able and elegant writer hath, within theſe few years, paid a much higher compliment to her genius and poetical merit, than hath been cuſtomary with modern authors. In a viſion of female poets riding Pegaſus, he hath thus expreſſed himſelf concerning the Ducheſs: "Upon this a lady advanced; who, though ſhe had ſomething rather extravagant in her air and deportment, yet had a noble preſence, that commanded at once awe and admiration. She was dreſſed in an old-faſhioned habit, very fantaſtic, and trimmed with bugles and points; ſuch as was worn in the time of King Charles the Firſt. This lady, I was informed, was the Ducheſs of Newcaſtle. When ſhe came to mount, ſhe ſprang into the ſaddle with ſurpriſing agility; and giving an entire looſe to the reins, Pegaſus directly ſet up a gallop, and ran away with her quite out of ſight. However, it was acknowledged, that ſhe kept a firm ſeat, even when the horſe went at his deepeſt rate; and that ſhe wanted nothing but to ride with a curb bridle. When ſhe came to diſmount, Shakeſpeare and Milton very kindly offered their hand to help her down, which ſhe accepted. Then Euterpe came up to her with a ſmile, and begged her to repeat thoſe beautiful lines againſt Melancholy, which (ſhe ſaid) were ſo extremely picturesque. The Ducheſs, with a moſt pleaſing air, immediately began——

Dull Melancholy ——— ———
She'll make you ſtart at ev'ry noiſe you hear,
And viſions ſtrange ſhall to your eyes appear.
Her voice is low, and gives an hollow ſound;
She hates the light, and is in darkneſs found;
Or ſits by blinking lamps, or tapers ſmall,
Which various ſhadows make againſt the wall.
She loves nought elſe but noiſe which diſcord makes;
As croaking frogs, whoſe dwelling is in lakes;
The raven hoarſe, the mandrake's hollow groan;
And ſhrieking owls, that fly i' th' night alone;
The tolling bell, which for the dead rings out;
A mill, where running waters run about.
She loves to walk in the ſtill moon-ſhine night,
And in a thick dark grove ſhe takes delight:
In hollow caves, thatch'd houſes, and low cells,
She loves to live, and there alone ſhe dwells.
There leave her to herſelf alone to dwell,
While you and I in mirth and pleaſure ſwell.

Diſſertation on Paſtoral Poetry prefixed to Dryden's tranſlation of the Eclogues of Virgil.

'Theſe examples of talents miſapplied, of learning degraded by ſervility, and adulation deviating into profaneneſs, ſufficiently authorize the ſeverity of *Prudentius*, who allows no praiſe even to *conſummate elegance, when* proſtituted to unwarrantable purpoſes.'

"All

"All the while that these lines were repeating, Milton seemed very attentive; and it was whispered by some, that he was obliged for many of the thoughts in his L'Allegro and Il Penseroſa to this Lady's Dialogue between Mirth and Melancholy." The concluding remark we believe to be groundleſs, and, indeed, not conſiſtent with chronology."

'The Ducheſs of Newcaſtle departed this life at London, in the cloſe of the year 1673, and was buried in Weſtminſter Abbey, on the 7th of January 1673-4. The ſuperb monument erected there to the memory of her and the Duke, and the inſcription upon it, are well known to the greater part of our readers. Her perſon is reported to have been very graceful. With regard to her character, her temper was naturally reſerved; ſo that ſhe ſeldom ſaid much in company, and eſpecially among ſtrangers. In her ſtudies, contemplations, and writings, ſhe was moſt indefatigable. She was truly pious, charitable, and generous; very kind to her ſervants; an excellent œconomiſt; and a complete pattern of conjugal affection and duty. It hath been thought ſurpriſing, that ſhe, who devoted her time ſo greatly to writing, could acquit herſelf with ſo much propriety in the ſeveral duties and relations of life.

'Mr. Jonathan Richardſon, on the authority of a Mr. Fellows, relates, that the Duke of Newcaſtle being once complimented, by a friend, on the great wiſdom of his wife, anſwered, "Sir, a very wiſe woman is a very fooliſh thing." The known attachment of his Grace to the Ducheſs, the high compliments he paid her, and the aſſiſtance he gave her in her works, detract from the credit of this ſtory. If there be any truth in it, the Duke's reply might be uttered in a fit of ill-humour, or in one of thoſe capricious ſtarts of temper to which moſt characters are occaſionally ſubject.'

The additions to the life of William Cecil, Lord Burleigh, at the ſame time that they ſhew the Editor to be a correct and judicious reader of hiſtory, will ſerve to caſt ſome new light upon the intereſting reign of Q. Elizabeth. We are ſorry that our narrow limits will not allow us to inſert them.

Dr. SAMUEL CLARKE is a name ſo ſacred among the friends of learning and virtue, that they will not fail of receiving much pleaſure from the following judicious obſervations on his works:

'It has been ſaid, that to this day the Doctor's tranſlation of Rohault's *Phyſica* is, generally ſpeaking, the ſtanding text for lectures in the Univerſity of Cambridge; and his notes the firſt direction to thoſe who are willing to receive the reality and truth of things, in the place of invention and romance. But though ſuch an aſſertion might be true when our predeceſſor's article was originally printed, or rather when Biſhop Hoadly's account of Dr. Clarke was written, the caſe, we apprehend, muſt now be very different. As Sir Iſaac Newton's philoſophy hath completely triumphed over that of Deſcartes, Rohault can no longer be a text book for Tutors. Dr. Rutherforth publiſhed a work for the uſe of his own pupils, which *might* be adopted by other gentlemen; and Rowning's "Introduction" has been much uſed in ſeminaries of education. As improvements continue to be made in natural knowledge, new

them

thors will be fixed upon by judicious professors, and Rowning will probably be superseded by Nicholson.

'One of Dr. Clarke's early performances was his Paraphrase on the four Gospels, which has always been held in general estimation. Lately some strictures have been made upon it by an ingenious writer, Dr. Campbell, in his Philosophy of Rhetoric. His remarks, however, are not intended to depreciate Dr. Clarke's performance in comparison with other productions of a like nature; but to shew, that it is the common fault of a paraphrase to act like a torpedo; so that, by its influence, the most vivid sentiments become lifeless, the most sublime are flattened, the most fervent chilled, the most vigorous enervated. We are much of the same opinion with Dr. Campbell. It is undeniable, that paraphrasts too often mistake the very end they aim at; and that by thinking themselves obliged to use, on every occasion, a certain uniform portion and diffusiveness of language, they weaken what is equally clear, and more forcible and beautiful, as simply expressed in the original. It is ridiculous to extend, by an accumulation of words, those parts of sacred writ which in themselves have a plain and obvious meaning. The places that are so perspicuous as neither to require or admit of any elucidation, should be left untouched; and those passages only should be drawn out, which, by being too obscure and figurative for vulgar apprehension, may stand in need of enlargement. The method pursued by Bishop Pearce in his Commentary is the most eligible that can be chosen, as he never subjoins an explanation when the text itself is so clear that it cannot well be mistaken. However, of the paraphrases that exist, Dr. Clarke's is one of the least exceptionable; and, notwithstanding Dr. Campbell's strictures, it has been, and will continue to be, in many respects, of considerable utility. Dr. Campbell, if it had not been his intention to shew that the most judicious paraphrasts are defective, might easily have pointed out other writers who are far more blameable. Dr. Clarke's work is concise, terse, and energetic, compared with those of many persons whom we could mention. The worst author of this kind we have ever met with, is a Mr. Holden, some time since a Dissenting minister at Malden in Essex. This gentleman, though he was a man of understanding, of liberal principles, and not destitute of learning, has been so unfortunate, in paraphrases which he published on several parts of the Old Testament, extending from the beginning of Job to the end of Isaiah, as not only to weaken the original by a multiplicity of words, but even to render it remarkably obscure. In a thousand cases, it would be impossible to tell, by reading Mr. Holden's paraphrase alone, what was the verse which he intended to explain.

'Dr. Clarke's Treatise on the Being and Attributes of God, and on the Evidences of natural and revealed Religion, is a production of great importance in the annals of English literature. It is of great importance on account of its intrinsic excellence, the receptions it hath met with, the influence it hath had on the opinions of men, and the strictures, remarks, and disquisitions to which it has given occasion. With regard to the argument *à priori*, undoubtedly *the grand, the proper*, the decisive proof of the existence, perfections

perfections, and providence of the Deity must be drawn from his works. On this proof, as being equally satisfactory to the profoundest philosopher and the meanest peasant, the cause of religion will ever stand secure. Nevertheless, if there be such a thing as an argument *à priori*, why may not speculative men be employed in its examination? Several able divines and philosophers have thought, and still think, that this argument for the being and attributes of God, will stand the test of the severest scrutiny; and, therefore, they cannot be blamed for endeavouring to set it in a convincing light to others. Mr. Moses Lowman, a learned Dissenting clergyman, wrote a short tract upon the subject, which Dr. Samuel Chandler, in his Funeral Sermon for that gentleman, pronounced to be an absolute demonstration. It is a curious pamphlet, which the writer of the present note has read again and again with much satisfaction; though he apprehends that there is one place wherein the chain of the reasoning is somewhat interrupted. The late Mr. Andrew Baxter could not bear to have the argument *à priori* treated with contempt. Having seen an advertisement, in a news-paper, of a certain author who meant to write against that argument, he said in French with much vehemence, "C'est un Sot." Some language which, perhaps, was indiscreetly used by Dr. Clarke in his Demonstration, was perverted by Mr. Hume, in his first work, the "Treatise on Human Nature," to atheistical purposes. As this work is now become scarce, and is not at hand, it is not in our power to refer to particular passages; but we believe we are not mistaken in the fact. We speak, likewise, from memory, when we say that Dr. Clarke had read and availed himself of Howe's "Living Temple," though we do not recollect that he ever made such an acknowledgment.

'That part of our eminent Divine's "Evidences," which related to the nature and obligations of virtue, introduced a kind of new language into our ethical writings. Not that the sentiments themselves were new. The essential distinction between virtue and vice, had been well understood and expressed in every age of the world, and had been amply insisted upon both by ancients and moderns. Dr. Cudworth had written, not long before, upon immutable morality. Dr. Clarke, in delineating this immutable morality, having founded it upon the eternal differences, relations, and fitnesses of things, and having made continual use of these terms, the same terms were adopted by a number of authors, and even became fashionable in sermons, where a more natural and popular style would have been preferable. The Doctor's system was not universally admitted, various publications appearing on the other side of the question. Some contended, that the sole obligation of virtue arose from the will of God; an opinion which Warburton afterwards embraced, and supported in his "Divine Legation of Moses." A controversy upon the same subject was carried on between two Presbyterian ministers, Dr. Wright and Mr. Mole; the former of whom opposed Dr. Clarke's scheme, whilst the latter defended it with a strength of reason far superior to that of his antagonist. Mrs. Cockburn had equally the advantage in her Remarks upon the principles and reasonings of Dr. Rutherforth's Essay on the Nature and Obligations of Virtue.

'But

'But what made the greatest inroad upon Dr. Clarke's ethical system, was the sentimental one, which had been introduced by Lord Shaftesbury, but did not come much into vogue, till Professor Hutcheson had published his Enquiry into the Original of our Ideas of Beauty and Virtue, and his Treatise on the Passions. From that time the philosophy of distinct moral instincts became very prevalent, and was ably supported by a number of eminent Scotch writers. Of late it seems to be upon the decline, and Hartley's Principle of Association hath gained a considerable number of followers: but we say the less on this matter at present, as we shall have occasion to speak more particularly upon it in future articles. Whilst the dispute concerning the nature, foundation, and obligations of virtue was carried on, an ingenious treatise was published, by Mr. Jameson, a clergyman of Scotland, with a view of reconciling the different schemes which had been advanced upon the subject. The author contended, with no small force of reasoning, that virtue was alike founded on the eternal relations and fitnesses of things, on moral instincts, and on the will of God. We remember having read the work, many years ago, with great pleasure. The best book in defence of Dr. Clarke's System is Dr. Price's Principles of Morals. This is, indeed, a most capital performance, which goes to the bottom of the matter, and which ought to be read by all who would fully be masters of the controversy, whether they do or do not coincide in sentiment with the worthy writer.

'Among the persons who have made strictures on Dr. Clarke's works, there is no one who hath done it with greater malignity than Lord Bolingbroke. This noble author, in his zeal for destroying the moral attributes of God, hath poured upon the Doctor the most plentiful abuse. He hath repeatedly charged him with arrogance and insolence, though no man was ever more mild and modest in his temper, more calm, gentle, and unassuming in his reasonings. For this shameful treatment of so excellent a writer, Lord Bolingbroke received ample castigation from the hand of Bishop Warburton, in his View of that nobleman's philosophy. Mrs. Macaulay Graham hath, likewise, very recently appeared as an advocate for Dr. Clarke, in opposition to the same antagonist, in her Essay on the Immutability of moral Truth. Dr. Priestley, in his Letters to a philosophical Unbeliever, hath, also, paid considerable attention to our great Divine's Demonstration of the Being and Attributes of God. As to the merit of the whole work, including the Evidences of natural and revealed Religion, it is undoubtedly of the first order. Difficulties may be raised on particular points, and the ablest and most candid enquirers may sometimes see cause to hesitate with regard to the validity of the reasoning; but still, in general, the book reflects honour on the age as well as the author that produced it, and will descend, with distinguished reputation, to a late posterity. The defence, in particular, of the sacred original and authority of Christianity is admirably conducted. In this part of the work, Dr. Clarke is understood to have been under some obligations to Mr. Baxter's Reasons of the Christian Religion. The treatise of that eminent Nonconformist, he is said to have considered as one of the *most masterly* performances on the subject of any in the English

English language; and Mr. Jones informs us, in the anecdotes before referred to, that he made such a declaration to Dr. Doddridge. With respect to the latter fact, we have no doubt but that Mr. Jones was mistaken; being well assured, that Dr. Doddridge had never any personal acquaintance with Dr. Clarke.

'The Doctor's Letter to Mr. Dodwell was upon a subject that hath frequently been discussed. The generality of divines, till of late years, asserted the immateriality and natural immortality of the soul; and to have embraced a contrary opinion, would have been regarded as a matter of dangerous consequence. But things have since taken another turn; and the universal satisfaction which Bishop Hoadly represents his friend to have given, by the letter to Mr. Dodwell, would not have appeared in the present state of religious sentiments. The doctrine that the soul doth not exist separately from the body, has not only been advanced by sceptical philosophers, but hath been adopted of late by men of the most ardent zeal for religion, and who have the strongest solicitude for the honour of the Christian Revelation. We appeal for the truth of our assertion to such names as Taylor of Norwich, Peckard, Blackbourne, and Law. We need not say how much Dr. Priestley has distinguished himself in favour of materialism, in his Disquisitions concerning Matter and Spirit; and all his friends know, that there cannot be a more sincere believer in the Gospel, or one who is more earnestly concerned for what he apprehends to be its genuine excellence and glory. This is a justice which ought ever to be done to his character, even by those who may differ the most from him in opinion. We do not speak thus as advocates for all the principles he hath lately advanced, but as pleading for the exercise of candour and liberality, amidst the discordant sentiments to which the wisest and best of mankind are subject. It is both amusing and instructive, to take a survey of the revolutions of philosophical and theological systems; and it is, at the same time, a great satisfaction to consider, that these revolutions cannot affect the grand foundations of religion. The moral arguments for a future state do not depend upon the question, whether the soul be composed of matter or spirit, or whether it doth or doth not exist separately from the body. To this it must be added, that the doctrine of eternal life is not grounded upon any precarious reasonings. It stands on the solid basis of Christianity; being supported by the infallible evidence of the miracles of our Lord in general, and above all, by his resurrection from the dead.

'Dr. Clarke's noble edition of Cæsar's Commentaries, which Mr. Addison has so justly commended, has risen in value from that time to the present. A copy of this edition in large paper, most splendidly bound in Morocco, was sold at the Hon. Mr. Beauclerk's sale for forty-four pounds; and it was said to be purchased by the Duke of Grafton. "To a prince or a nobleman, says Dr. Harwood, it was a cheap purchase; for it was the most magnificent book I ever beheld. The binding cost Mr. Beauclerk five guineas."

'We shall not enter into the progress of the controversy occasioned by Dr. Clarke's Scripture Doctrine of the Trinity, as it would carry us into too large a compass, and as the subject must again be resumed in future articles. Nothing could be fairer, or better cal-

culated

culated to bring the question to a proper issue, than laying before the reader, in so distinct and orderly a manner, all the passages of the New Testament that have any relation to the point in dispute. If it should be thought that the Doctor's concessions to the upper house of convocation were somewhat greater than he ought to have submitted to, it may be observed in his favour, that he made ample amends by his subsequent conduct. We know, that he would not renew his subscription for any preferment; and the able and learned author of the Confessional hath lately produced a proof of Dr. Clarke's sentiments on this head. In his manuscript corrections of the liturgy, when he comes to the articles, he has inserted the following query —'Would 'it not be of service to religion, if all clergymen, instead of sub-'scribing to the thirty-nine articles, were required to subscribe only 'to the matters contained in the questions put by the Bishop (in the 'office for obtaining priests) to every person to be obtained priest?'

'Though in the papers which passed between Dr. Clarke and Mr. Leibnitz, the Doctor distinguished himself as a most acute metaphysician, and was generally esteemed to have greatly the advantage in his vindication of the freedom of the human will, he was not so happy as to put an end to the dispute. Many able men and sagacious reasoners still continue to entertain a different opinion. Indeed, the controversy concerning liberty and necessity has been renewed from age to age, and will never be ended. It was discussed by the ancient Philosophers, and not forgotten by the ancient Fathers. It was carried on by the Schoolmen, with all the subtilty and variety of distinctions for which they were so eminently conspicuous. At the time of the Reformation, Erasmus and Luther engaged in it; and it was resumed by a multitude of writers in almost every country of Europe. In our own kingdom, during the last century, the matter seemed to be examined to the bottom by Hobbes and Bramhall. This, however, has not prevented the controversy from being revived again and again in the present century. No one can be a stranger to the very recent discussion of it by Dr. Priestley, Dr. Price, Mr. Palmer, Mr. Bryant, Dr. Dawson, and other ingenious men. It is not easy to advance any thing new upon so beaten a subject; and, notwithstanding all the acuteness which metaphysicians have displayed upon it, it is still attended with insuperable difficulties. Sanguine Philosophers on both sides may imagine, that there is demonstration in favour of their own opinion: but it is not likely that demonstration can exist upon points, concerning which the wisest persons have differed in every period of the world. In short, the question of liberty and necessity will for ever continue to humble the pride of the reasoning faculties of man.

'The original copy of Dr. Clarke's corrected Liturgy is now lodged in the British Museum, having been deposited there by his son. The alterations with respect to the object of worship are numerous and important, as may be seen in the account which Mr. Lindsay has given of them, in the last edition of his Apology.

'Greater notice ought to have been taken by our learned predecessor, of Dr. Clarke's sermons, because they sustain a distinguished rank in that species of composition. Few discourses in the English language

'not founded on the will, but on the very existence of God, and the 'essentially and eternally immutable nature and relations of things; 'this is in no circumstances capable of any variation: For instance, 'that the life of an innocent person should be taken away by the 'authority of any power upon earth, is contrary to the law of nature. 'Nevertheless, since the right which even an innocent person has to 'his life, is not founded in the essential nature of things, but merely 'in the will and free gift of God, it is plain he may as justly appoint 'it to be taken away by any other means he pleases, as by a fever 'or pestilence. Had God commanded Abraham to hate his blame-'less son, the command had been in its own nature impossible and 'absurd.'

"No preacher is equal to him for a similar acquaintance with, and clear exposition of scripture language. His method of drawing together, and comparing passages of a similar nature and tendency, is admirable towards forming a just notion of the spirit of religion in general, as well as letting in light upon the most intricate and obscure."

'With respect to Dr. Clarke's general character, several additional testimonies in its favour might be collected from various writers; but we shall content ourselves with inserting a short delineation of it, which appeared some years since in the Gentleman's Magazine.'

'SAMUEL CLARKE, D. D.

'Rector of St. James's, Westminster: in *each* several part of useful 'knowledge and critical learning, *perhaps* without a superior; in 'all united *certainly* without an equal: in his *works*, the best *defen-'der* of religion; in his *practice*, the greatest *ornament* to it: in his '*conversation* communicative; and in an uncommon manner instruc-'tive; in his *preaching* and *writings*, strong, clear, and calm: in 'his *life*, high in the esteem of the *wise*, the *good*, and the *great*: 'in his *death*, lamented by every friend to *learning*, *truth*, and '*virtue*.'

'Dr. John Clarke, Dean of Sarum, our author's brother, besides the pieces occasionally mentioned in the course of the article, published two volumes in Octavo, on the Origin of Evil; being the substance of a set of sermons which he had preached at Mr. Boyle's Lecture. In accounting for Moral Evil, he solves the difficulty on the common system of the liberty of the human will. What he hath said upon the subject is, on that side of the question, sufficiently sensible; but he hath not treated so arduous a point with any remarkable degree of ability and acuteness.'

The article of Lord Clive, written by Henry Beaufoy, Esq; M. P. is drawn up with great elegance and spirit, but in a strain so encomiastic, that it may be properly called, an ingenious apology for his Lordship. In the affair of Omichund, the projecting the expedient of signing a real and a fictitious treaty, is related without censure, and the death of Omichund is passed over without notice. The depression of spirits, which his Lordship experienced in the latter part of his life, is imputed to the shocks which his constitution suffered in the East Indies;

and

and the heavineſs of his brow—to natural fullneſs in the fleſh above the eye-lids. Concerning the particulars of his deceaſe, nothing is ſaid, but that he died on the 22d of November 1774.

The life of *Chatterton*, which ſhould have had a place in this volume, the Editor poſtpones to the end of the letter C, in expectation of obtaining fuller information concerning this extraordinary youth, from an account of his life and writings, now preparing for the preſs by Mr. Herbert Croft. Dr. Kippis informs the Public, that there is good reaſon to believe, from ſome particular circumſtances, that the publication of the future volumes of this work will be more ſpeedy, without any diminution of the attention with which they have hitherto been conducted.

ART. II. *Coxe's Travels into Ruſſia*, &c. Continued from our laſt Review.

WE left our traveller proceeding on his journey from Moſcow to Peterſburgh, a route of not leſs than 500 miles, in almoſt a ſtrait line, cut through the foreſt. He deſcribes it as extremely tedious and toilſome to paſs; the whole way lying chiefly through endleſs tracts of wood, only broken by here and there a village, round which the grounds are open and cultivated. The manner in which this road has been formed, and bottomed with felled trees, is very curious; but, for the particulars, we muſt refer to the book.

Mr. Coxe's account of the Ruſſian peaſantry conveys to us no very favourable ideas of their improvement in civilization. The particulars which he relates will convince every reader, that they are ſtill deeply immerſed in ignorance and barbarity.

Peterſburgh has been very often deſcribed by travellers; yet we cannot omit one paragraph, by Mr. Coxe, on the ſubject:

'The views,' ſays he, 'upon the banks of the Neva exhibit the moſt grand and lively ſcenes I ever beheld. That river is in moſt places broader than the Thames at London: it is alſo deep, rapid, and as tranſparent as chryſtal; and its banks are lined on each ſide with a continued range of handſome buildings. On the north ſide the fortreſs, the Academy of Sciences and the Academy of Arts are the moſt ſtriking objects; on the oppoſite ſide are the Imperial palace, the Admiralty, the manſions of many Ruſſian nobles, and the Engliſh line, ſo called becauſe (a few houſes excepted) the whole row is occupied by the Engliſh merchants. In the front of theſe buildings, on the ſouth ſide, is the Quay, which ſtretches for three miles, except where it is interrupted by the Admiralty; and the Neva, during the whole of that ſpace, has been lately embanked, at the expence of the empreſs, by a wall-parapet and pavement of hewn granite, a moſt elegant and durable monument of imperial munificence.'

In his account of the famous coloſſal ſtatue of Peter the Great, executed by Mr. Falconet, Mr. Coxe ſays, 'If there be

any defect in this figure, it consists in the flat position of the right hand, a very trifling defect indeed in a figure so stupendous in size, so magnificent in design, and so masterly in execution.'

From this exhibition of dead excellence we are led to the contemplation of living worth in the person of the present empress, whose appearance at court Mr. Coxe thus describes:

'The chief officers of the household, the mistress of the robes, the maids of honour, and other ladies of the bed-chamber, advancing two by two in a long train, announced the approach of their sovereign. Her majesty came forward with a slow and solemn pace, walking with great pomp, holding her head very high; and perpetually bowing to the right and to the left as she passed along. She stopped a little way within the entrance of the drawing-room, and spoke with great affability to the foreign ministers while they kissed her hand. She then advanced a few steps, and we were singly presented by the vice-chancellor Count Osterman, and had the honour of kissing her majesty's hand. The empress wore, according to her usual custom, a Russian dress, namely, a robe with a short train, and a vest with sleeves reaching to the wrist, like a Polonaise; the vest was of gold brocade, and the robe was of light green silk; her hair was dressed low, and lightly sprinkled with powder: she wore a cap set thick with diamonds, and had a great deal of rouge. Her person, though rather below the middle size, is majestic, and her countenance, particularly when she speaks, expresses both dignity and sweetness. She walked slowly through the drawing-room to her apartment, and entered alone.'

Speaking of the court of Russia, he says,

'The richness and splendour of this court surpasses all the ideas which the most elaborate descriptions can suggest. It retains many traces of its ancient Asiatick pomp, blended with European refinement. An immense retinue of courtiers always preceded and followed the empress; the costliness and glare of their apparel, and a profusion of precious stones, created a splendour, of which the magnificence of other courts can give us only a faint idea. The court-dress of the men is in the French fashion: that of the ladies is a gown and petticoat, with a small hoop; the gown has long hanging sleeves and a short train, and is of a different colour from the petticoat. The ladies wore, according to the fashion of the winter of 1777 at Paris and London, very lofty head-dresses, and were not sparing in the use of rouge. Amidst the several articles of sumptuousness which distinguish the Russian nobility, there is none perhaps more calculated to strike a foreigner than the profusion of diamonds and other precious stones, which sparkle in every part of their dress.'

Speaking of their nobility, Mr. Coxe says they are distinguished for their hospitality towards foreigners.

'We were,' adds he, 'no sooner presented to a person of rank and fortune, than we were regarded in the light of domestic visitants. Many of the nobility keep an open table, to which one invitation was considered as a standing passport of admission. The only ceremony necessary to be observed on this occasion, was to make inquiry in the morning if the master of the house dined at home; and if he did,

did, we, without further ceremony, presented ourselves at his table The oftener we appeared at these hospitable boards, the more acceptable guests we were esteemed; and we always seemed to confer, instead of receiving, an obligation.

'The tables were served with great profusion and taste. Though the Russians have adopted the delicacies of French cookery, yet they neither affect to despise their native dishes, nor squeamishly reject the solid joints which characterize our repasts. The plainest, as well as the choicest viands, were collected from the most distant quarters: I have frequently seen at the same time sterlet from the Volga, veal from Archangel, mutton from Astrachan, beef from the Ukraine, and pheasants from Hungary and Bohemia. Their common wines are chiefly claret, Burgundy, and Champaigne, and I never tasted English beer and porter in greater perfection and abundance. Before dinner, even in the houses of persons of the first distinction, a small table is spread in a corner of the drawing-room, covered with plates of caviare, dried and pickled herrings, smoked ham or tongue, bread, butter, and cheese, together with bottles of different *liqueurs*; and few of the company of either sex omitted a prelude of this kind to the main entertainment. This practice has induced many travellers to relate, that the Russians swallow bowls of brandy before dinner. What are the usages of the vulgar in this particular I cannot determine; but among the nobility I never observed the least violation of the most extreme sobriety: and this custom of taking *liqueurs* before dinner, considering the extreme smallness of the glasses used on this occasion, is a very innocent refreshment, and will not convey the faintest idea of excess. Indeed the Russians in no other wise differ from the French in this instance, than that they taste a glass of *liqueur* before their repast, while the latter defer it till after dinner.'

The manner in which eminent persons spend their time being an article of great curiosity and importance to mankind, we cannot omit Mr. Coxe's account of the distribution of the hours of the day by the present empress of Russia:

'Her majesty usually rises about six, and is engaged till eight or nine in public business with her secretary. At ten she generally begins her toilet; and while her hair is dressing, the ministers of state, and her aid-de-camps in waiting, pay their respects and receive their orders. Being dressed about eleven, she sends for her grand-children the young princes Alexander and Constantine, or visits them in their own apartment. Before dinner she receives a visit from the great-duke and duchess: and sits down to table rather before one. She has always company at dinner, usually about nine persons, consisting of the generals and lords in waiting, a lady of the bed-chamber, a maid of honour, and two or three of the Russian nobility, whom she invites. Their imperial highnesses dine with her three times in the week, on which days the party is encreased to eighteen persons. The lord of the bed-chamber in waiting, who always sits opposite to the empress, carves one dish and presents it to her; an attention, which after having once politely accepted, she afterwards dispenses with. Her majesty is *remarkably* temperate, and is seldom at table more *than an hour.* From thence she retires to her own apartment; and about

about three frequently repairs to her library in the Hermitage. At five ſhe goes to the theatre *, or to a private concert; and, when there is no court in the evening, has a private party at cards. She ſeldom ſups, generally retires at half paſt ten, and is uſually in bed before eleven.'

In accounts of Ruſſia, we always look with avidity for anecdotes of its legiſlator Peter the Great. Mr. Coxe has been at ſome pains to gratify this curioſity: He draws this character of Peter:

'A royal hiſtorian has juſtly obſerved of Peter, that he compenſated the cruelties of a tyrant by the virtues of a legiſlator. We muſt readily allow that he conſiderably reformed and civilized his ſubjects; that he created a navy; that he new-modelled and diſciplined his army; that he promoted the arts and ſciences, agriculture, and commerce; and laid the foundation of that glory which Ruſſia has ſince attained. But, inſtead of crying out in the language of panegyrick,

Erubeſce, ars! Hic vir maximus tibi nihil debuit:
Exulta, natura! Hoc ſtupendium tuum eſt:

We may, on the contrary, venture to regret, that he was not *taught* the leſſons of humanity; that his ſublime and unruly genius was not controuled and improved by proper *culture*; nor his ſavage nature corrected and ſoftened by the refinements of *art*. And if Peter failed in enlightening the maſs of his ſubjects as much as he wiſhed, the failure was principally occaſioned by his own precipitate temper, by the chimerical idea of introducing the arts and ſciences by force, and of performing in a moment what muſt be the gradual work of time; by violating the eſtabliſhed cuſtoms of his people; and, in contradiction to the dictates of ſound policy, requiring an immediate ſacrifice of thoſe prejudices which had been ſanctified by ages. In a word, his failure was the failure of a ſuperior genius wandering without a guide; and the greateſt eulogium we can juſtly offer to his extraordinary character, is to allow that his virtues were his own, and his defects thoſe of his education and country.'

The commonly received opinion of Peter's averſion to the water, Mr. Coxe ſtrongly reprobates, and ſays, he ſeems always to have expreſſed a ſtrong attachment to that element. Of the ſeverity of his character, Mr. Coxe gives this remarkable inſtance:

'It is a well-known fact, that Peter was accuſtomed to aſſiſt at the examination of the priſoners who were accuſed of high treaſon; that he would be preſent at the tortures inflicted upon them, in order to force confeſſion; that he would frequently attend at their execution; that he would ſometimes himſelf perform the office of executioner; and would occaſionally conſign that taſk to his favourites and principal nobles. Korb relates, that, ſoon after the inſurrection of the Strelitz in 1698, Poter ſcornfully reproached many of the nobles who

* An Italian opera; a ſet of Ruſſian and another of French players were, in 1778, maintained at her majeſty's expence, at which the ſpectators were admitted gratis.

trembled

trembled at being compelled to behead ſome rebels, adding, in a ſtrain of ſanguinary juſtice, " that there was no victim more acceptable to the deity than a wicked man."

Mr. Coxe confirms the generally received account of Catharine's aſcendency over her huſband, Peter. This woman, who had been a peaſant, could approach him when no one elſe durſt, and was the mediatrix between the furious monarch and his ſubjects. He would, it ſeems, frequently give orders for the execution of a criminal when ſhe was abſent, for fear ſhe ſhould plead in his favour. Yet, alas! after behaving ſo nobly during Peter's life-time, when left to herſelf, ſhe became a different perſon. Mr. Coxe ſays of her, during her ſhort reign, that her life was very irregular. She was extremely averſe to buſineſs; would frequently, when the weather was fine, paſs whole nights in the open air,—and was particularly intemperate in the uſe of Tokay, in which ſhe often indulged herſelf to exceſs. Mr. Coxe tells us, that ſhe could neither read nor write, and that her daughter uſed to ſign her public acts for her.—Of her perſon he ſays, ' that ſhe was under the middle ſize, and in her youth delicate and well formed, but inclined to corpulency as ſhe advanced in years. She had a fair complexion, dark eyes, and light hair, which ſhe was always accuſtomed to dye with a black colour.

[*To be continued in our next.*]

ART. III. *A Short Attempt to recommend the Study of Botanical Analogy* *, in inveſtigating the Properties of Medicines from the Vegetable Kingdom. Small 8vo. 1s. 6d. Robinſon, &c. 1784.

THE uſefulneſs of collecting and publiſhing philoſophical treatiſes by learned ſocieties, is every day appearing; and

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* The meaning of the term, ſtudy of botanical analogy, is, the arguing from the known properties and effects of one ſpecies to thoſe of its congeners: a mode of enquiry which experience has fully juſtified, and ſhewn to be as ſerviceable in natural hiſtory as in mathematics. (See our quotation from this work.) We mean, the *mode* is equally ſerviceable; not that the ſame *end* is obtained in each; for in mathematics a *proof* of the unknown quantity is gained, but in natural hiſtory only *a guide to rational experiment*; and this is of great importance in all medicinal attempts. Your *empirics*, in the true ſenſe of the word, *qui ab uſu et experimentis medicinam noverunt*, ſtand foremoſt in the merit of having ſerved the cauſe of Ἀκριβεία—whence that axiom which Linnæus has thought proper to place at the head of his *Mat. Med.*

Barbari plus ad augmentum medicaminum contulerunt, quam omnium ætatum Scholæ: and ſo Haſſelquiſt, *Empiria enim eſt, cui potiſſima noſtra adſcribere debemus medicamenta:*

though

though they may, some of them at least, be dressed in uncouth language, and constructed even upon mistaken notions, yet in the true Horatian spirit, *funguntur vice cotis*, and sharpen the edge of the curiosity of other enquirers. Petiver's paper in the Philosophical Transactions, and Hasselquist's more elaborate treatise in the first volume of *Amœnitates Academicæ, de viribus Plantarum*, have produced this effect upon our ingenious Author.

The work certainly is entitled to notice, as well from the subject itself, as from the neat and lively manner in which it is drawn up. The Author possesses much good sense and erudition; he makes no empty parade of his own powers, as if he had advanced things unheard before, but candidly acknowledges the sources from whence he has derived hints and materials for his work. Truly conscious of the complicated difficulties which necessarily attend a study of this sort, he points them out in almost every page No chimerical notions are advanced, neither does he call out for assistance to the *profanum vulgus*, whose ignorance and superstition would effectually mar his design. His aim is to rouse the attention of the philosophical and intelligent part of mankind, by whose labours the enquiry is most likely to be conducted with success: we may say, that the intelligent part of mankind have no reason to despise the hints which are given in this little performance.

The study of botanical analogy is intimately connected with that of the natural method of arrangement, that *primum et ultimum in botanicis desideratum*. Our Author, accordingly, both in his Preface, and in the body of his work, calls particularly upon Dr Hope, and Dr. Pulteney, to carry on their pursuits in this respect—names ever dear to the botanical world, but which will be much more so, if they will add to our imperfect knowledge of this most desirable object *.

Our Author's chief intent is to correct the errors of the *Materia Medica*, 'the accumulated labour of ages, the heap col-

* We have been told that this performance was originally composed as a degree-exercise, *some years ago*, at Edinburgh; although the author did not publish it, improved as it now is, till last year. What then at length are we to think of Dr. Hope's attempts to illustrate the natural method? Has he deserted his plan? Do the difficulties of attaining *perfection* dishearten him? Surely he need not be put in mind, that if the subject be difficult, it is naturally to be expected, that many imperfect attempts will be made. The same fate has attended other sciences. But every attempt has always been thought well of, because of its contributing *something* to the gaining of knowledge. What if endeavours of this sort fail? An individual or two may lose the labour of a day; but if they succeed, the whole race of man may receive essential and lasting benefits.

lected

lected from the rubbish of folly, prejudice, and superstition,' and reduce it to a more compendious and *certain* form. He considers the fallacious systems of former investigators; exposing the inconclusive arguments founded upon tastes, upon smells, and upon toils 'in the smoaky furnace of chemistry,' an endless labour *! The chief part of the work is taken up in running through the natural orders, as exhibited in the *Fragmenta Methodi Naturalis* of Linnæus (Vide *Philosophia Botanica*), which, while *as yet* they hold out many difficulties in the way, fully justify the study of Botanical Analogy †.

While he treats his main subject with great dexterity, our Author wishes to set men right in their notions of the Linnæan System, and botanical labours in general, 'that they do not end in idle curiosity alone; and that even the *dictionaries* of the science (so he names the works of Linnæus) may suggest subjects of useful speculation.'

The following quotation will afford a slight specimen of our Author's style and manner, and at the same time justify some of our assertions:

'At the present era of botanical knowledge, it might be presumed, that the term GENUS is sufficiently understood; yet, though obvious, it has been misapprehended; and though simple, misrepresented. Linnæus, to whom the world is indebted for the accuracy with which the numerous subjects of the vegetable kingdom are distinguished, has felt the vengeance which disappointed ambition can inflict. His works have been stigmatized as a grammar and a dic-

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* Instead of referring our Readers, upon this head, to Hasselquist, to whom our Author owes in general *very much*, we will lay before them the following elegant account, from page 46: 'It would be superfluous, at this time, to make any observations on chemical analysis. The French Academicians have tortured every medicine to make it confess its virtues; but with very little success: each was obstinately silent, or gave such vague uncertain intelligence, that the chemist retired in despair. We are told by one of this society, that two thousand experiments had been tried; and they found only a little acid, essential, or empyreumatic oil, in different proportions; a fixed and volatile salt; a quantity of insipid water, and earth. The very same proportion of these different parts was often found in plants of very different qualities.'

† The cascarilla, the rival of the Peruvian bark, is found in a poisonous class, of which the greater number are drastic purgatives. But though botanical analogy may not be an unerring guide, it may still be useful; and many circumstances may have occasioned an error. It is possible, that its genus may be still mistaken; or if it be not, that other parts of its tree may be poisonous. Families of plants, according to our Author, which have some one leading quality, are often observed to contain species, which, in common with that, enjoy very different powers—and here arises a great objection to the botanical analogist!

tionary, when, in fact, he aimed at no more; and he has been accused of stopping the student at the threshold of science, both by the useless obscurity of his language, and confining the views of the naturalist to distinction only. These accusations have been satisfactorily answered in other places; and they would not now have been introduced, were it not to state, in opposition to them, one of the numerous advantages which his labours have bestowed. It will be obvious that SPECIES only exist in nature; the various hues of the flower, the size and ramifications of the branches are frequently changed by the soil and climate:—they are the sports of chance, for the vegetable, in its proper situation, returns to its former appearance. The first and most natural arrangement of the species forms what botanists have styled a GENUS. It ought indeed to be strictly natural; but, as the species are so numerous, an inconsiderable licence has been allowed in this respect, in order to abridge the number of genera. Linnæus, who had examined plants with the most accurate and unwearied attention, found some reason to make them still more comprehensive, and to separate those of other authors, that he might form his genera in a more natural manner. This is the proper criterion of the merit of a naturalist; but, unfortunately, his numerous antagonists have been unwilling or unable to arraign his conduct in this respect. The patient and cautious philosopher sometimes finds reason to question the propriety of his conduct, but the same knowledge, which points out the apparent error, suggests the apology; viz. the amazing variety of nature, and the almost insuperable difficulty of confining her within the limits of a system. It has thus happened that the admirers of the Swedish naturalist have been distinguished for the extent of their acquisitions; and in the later period, when the terrors of innovation have subsided, his enemies have been only the vain—the ambitious—and the superficial

'It was necessary to state this imperfection, even in the first and apparently the most easy attempt to arrange the subjects of the vegetable kingdom, because it might, with some plausibility, have been urged against any argument which would derive the virtues of plants from their botanical analogy. But the objection would have been only plausible. Though the genera be in some degree artificial, it very seldom happens that the virtues of the species materially differ, except in degree. All the species of the Rhubarb are both purgative and astringent. The Cincona Caribbæa is a tonic, as well as the C. officinalis, and probably equally certain. All the species of the Allium possess the peculiar properties of Garlic. It would be endless to pursue this matter in all its varieties; yet it is necessary to add one fact, which will clearly evince the propriety of attending to the genus; and it will equally show that soil and climate make a very slight alteration in the medical properties of the vegetable. The Seneka or rattle-snake root was much valued by the original inhabitants of Virginia, for its good effects in curing the bites of the snake, from whence it received its name, and as a very efficacious remedy in pleurisy, peripneumony, and other active inflammations. Mr. Tennent, with a very laudable industry, discovered the plant, and found it to be a species of the Polygala. The European species of the same genus was therefore tried, and its efficacy was founded

be very little inferior. The Seneka has indeed loſt its credit; but the reaſon is obvious: as it powerfully excited vomiting, and its conſequent evacuation by the ſkin, it was very well adapted to thoſe diſeaſes for which it was employed. The ardour of a diſcoverer overlooked this very probable cauſe of its efficacy, and attributed it to a ſpecific quality in the ROOT ITSELF.—Philoſophy corrected the eagerneſs which had occaſioned and ſupported this opinion, till reflection ſuggeſted that we need not ravage the American continent, for an active and uſeful emetic.

'The genus of CONVOLVULUS affords us a ſtriking example of the medical powers pervading a natural collection of ſimilar ſpecies. From this genus, we have the SCAMMONY—the TURPETH—the MECHOACANNA, the SOLDANELLA; and lately we have found that it affords us alſo the JALAP;—beſides that, in its different countries, it is the moſt frequent domeſtic remedy of the native inhabitants. Another very comprehenſive genus, which Linnæus has eſtabliſhed, is the EUPHORBIA. It contains the ſpecies of the original Euphorbium,—thoſe of Tournefort's TITHYMALUS, and the ESULÆ of Rivinus. They are various in their habits, and external appearance; but they are ſimilar in their properties, for they are all lacteſcent, and highly ſtimulant. They were formerly employed as purgatives in dropſy; but the violence of their action has deterred modern phyſicians from their uſe. Profeſſor Guilandinus ſunk under their operation; and, though Liſter attempted to revive them, they were ſoon entirely neglected.'

Our Author, who as yet chuſes to conceal himſelf from us, promiſes to carry on his enquiries, and preſent them to the Public, *propriâ perſonâ*. We ſhall be very glad to know the perſon to whom we are indebted for our preſent entertainment, and who appears to be ſingularly well qualified for this peculiar ſtudy.

We cannot, however, refrain from begging the Author to conſider, that ſo lively and juſt a work, needs not any peculiarities to catch the eye of the preſent novelty-loving age. Why muſt good old honeſt Greek appear in the accented finery of the Gallic dreſs? Acmé! either give it in its native form, ακμή, or otherwiſe in true Latin character, *acme*. Who would know Atrides, Ulyſſes, Hercules, &c. ſet off with ſpirits and accents? bodies in Latin armour, with Grecian helmets? We all ſhould ſtart *Grajarum errore jubarum*.

We read, page 19, line 17, 'But *fortunately*, amidſt the various cauſes of confuſion in medical enquiries, *etymology* has not found a place.' We wiſh, that inſtead of throwing in this ſolitary inſtance of weak irony, our Author had enlarged upon the propriety of a phyſician being an etymologiſt, in phyſical matters at leaſt. He might have put on a grave countenance, and urged him to ſpare a few moments for *this* buſineſs; and ſhewn him how much the *aſcertaining* and *communicating* knowledge depends upon it, as well as what ignorance and confuſion has been entailed upon *poſterity* through the want of it.

ART.

Art. IV. *Apologia.* Four Letters to a Minister of an Independent Church, by a Minister of the Church of England. 12mo. 1s. 6d. Buckland, &c.

——*QUID me alta silentia cogis, Rumpere?*——says our Apologist, in his motto. What sort of compulsion, either external or internal, he was under to defend his conduct before the Public, we do not perceive; but every one who is properly sensible of the merit of candor, and of the value of peace, will, we apprehend, regret that Mr. Newton (for this we learn, is the Author's name) should think it necessary to cast severe censures upon the people whom he chose to leave; and will be of opinion, that he might have been more usefully employed, than in stirring up the embers of religious dissension, which, were it not for the injudicious zeal of a few restless spirits, would soon be extinguished. Do Mr. Newton, and the rest of his brethren, whom he chooses to distinguish by the appellation of *the Awakened Clergy*, think it their duty to rouse their sleeping neighbours, by calling ill names? How far this censure justly falls upon the present work, will more fully appear in the next article.

Art. V. *An Apology*, and a *Shield* for Protestant Dissenters, in these times of instability and misrepresentation. Four Letters to the Rev. Mr. Newton, Rector of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch, by a Dissenting Minister. 12mo. 2s. 6d. boards, Dilly. 1784.

THIS writer, in reply to Mr. Newton's apology for his conduct in conforming to the Church of England, distinctly examines the grounds on which he rests his justification. The first reason he gives is, "the regard he owes to the authority and honor of the Lord Jesus Christ, as head and lawgiver of the church:" the second, "because he highly values the right of private judgment, and his liberty as a man and as a christian." In reply to what Mr. Newton has advanced on these topics, our Author insists upon it, that the apologist has no right to rest the propriety of his conformity on the same grounds on which Dissenters justify their separation. He maintains, and we think proves, that Mr. Newton's illustrations of these topics are idle, and for the most part digressive talk: tending rather to cast an odium on Dissenters, than to give the reader a clear idea of Mr. Newton's principles and views in conforming.

In support of Mr. Newton's third argument, drawn from the prospect of greater usefulness, he pleads, that Dissenting Ministers do not preach the gospel with that animation, or with that presence and power of the spirit of the Lord, as do the awakened clergy; and asserts, that there has lately been a revi-

val of religion, in which the inſtruments have not been Diſſenting Miniſters, but the regular parochial Clergy. To this the Reſpondent replies:

'Something, Sir, beſide *animation* in delivery, is neceſſary to keep up an auditory; much more to convert the ſoul, and effect the revival of religion. My brethren cannot uſe any undue means for promoting even the cauſe of God; much leſs have recourſe to the *low means* to obtain crowded pews and aſſemblies, which many do: nor can they ſacrifice their *underſtanding* and *integrity* for popularity. If they ſaw the miſtakes and blemiſhes, and unguarded ſallies of your clerical brethern and friends, they noticed them with concern of mind, and were ſorry for the occaſion. They thought that ſome of their ſallies, though well meant, were giving the enemy of pure religion an advantage, and muſt prove pernicious to the intereſt of the Redeemer's kingdom. The beſt end is vitiated, when purſued by *wrong*, not to ſay *unlawful* means.—We thought there ſhould have been more regard paid to the nature and ends of the canonical ſubſcription, and the ſacred promiſes at ordination;—that there ſhould have been more reſpect paid to the regular parochial Clergy, and fewer hard names beſtowed upon them;—that there ſhould have been leſs boaſting of extraordinary meaſures of light, inſpiration, and aſſiſtance from the ſpirit of God;—and more care taken to guard what they delivered to the people in the name of the Lord, and for his truths,—and alſo *againſt* diſorders in practice, as well as errors in doctrine.—We knew it to be much eaſier to make Methodiſts than real Chriſtians; and far eaſier to perſuade perſons to truſt in the merits of Chriſt, than to copy his example, and obſerve his commandments We wiſhed your brethren, while they preached the doctrines of grace and a precious Chriſt, to inſtruct their hearers in the whole compaſs of their duty, as believers in him,—and have grounded and confirmed them in every Chriſtian grace and virtue:—though *this indeed* was not the way to be popular, and followed from pulpit to pulpit, and from one end of the city to another,—nor to have ſeparate chapels built for them.—We lamented over the inconſiſtencies and unguarded expreſſions which often dropped from their lips in preaching; and wiſhed they had been more careful in aſcertaining the work of God in the ſoul, and diſtinguiſhing its marks and effects to their numerous hearers; and that they had been more ſuſpicious as to the truth of many converſions among you, which they ſtill cry up to be thouſands and tens of thouſands. How many have manifeſted, by their after-lives, that their religion and joy was only a ſudden flaſh,—a ſpark of their own kindling;—rather a commotion of the paſſions, than a change of the will, or of the temper and the mind. And, Sir, though it be now faſhionable and popular for ſome "active ſpirits" to cry down *doctrinal knowledge*, and depreciate that religion which hath any connection with the underſtanding,—your converts will ever be *unſtable* in their principles, and moveable in their affections and conduct, unleſs firſt ſtedfaſt in their judgment."

In reply to Mr. Newton's fourth argument (in which, in the uſual cant of theſe Reformers, he pleads, that the Lord, by the

the openings and leadings of his providence, pointed out to him the ſituation in which he was to ſerve him), this writer ſays:

'Great obſcurity covers all you have been pleaſed to advance on this head. The firſt explicit notice you gave of your deſire to enter the Miniſtry, was to an intimate friend in our denomination, nearly ſix years before you was ordained. In the courſe of this interval, you ſay, "you made and received a variety of applications and propoſals, but *every thing* failed; and *every door* by which you ſought admiſſion remained ſhut againſt you." And yet you were admitted to preach among us; and many doors of our places of worſhip were open to you.—What can be your meaning?—You had thus, it appears, leiſure to examine the ſubject of church government more cloſely; and the reſult of your diſquiſitions was at length the complete removal of the difficulties and exceptions you had at firſt *haſtily* imbibed againſt the eſtabliſhment. If there really were no other motives to, and reaſons for your conformity, than what your preſent correſpondent adduces, your moſt prejudiced friends muſt ſay, that you ſeem to have examined the ſubject of Church government *very ſuperficially*,—your difficulties were very *eaſily* removed,—or your temper was exceedingly *compliant* indeed.—You add, "At length the Lord's time came; then obſtacles, apparently inſurmountable, *ſuddenly* and unexpectedly diſappeared. Then I learnt the reaſon of former diſappointments. My way had been mercifully hedged up with thorns, to prevent me from taking a *wrong courſe*, and to keep me waiting until the place and ſervice of his own appointment were prepared and ready for me." Still we are left to conjecture about your *inſurmountable obſtacles*, and former diſappointments,—and *what* this *merciful hedge of thorns* was, that prevented you from taking a wrong courſe. I have always underſtood that your public ſervices were not popular, nor very acceptable to the Diſſenters. You did not make any pretenſions to extraordinary gifts, like ſome of your brethren, and others were preferred before you.—But why ſhould theſe common difficulties to a young Miniſter,—why ſhould ſuch obſtacles in entering among us, which all more or leſs experience, be conſidered as a merciful hedge of thorns, any more than the late Archbiſhop of York's *refuſing* you ordination, at your earneſt ſolicitation, when you *firſt eſſayed* to enter into the eſtabliſhed Church? And many were the ſteps you took to ſucceed elſewhere; which things are here *all ſuppreſſed*, and carefully kept out of our view.—Might not theſe repulſes be juſtly conſidered as "the openings and leadings of God's providence, pointing out to you the ſituation in which you was *not* to ſerve him?" Many perſons would have thought the Archbiſhop's refuſal to *ordain* you, was *of the Lord*,—to prevent your taking a *wrong courſe*, and to keep you in the place of his own appointment; though it were not ſo honourable in the eyes of the world, nor the duty ſo eaſy, or ſo profitable as to temporals.'

In the courſe of Mr. Newton's apology, he brings many heavy charges againſt the Diſſenters, accuſing the people of *ſpiritual* pride, perverſeneſs, and a want of zeal for evangelical *religion*; and their Miniſters of cowardly compliances with

respect to their people, and a peevish vexatious spirit with respect to their brethren and others; and imputing the want of success among them, *to their unwillingness to acknowledge a work of God, in which they themselves were not employed.*—If our Author, in reply to these charges, makes use of strong language, it must be confessed, it is not without provocation. We are sorry, however, to observe, in several parts of these letters, marks of a narrowness of spirit; particularly, when the Author censures the liturgy of the Church of England, merely, because some of its materials are borrowed from the Romish liturgies—when he asserts, that the use of a liturgy *restrains* and even *precludes* the exercise of many Christian graces—when he says, that the Dissenting interest is little more or less than the interest of the Redeemer's kingdom; and when speaking of religious forms, he asserts, that "what God commands not in his worship, he virtually forbids"—a maxim, according to which it would be unlawful either for Churchmen to *kneel*, or for Dissenters to *stand* in public prayers.

We cannot conclude this article, without expressing our regret, to observe the general tendency of the times towards moderation, interrupted by mutual censures and recriminations between different bodies of Christians; and adding an earnest wish, that the moderate and candid of all parties, could be united in a NATIONAL FORM of religious worship, constructed on the BROAD GROUND of those religious principles, in which Christians of all denominations are agreed!

ART. VI. *Sermons on important and interesting Subjects.* By Percival Stockdale. 8vo. 6s. boards. Stockdale. 1784.

THE pulpit-discourses of this author, have, on former occasions, appeared in our review*, and much the same account may be given of this volume, as of his preceding publications. He pursues a similar track, and continues to merit both commendation and censure. His sermons discover the man of sense, and of ingenuity: they are spirited; they are directed to valuable ends; and they discover an acquaintance not only with the sacred scriptures, but with classical learning in general. Yet, amidst the useful passages, and valuable instructions which they contain, the preacher does not always enter so fully into the different subjects as might be wished; often digressing from the topic immediately under consideration—though, it must be acknowledged, not without preserving some connection. There is also a prevailing peculiarity in the writer's style and manner; which is, in some instances, rather agreeable, perhaps diverting;

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* *Vol. xlviii.* p. 331.—Vol. lviii. p. 71.

while,

dæmon; yet ignorant and foolish would be the man, who should expect to see such a phænomenon in the last degree of English degeneracy and corruption.'

One discourse in this volume is devoted to the brute creation, and pleads very forcibly for that humanity with which they ought to be treated. Under the article of cruelty towards them, he introduces the rural sports of angling, shooting, hunting, and does not hesitate to condemn them.—'The sportsman,' says he, 'insists that his health and pleasure depend on the misery and destruction of partridges and pheasants, hares and deer. An ignorant and insolent Creole, thinks *he* staggers an advocate for humanity to our own species, when he declares with emphasis and importance, that Europe could not be supplied with two articles of superfluity and luxury, and that *he* could not grow enormously rich, unless he was allowed to make slaves of the poor Africans: The sportsman, and the Jamaica planter, reason equally well: but the logic which *they* fancy to be cogent and conclusive, is refuted and annihilated by *one* generous emotion of the heart.'

We meet with some political reflections in this volume. In one discourse, having been *talking*, to use his phrase, of the benevolent and beneficient great, he adds, 'let us expose to just contempt and ridicule, their contrasts, the selfish and mischievous little:—To what indefatigable industry; to what painful plodding does not the lawyer submit (I speak of the illiberal and unprincipled part of the profession) to ruin his neighbour, that he may raise a fortune to himself! How watchful and anxious must be the competition, how venal the prostitution of a young, phlegmatic and venal courtier! What expedients and resources must he get by rote!—not adopted from the code of universal and generous legislation, but from the miserable and empirical common-place-book of policy in detail; before he reaches his shameful, if not painful pre-eminence; before he is appointed minister of state, before the dæmon of rapacity has it in his power to ruin a community!'

We shall add the remark which is given in a note on the above paragraph; 'Malignity will cavil at this passage, and give it an invidious interpretation, but to her shafts I have long been inured. The liberal reader will approve the warmth and resentment of an English author, when I inform him, that the passage was written under the administration of Lord North, and during the American war. To expunge my allusion at this time, would be particularly absurd: it is an eulogy on Mr. Pitt, who deserves every encomium from his countrymen; for his character is a complete contrast to this picture!' Our readers would hardly suspect that the lines to which this note belongs are part of a discourse on resignation to the Divine will; however it must be said, that the author apologizes for his digression, and contrives to give it some connection with his subject.

Mr. Stockdale takes frequent opportunities of representing the dangers and evils attendant on wealth and power. He also guards

guards his hearers and readers, by very pertinent arguments, against excess and unreasonable indulgence; but he is no enemy to social mirth, or to festivity. It may possibly be thought that he gives too free a scope, in one or two instances, for the chastised decorum of the pulpit. The following lines, concluding with a censure on a late celebrated nobleman, will not be deemed impertinent here: 'Among other objects of proper times, Solomon says, there is *a time to laugh*.—And I think it would be as ill-bred, unsocial, and sour, I had almost said as unchristian, not to laugh when all our companions were innocently and sensibly merry around us (however this doctrine may violate the despicable rules for good manners of a late polite and flimsey lord) as it would be improper, absurd, and impious in us to laugh while we were offering our petitions to the throne of Heaven.'

As a farther specimen of the useful parts of these discourses we add some remarks concerning affliction, which, excepting the slight in the last line, are neither ill represented, nor ill expressed; 'If we take a more extensive survey of the effects of adversity on the human mind, we shall find that it greatly contributes to the general prudence, and therefore to the general happiness, of our life. Observe the manners; observe the madness of those who never entered the wholesome school of adversity. To escape from the stupor; to escape from the lethargy that they feel from the continual sunshine of fortune, they fly into caprice, into debauchery, into a thousand shameful and ruinous extravagancies.—Without variety and contrast, man receives neither information, nor discipline, nor pleasure. By having suffered the languor and pains of malady, we feel the flush and vigour of health, through every particle of our frame; by having struggled with and conquered difficulties; by having endured and surmounted indigence; we acquire an intrepidity of soul; we are convinced how few are the wants of nature; we enjoy luxuriously our temperate and genuine pleasures; we turn our minds from the tinsel of life to intellect, from dissipation to thought. Hence, the true philosopher, and the true christian, will accept adversity as a salutary bitter; as an ethereal medicine, of sovereign efficacy, sent from the Deity to mankind. For while it teaches us the true œconomy of the present life, it qualifies us for Heaven. It refines, it purifies, it exalts, it expands the human heart; it makes us true men by doing all possible good to ourselves; it makes us *demi-gods* by doing all possible good to others.'

We can hardly select any passage which would not discover, as above, the peculiarity of the author's manner; but there are many parts in which he well explains, and enforces, useful and practical truths; though still somewhat in his own way.

We shall add the text of each sermon: I. II. Job, i. 9. *Doth Job fear God for nought?* III. 1 Cor. xi. 28. *Let a man examine himself.* IV. Proverbs, xii. 10. *A merciful man regardeth*, &c. V. Matth. xviii. 21, 22. *Then came Peter and said unto him, Lord, how oft shall my brother sin against me, and I forgive him*, &c.

VI. Isaiah, liii. 3. *He is despised and rejected*, &c. VII. Eccles. v. 1. *Keep thy foot*, &c. VIII. Prov. xii. 27. *The substance of a diligent man is precious.* IX. Luke, xxii. 42. *Not my will*, &c. X. XI. The same. XII. Colos. iii. 1. *If ye then be risen with Christ*, &c. XIII. The same. XIV. Ephes. iv. 25. *Putting away lying*, &c. XV. 2 Cor. xiii. 5. *Examine yourselves whether ye be in the faith*, &c. XVI. Ephes. iv. 26. *Be ye angry and sin not*, &c. XVII. Isaiah, v. 22. *Wo unto them that are mighty to drink wine*, &c.

Excepting the Methodists, we do not find our author declaiming against other parties of Christians; only in one place he breaks forth, 'Let us not adopt the jargon of the whining Presbyterian, or the vociferous Methodist.' This, perhaps, will only serve to produce a smile on the countenance of the Methodist, or the Presbyterian.

Art. VII. *Sacred Biography; or*, the History of the Patriarchs, from Abraham to Isaac *inclusively*; being a Course of Lectures delivered at the Scots Church, London Wall, by Henry Hunter, D. D. 8vo. 2 vols. 12s. boards. Murray, &c. 1784.

IF Sermons were attended from no other motive, than the mere desire of religious information and improvement, there would be little necessity for the Preacher to deviate from the usual track of pulpit eloquence; but this motive having long ceased to operate, he ought not hastily to be charged with affectation of singularity, who, wishing to arrest the attention of his auditors, pursues a track not hitherto frequented, or, at least, not so beaten as to have lost the charm of novelty. The ground which Dr. Hunter has chosen, though not altogether new, has been seldom traversed; for, if the well-known* biographical Sermons "of Enfield be excepted, we recollect no systematical Course of Lectures, previous to the present, professedly written on the subject of sacred biography. The importance and advantages of this subject are judiciously unfolded and discussed in the Introductory Lecture.

As a specimen of this performance, we shall give an extract from the second Lecture on the History of Joseph. Having mentioned the arrival of Joseph's brethren in Egypt, the Lecturer proceeds:

'On making the necessary enquiries respecting the purchase of corn, they are directed as all buyers, both natives and foreigners were, to Joseph, without whom "no man lifted up his hand or his foot in all the land." The change produced in a youth of seventeen, by the addition of thirteen years; his new name, his dress, language and manners; his high station and his stately demeanour, have effectually disguised their brother from their knowledge; and Provi-

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* M. R. Vol. LVI. p. 403.

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dence determined not to bate them a single iota of the humiliation predicted by the dreams, prostrates their "ten sheaves before the sheaf of Joseph," levels the ten proud spirits at their unknown brother's feet. Want makes men wonderfully submissive and complying: and they who fight against God, will sooner or later find themselves dreadfully over-matched. Unknown by them, they stand well known and confessed to him. At sight of them, natural affection resumes its empire in his heart, and the tide which had long forgotten to flow, now rushes impetuously from its source. He beholds ten; but where are the two, more beloved and endeared than all the rest? It is impossible to conceive, much more to describe the emotions of Joseph's soul on hearing tidings of his father's family: to learn that his dear, his tender parent was still in the land of the living; surviving so long misery so dreadful; that his dear brother, his own mother's son, was alive with him also, and in health. The *sovereignty* of Egypt, I am persuaded, never yielded him satisfaction half so sincere.

The singularity of his situation evidently suggested to Joseph the experiment he now resolved to make of the temper and character of his brothers, and particularly of their disposition in an hour of trial, towards their father and Benjamin. I cannot suppose him for a moment actuated by sentiments of revenge. Had he been under the influence of such a passion, the means of gratification were certainly most amply in his power. But the whole tenour of his conduct shews that he was governed by a very different spirit; his severity is altogether affected, the better to carry on the design he had formed; and the peculiarity of his behaviour towards some of the brothers, is to be ascribed to some peculiar circumstances in the history of the family, which the sacred penman has not thought proper to record. Some rigid critics, however, while they acquit Joseph of cruelty and revenge, severely accuse him of impiety and profanity in swearing, and swearing repeatedly "by the life of Pharaoh," and that to a charge which he well knew not to be founded in fact. It is not our design to undertake a justification of Joseph in every particular. What character can stand throughout the test of a rigid examination? Sacred history exhibits men just as they are, not what they ought in all respects to be. Dark spots are most easily discerned in the whitest garments, and foul blemishes in the fairest reputations. But let no sanctity of character presume to shelter the slightest deviation from the path of God's commandment. No, the smallest sin, if any sin be small, is a degradation and a disgrace to the most sanctified and exalted character.

While Joseph, the better to conceal himself, talks and acts like a true Egyptian, God employs his affected sternness and severity to awaken their slumbering consciences, and to shew the sons of Jacob to themselves. Treated as spies, roughly spoken to, their most solemn protestations disregarded, put in prison and bound—their treatment of Joseph in the evil day which put him in their power, rushes upon their memory in all its guilt and horror, and they mutually upbraid and reproach each other with their barbarity, "saying one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us. And Reuben answered

ſwered them, ſaying, Spake I not unto you, ſaying, do not ſin againſt the child, and ye would not hear? Therefore, behold alſo, his blood is required *." This mutual and ſelf-accuſation excites in the tender heart of Joſeph emotions he is unable to conceal. Hearing himſelf mentioned with ſo much tenderneſs and regret, by perſons once ſo cruel, and in a language he had been long unaccuſtomed to hear, the pretended Egyptian becomes, in ſpite of himſelf, a real Iſraelite; his boſom ſwells, his viſage warms, the tear ſtarts to his eye.——To prevent a premature diſcovery, he is conſtrained to retire and recompoſe himſelf. He returns and renews the converſation, and again aſſuming the Lord of Egypt, ſets nine at liberty, binds Simeon before their eyes, and commits him to cloſe confinement, as a hoſtage for their return, together with Benjamin their brother. He then diſmiſſes them loaded with corn for their families, and proviſion for the way, having ſecretly given orders to his ſteward, in making up the bags of corn to depoſit each man's money in the mouth of his reſpective ſack. This was not diſcovered till they were conſiderably advanced in their journey homewards, when one undoing his ſack to give his aſs provender, obſerved his money in his ſack's mouth. Upon their arrival in Canaan, the ſame thing is found to have happened to them all. Comparing this ſingularly ſtrange circumſtance with the reſt of their eventful journey to Egypt, they diſcern the hand of God in it, and obſerving ſuch an unaccountable mixture of flattering and of mortifying events, they remain upon the whole perplexed and confounded. When the mind is ſore, and the conſcience ſeriouſly alarmed, diſpenſations of every complexion, both mercy and judgment, are viewed with a fearful eye. When we know we are deſerving of puniſhment, every thing becomes a puniſhment to us, either felt or feared.'

The obſervations on Joſeph's conduct to the Egyptians are worthy of notice.

'It is with a mixture of ſhame and ſorrow, we bring forward the next paſſage in the hiſtory of Joſeph.—It exhibits him indeed as a moſt exquiſite politician, who thoroughly underſtood the intereſts and the paſſions of mankind; who knew perfectly well how to take advantage of the occaſion: but, over-devoted to the Prince who had advanced him, employing his exorbitant power, his ſuperior ſkill and addreſs, in planning and perfecting a ſyſtem of deſpotiſm, by which the whole property of Egypt, together with the perſons and liberties of all that mighty empire, were transferred to the ſovereign. We behold him ungenerouſly ſeizing the opportunity, which the growing diſtreſs of a lengthened famine afforded him, to aggrandize one, at the expence of millions. He firſt conveys all the money in the land into the royal treaſury; the cattle ſpeedily follow; the increaſing miſeries of another unfavourable ſeaſon determine the wretched proprietors to part with their lands for food, and even reduce them to the dreadful neceſſity of offering to ſell themſelves for ſlaves, that they might live by their maſter's bounty.—It is true, the prime Miniſter of Pharaoh did not puſh his advantage to the extremeſt length. But it muſt be acknowledged, he carried it much farther than became the friend of

* Gen. xlii. 21, 22.

miſery.

misery, and of mankind. With so good a man as this Pharaoh, perhaps absolute power might be lodged with some degree of safety; but who shall answer for other Pharaohs who may arise, with the awful ability of doing mischief; possessing ability unfettered by legal restraint, not prompted by goodness, not tempered by mercy, not deigning to stoop to the sacred rights of mankind? Do we not see, in the hardships which, under the following reign, the posterity of Israel endured from Egyptian despotism, the danger of extending regal authority beyond the limits of reason? And thus, in the justice of Providence, the family of Joseph first felt the rod of that tyranny, which with his own hands he had established and aggrandized. Absolute sway can never be deposited with safety in any hands, but in his, who is constantly employing his powers for men's salvation, not their destruction.—But we turn from a scene, which it is impossible to contemplate without both regret and resentment; happy to reflect, that we live in a country, where law, not will, is the rule of government; where the strong voice of royal prerogative is drowned and lost in the sterner, louder proclamation of, "thus it is written."

The style in which these Lectures are composed, the Reader will conclude, from the passages quoted, is manly, nervous, and plain. The author sometimes, indeed, lets a Scotticism escape him, that gives an awkwardness to his periods, such as, "An event now took place in Adam's family, which *behoved* to renew and imbitter all his former grief," but slips of this kind are neither numerous nor frequent. What we have observed, are more than compensated for, by the entertainment or edification that is to be met with in almost every page. The Lecturer's ingenuity is in nothing more apparent, than in dilating and amplifying events seemingly trivial: he is minute without being tedious, and his sentiments are entitled to the united praise of copiousness and propriety.

ART. VIII. SERMONS preached before the University of Oxford, in the Year 1784, at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By Joseph White, B. D. Fellow of Wadham College, and Laudian Professor of Arabic. 8vo. 6s. Boards. Cadell. 1784.

"A Writer (said Bishop Warburton *) neglected or condemned by the *Universities*, does but vainly struggle to save himself from oblivion; while one they approve, is sure to rise superior over envy." If this maxim be true, Mr. White is entitled to the highest satisfaction that can be derived from it. The applause bestowed by the University of Oxford on these Discourses, was a most flattering testimony of their merit; and

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* Vide Preface to the second volume of the DIVINE LEGATION, *ad Fin.* N. B. *First* edition: for when the *second* was published, the University and Warburton were not friends. Vid. *Letters to and from Pope.*

a certain earneſt of their ſucceſs. Their fame had reached us long before they were preſented to the Public; and our expectations, of much information and much entertainment from their peruſal, were raiſed to a very conſiderable height. How far theſe expectations have been gratified, will appear from a ſtature account of their diſtinct and peculiar merits.

Sermons conducted on ſo novel a plan, and executed in a ſtyle of compoſition ſo ſplendid and ſtriking, deſerve and demand a more than ordinary degree of attention. We are so greatly in arrears to the Public, and have ſuch a ſtock of Articles by us which preſs for admiſſion, that we have but barely room, at preſent, to announce this truly reſpectable Work to our Readers, and preſent them with an extract from the concluſion of the INTRODUCTORY DISCOURSE [on Matt. xi. 19. *Wiſdom is juſtified of her Children,*] from which they may be able to form ſome judgment of its general plan.

'If therefore I preſume not, in the following diſcourſes, to produce any teſtimonies unheard of, or arguments hitherto unknown, in ſupport of our faith; yet I hope I ſhall be entitled to your indulgence, if I in ſome degree deviate from the more common track of ſpeculation, and apply my attention to a ſpecies of diſcuſſion, which has, perhaps from the remoteneſs of that ſort of learning on which it depends, been handled with leſs minuteneſs of inveſtigation than its importance ſeems to demand.

'It may be preſumed, that thoſe topics are beſt underſtood by us, to which we have devoted the greateſt ſhare of application. On this ground I may flatter myſelf with the hopes of your candid attention, while I am more immediately treating thoſe ſubjects, to which the courſe of ſtudies purſued from my own choice, and the nature of an academical employment conferred by your kindneſs, have pointed my enquiries—*in quo tamen ego quid eniti, aut quid efficere poſſim, malo in aliorum ſpe, relinquere, quam in oratione ponere mea**.

'The great ſcene of revelation has been the EAST. There the ſource of genuine inſpiration was firſt opened: and from thence the ſtreams of divine knowledge began to flow. It was the grand threatre on which the Almighty Governor of the world *made bare his arm, and by ſigns and wonders, and mighty deeds,* eſtabliſhed the conviction of his righteous providence and ſupreme dominion in the hearts of men. There he led the people of Iſrael like a flock, by the hand of Moſes and Aaron: there the prophets uttered their predictions: and there the Son of God illuſtrated and fulfilled them.

'But there alſo has the impoſtor Mahomet erected his ſtandard—that ſtandard to which thouſands have flocked, with an ardour that may well raiſe a bluſh on the countenances of too many, who pretend to fight under the banner of the croſs.

'Whoſoever, therefore, has bent his attention to the purſuits of oriental literature, and the ſtudy of eaſtern hiſtory, muſt be deeply impreſſed with this peculiar and diſtinguiſhing circumſtance of Aſiatic

* Cicero, Orat. in Qu. Cæcilium.

hiſtory:

history: and he will unavoidably form some comparisons between those two great sources of religious opinion. From the climes which he revisits, have sprung those powerful systems, which have spread themselves over the most enlightened portion of the globe; and which for ages have determined the belief, and influenced the conduct of the greatest nations which inhabit it. Beginning equally in silence and obscurity, they have advanced to a dominion equally unknown in any former age: but widely different in the causes by which their success has been produced, and in the principles on which their authority is founded; they call the attention of philosophy to the investigation of their history, as to the sublimest object, which can interest the curious, or employ the profound.

'Whether they be considered as the sources of religious belief, and as thus agitating in the most powerful manner the hopes and fears of mankind; or as the principles which have influenced the revolutions of nations, and thus including the causes of the most memorable events in human history, they stand forth as the most brilliant subjects of religious and political speculation, and claim the best exertions of philosophical sagacity.

'Amidst scenes so striking and so eventful, the student of oriental literature cannot remain unmoved. Whatever knowledge he may have acquired, whatever judgment he may possess, must be usefully laid out in comparing those two great sects which thus divide mankind, and in collecting from deep and impartial enquiry the marks of true and false inspiration.

'In pursuit of researches, stretched through so large an extent, and which embrace so many important objects, he will probably be led to consider these two religions in their History, their Evidence, and their Effects; as the three great sources of comparison, by which their truth is to be determined.

'He will begin, therefore, by examining the situation of the world at the respective periods when their authors appeared: and from this investigation he will with certainty infer, what can be assigned to the wisdom of Heaven, and what to the policy of men.

'He will then weigh in the balance of calm and unprejudiced reason, the evidence upon which they rest their claims; and endeavour by these means to fix the criteria of real and pretended revelation.

'He will close his enquiries by considering their effects upon mankind, whether as individuals, or nations: for from the tendency of a religion to promote the present happiness of men, we may determine the probability of its connection with their future interests. In this manner it is probable that he will be able to ascertain the nature and character of these respective systems, better than in the more inartificial method of detached and desultory enquiry. For, doubtless, in proportion to the variety and magnitude of those circumstances in which either system is seen to be farther removed from the wily stratagems a deceiver would employ, and the base ends he would pursue; in proportion as it approaches nearer to the idea of such a religion as the Divine Being, who acts for the best purposes by the best means, may be supposed to communicate to mankind;

in that exact proportion will its claims be authenticated, and its evidence confirmed.

'It is to this great subject of discussion that I presume to call the attention of the audience I now address; and I do not know that it is within the compass of my information, to bring any more useful or more proper offering to the truth of our faith, than the results of those enquiries which my situation and profession have enabled me to make. I purpose, therefore, to consider, in their most important points of view, the characters of Mahometism and Christianity, and the nature of their respective pretensions to a divine origin.

'Nothing, surely, is so likely to attract the attention of scholars to Eastern literature, as the splendid scene of Asiatic history which is here presented to them; and the important treasures of religious, of political, and of philosophical information which it contains.

'We rejoice in the progress of every study, which connects the various materials of knowledge by new ties, diversifies them by new combinations, and enlarges the views of the contemplative and pious believer. We feel a growing confidence in our cause, from the conviction, that the farther such enquiries are pursued, and the more such information, as may facilitate them, is collected, the more firmly will the truth of our faith be established; and the more magnificent views will it unfold to us, of the connection in which Christianity stands with the temporal and eternal welfare of mankind.'

The Reader will perceive, that the design is equally new and interesting; and we will assure him, that, in general, the execution shews the hand of a master.

[*To be continued.*]

ART. IX. *The Noble Peasant*; a Comic Opera, in Three Acts; as performed at the Theatre-Royal, in the Haymarket. By Thomas Holcroft. 8vo. 1s. 6d. Robinson. 1784.

THE Author of this Piece, having adopted an ancient story, has thought proper also to assume (as far as lay in his power) the style of our antient authors. Shakespeare is his general model; and the *Cymbeline*, and *As you like it*, of Shakespeare, his particular patterns. The archers of Sherwood are copies of the Foresters of Arden; the Fool is a sketch after Touchstone; and Earl Egbert a rough draught of Cloten in Cymbeline; though his adventure with the wolf rather calls to our remembrance the Taylor without a head, in Garrick's Harlequin's Invasion. This train is pursued through the whole Opera; of which the Author thus expresses himself in his prefatory Advertisement:

'For the ease and convenience of the provincial theatres, as well as to gratify the curiosity of the Reader, those passages and songs, which were omitted in the representation, are put between inverted commas. Scenes, which often are tedious in the theatre, amuse in the closet; and it would, perhaps, be an experiment not much to the advantage of most theatrical productions, to restore, on any stage,

stage, passages which, without great experience, it would be difficult to give a reason, why they should not be restored.

The Fable relates to times so remote, that the task of supporting dialogue, in which wit is necessary, and yet of not offending the manners of those times, is no easy one. Glory is often acquired in proportion as impediments are overcome: far be it, however, from the Author to insinuate in what degree he is intitled to this kind of praise; that decision rests with the Public, and it cannot be in hands more equitable.

'Ambitious of deriving fame from a source whence fame has so often flowed, from Poetry, the Author has paid an attention to the songs, which he hopes the lovers of poetry will approve. Should they really possess excellence, it is still to be expected it must often remain unnoticed. The poetical beauties of the songs in the Duenna are frequently overlooked, but they are not therefore the less beautiful. In some instances poetry has here been obliged to give place to situation and other accidents, and pretends to no charms.'

That the Reader may determine how far the drama is improved by the restoration of 'those passages and songs omitted in the representation;' how far 'the dialogue is supported by *wit*, without offending antique manners;' and 'what fame the Author's ambition will derive from the source of *poetry*;'—to resolve these questions, we shall subjoin two scenes (one serious, or rather serio-comic, the other somewhat *farcical*), preserving the passages 'put between inverted commas,' which (says the Author), though tedious in the theatre, amuse in the closet.' To such amusement we leave the gentle Reader.

SCENE III. *Changes to the skirts of the Forest, a dark umbrageous foliage, in the back ground.*

Adela *and* Edwitha.

'*Ade.* Prithee, Edwitha, do not look and speak with such a dismal gravity of countenance. "Mercy on me! Thou wilt be fit com-"pany for nobody shortly but Sextons and Parish Clerks." Before I would mope in this manner, I would live on the east side of a yew tree, sleep in a cemetery, and wrap myself in a shroud.

'*Edw.* What would'st thou have of me, girl? When contending passions disturb the mind, and occupy the heart, the tongue in vain endeavours to trifle, and the lips to smile.

SONG. EDWITHA.

I.

Love leads to lab'rinths of woe;
Though roses spontaneous invite,
Though pleasure seems prompt to bestow
Each moment some new-sprung delight.
Should the Virgin be tempted to taste
The fruit that so blooming appears,
Her sweets, by imprudence debas'd,
All melt in contrition and tears.

II. The

II.

The bosom where purity reigns
The breath of detraction can't taint;
But she who not wholly abstains,
Shall utter in vain her complaint:
Like the lily, unable to rise,
That's wounded and droops to its bed,
Untimely she withers and dies,
And the cypress springs over her head.

'*Ade.* Pshaw! Tell me not of drooping lilies and cypress shades —Laughter and light heels are certain antidotes to sorrow.

'*Edw.* Thou art a mad girl, Adela.

'*Ade.* A merry girl, you mean—Mad I shall never be, unless I were to fancy myself a fiddle, and go mad because I could get nobody to dance to me.

'*Edw.* What, could'st thou be merry, if, like me, thou wert going to be married to a fool?

'*Ade.* Ay, by my conscienc ecould I.—Married to a fool! Marry, amen, and with all my heart, and the sooner the better—Your fool is the only manageable beast among a herd of husbands. "When "you are angry you may vent your spleen in metaphor, talk treason "in simile, and abuse him by irony and allegory, and he shall kiss "you for being so kind—The greater my husband's folly, the more "apparent would my wit be.—I could mould him, like a piece of un-"baked dough, into any form."—A fool, like a watchman, walks always in the dark, and his wife is the lanthern by whose light he finds his way. Lord, girl, I could give thee my apron full of reasons, and a handful over, why a woman should marry a fool.

'*Edw.* I thought men of wit and understanding were always thy favourites.

'*Ade.* As gallants, but not as husbands. Give 'em a little love, and a little hope before marriage, and they will see good sense in every sentence, wit in every antic, and Cupids hanging in clusters at every ringlet; but the honey-moon over, and all the little Loves drop as dead as suffocated bees—vanish like ghosts when a candle enters. "After this, my Lord becomes so full of wisdom and ob-"servation, that one must set discretion with a pair of scales at the "door of one's mouth, to weigh words, and detect levities, or else "expect to have 'em entered in a memorandum-book, and read "every Sunday after sermon.

"*Edw.* By way of reproof and edification, hey girl?

"*Ade.* Yes.—And then Sir Gravity seats himself in his elbow-"chair, and with all the conscious dignity of Wisdom rubs his shins, "hems thrice, and begins.——Hem!—my dear—hem—my dear— "Pshaw, zounds! leave playing with the cat's tail, and listen to me.— "My dear—how often must I remind you of the necessity of being cir-"cumspect in your words and actions!—Last Sunday was a se'nnight, "after vespers, being in company with the parson of the parish, "you asked if Aristotle could talk French; and soon after wanted "to know what was Latin for a bag-pudding.—I have told you a "thousand times, my dear, that your tongue is so flippant, you "prattle

" prattle so fast, and your discourse is such a mixture of sense and " nonsense, that it is like reading the Proverbs of Solomon, inter- " lined with the merry exploits of Jack the Giant-killer.

" *Edw.* Ha, ha, ha!

" *Ade.* So proceeds he—reproving me for not paring my nails " properly—reading me wise documents concerning the milk-fever, " the danger of cutting eye-teeth, and sipping hot soup; together " with the indecency of clambering over stiles, sleeping in church, " and wearing short petticoats."

' *Edw.* And what would'st thou do, hadst thou one of these circumspect, learned, fault-finding husbands?

' *Ade.* Do?—Why I would make mince-meat of Aristotle, put Epictetus in a pie, and serve up Seneca in a sack-posset, that he might be choaked with his own wisdom.

RONDEAU. ADELA.

Give me the man of simple soul,
Not prone to proud o'erweening,
Whose open eye can vacant roll,
And ne'er betray a meaning.
No solemn Sir, within whose looks
Live nought but wrinkles and rebukes.
Give me the man, &c.
No spoilt child of wit,
Ever ready to spit
The spleen of his brain at who stands in his way,
Finding fault, when you're silent, with what you don't say.
May the Fates rather send me a fool,
Whom the genius of woman may rule;
Whom her rattle and tattle, caprices or kisses, can't teaze;
Whom the jig of a fiddle, or wit of a riddle, can please.
Give me the man, &c.'———

SCENE IX. *Enter* Earl Egbert *with the wolf's head, his sword drawn, and the* Fool *following him.*

' E. *Egb.* What a horrible monster it is, Fool!—What tusks!

' *Fool.* And what do you intend to do with it, " now you have " been valiant enough to cut off the head of a dead wolf?"

' *Egb.* Preserve it as a trophy to tell posterity.

' *Fool.* How courageously you ran away!

' *Egb.* Fool,—dost see this purse of gold?

' *Fool.* Yes—but *tactus*—feeling is the best of the five senses.

' *Egb.* I—did not run away from the wolf, Fool.

' *Fool.* Oh, oh! [*aside*]—Yes—yes, you did.

' *Egb.* I tell you, Fool, I did not—nay more—I kill'd the wolf with my own right arm.—Did—I not? [*Tosses the purse about.*]

' *Fool.* No.

' *Egb.* Yes, I did—and you saw me—" you were a spectator of " the terrible combat."

' *Fool.* No—no—no.

' *Egb.* No! [*Plays with the purse.*]

' *Fool.* No.

' *Egb.*

'*Egb.* Well, well—then I did not———

[*Puts the purse in his pocket.*]

'*Fool.* Hey!—egad—now I recollect—I—I believe you did, but the proof lies in the purse, and the purse lies in your pocket.

'*Egb.* —There—take it—and shew your wisdom, Fool, by praising my valour.

'*Fool.* Valour! "[*examining the contents of the purse*] three, six, "nine, twelve,—by the sting in the dragon's tail St. George was a "coward to you—eighteen, twenty, one, two, three—a Welshman "on St. David's-day was never half so full of wrath.

'*Egb.* Now answer me—How, when the wolf approached—how did I look?

"*Fool.* Look!—terrible!—as nine taylors at one cucumber!" I remember a song about a Knight almost as courageous as yourself; you shall hear.

SONG. Fool.

I.

Sir Eglamore was a valiant knight, Fa, la, lankey down dilly,
He called for his sword, and went forth to fight, Fa, la, &c.
He went forth to fight, as I've heard say,
And when he came there he ran away. Fa, la, &c.

II.

A hungry wolf did tow'rd him leap, Fa, la, &c.
But he'd rather have met with a score of sheep; Fa, la, &c,
Then he ran so fast that his sword did drop,
And he scorn'd to turn back to pick it up. Fa, la, &c.

III.

Then there came whistling down the plain Fa, la, &c.
A surly, sturdy, dauntless swain; Fa, la, &c.
Mean while the knight ran up a tree,
That if they should fight, he the combat might see. Fa, la, &c.

IV.

Oh then began a bloody fray, Fa, la, &c,
As the knight durst not fight, he resolv'd to pray; Fa, la, &c.
But had you beheld Sir Eglamore,
When as he heard the savage roar! Fa, la, &c,

V.

This peasant did his ribs so roast, Fa, la, &c.
That Mr. Wolf gave up the ghost: Fa, la, &c.
So when the knight saw the monster dead,
His courage return'd, and he cut off his head. Fa, la, &c.

'E. *Egb.* Hark ye, Fool—this is no jesting matter—It is not convenient that Earl Walter should know the truth—"Besides—I say, "Fool, I am valorous—set that down in your creed—believe, and "report it, and gold shall jingle in your purse.

"*Fool.* Oh, I am a very Pagan priest for that—I will believe any "thing, and report any thing for gold.—But Edwitha, and that "wasp, Adela, will tell a different tale.

"*Egb.* Nay, now I find you are a dull Fool.——Let it be "granted, which, considering their fright, is very unlikely, that "they

" they saw somebody else attack the wolf—he fell.—What of that?
" —He was only stunned—he got up again—more enraged than
" ever—upon which I—seeing him make towards Edwitha—drew
" my sword, set myself in his path, and with a single stroke cut off
" his head.

" *Fool.* You had better do it at two—double your stroke—it will
" sound better.

" *Egb.* No matter;"—follow my directions, and your fortune is made, Fool.

' *Fool.* Ha—so shall the proverb, That Fools have fortune, be verified.—Well—so be it.

SCENE X. *To them* Earl Walter.

' E. *Egb.* My Lord—I—have—here brought—a trifling gift for your Lordship.

' E. *Wal.* For me, my Lord? [*coldly.*]

' *Egb.* Um—a—kind of—*present—nothing*—though not long since—a *terrible reality.*—But thus do circumstances change the properties of things:—and thus was the sword a circumstance that changed these fangs to the mere images of anger and destruction.

' *Wal.* Ay, my Lord—but whose sword?

' *Egb.* Mine———

' *Wal.* Your's!

' *Egb.* Mine—a—matter—of—small moment—yet—something.—" The labours of Hercules were not all equally dangerous.
" Let these poor doings be construed in their plain sense, and cou-
" rage shall sleep contented."

' *Wal.* Let me understand you, Earl Egbert.—Was it you who fought with the wolf?

' *Egb.* I.

' *Wal.* And killed him?

' *Egb.* And killed him.—" The deed is recent and notorious."
—Women, boys, and cowards did speculate.—The Fool likewise beheld; let *him* impart,—" To the act of valour let him give the garb
" of truth."

' *Wal.* Is it possible?

' *Egb.* Am I doubted?—" Why then, let virtue be extinct
" from this vile world, and only let fear and falshood flourish.

" *Fool.* Amen.—So shall our cause thrive. [*Aside.*]

" *Wal.* Pardon me, Earl Egbert, but I had been told——

" *Egb.* That new moons are made of old almanacs, perhaps—
" and that royal Arthur's knights were taylor's 'prentices——I
" claim day-light, and fifty pair of eyes, for my testimonies—they
" saw, and they shall announce.

" *Wal.* Saw you! you yourself vanquish the wolf!

" *Egb.* Me—Me myself they saw, from the loop-holes of
" hedges, and the tops of trees—The act was visible.—The sun was
" not in eclipse, nor hid behind a wooden trencher—What! is the
" blood not moist, and smoking still upon my sword?"

' *Wal.* Forgive me, noble Egbert.—The account I had heard from Adela was very different——

' *Egb.* Let the Fool speak; he saw the combat.

' *Fool.* Yes, yes, the Fool saw it—the Fool was wise and ran away.

' Egb.

' *Egb.* Ay—The Fool ran away.—For my own part—I—I retreated a few paces, 'tis true, but it was only to draw my sword.

' *Fool.* And put himself in a posture of offence—and defence.—Had you beheld how he look'd—[*bursts into a laugh.*]—you would have died with laughing.

' *Wal.* With laughing!

' *Egb.* How!

' *Fool.* Ay—to see what a silly figure he cut—[*Laughs excessively.*]

' *Egb.* Silly figure! who? what? [*Angrily, but striking his pocket as to give the Fool hints of future reward.*]

' *Fool.* Why—[*laughs; then stops suddenly*] the wolf without his head to be sure.

' *Wal.* But pray, was there not a Peasant, who——

' *Egb.* Oh, yes—yes—There was a sturdy hind who gave him the first blow.

' *Fool.* And, to say the truth, a devilish hard knock it was——I thought Mr. Wolf had been dead and gone—quite deceased, till Earl Egbert shewed me to the contrary.—But he was only stunned——

' *Wal.* This accounts for the mistake.

' *Fool.* He got up again—more enraged than ever—upon which the valiant Earl seeing him make towards Edwitha, drew his sword, set himself in his path, and with a single stroke—humph—hold—I forget—was it one or two strokes?

' *Egb.* Two—two strokes.

' *Fool* Oh—ah—and with two single strokes cut off his head.

' *Wal.* Leave your fooling, sirrah—Earl Egbert, I know not how to thank you.—Twice has my daughter owed her safety to your arm.—But she shall acknowledge, she shall reward your services.

' *Egb.* Why that is sufficient, Earl Walter.—" Good deeds " and valiant, I find, are liable to misconstructions.—Envy is the " shadow of merit—Let it pass."——

SCENE XI. *Enter a Messenger.*

' *Mess.* My Lord, Anlaff, the Dane, with a strong band, is approaching fast to assault the castle, informed, as rumour says, of the absence of young Harold and your friends.

' *Egb.* Anlaff! The devil he is. [*Aside.*]

' *Wal.* Anlaff! Oh my prophetic spirit!—How far are they hence?

' *Mess.* Some three hours march, as 'tis said, my Lord.

' *Wal.* Fly, friend, take the swiftest horse, and use thy utmost diligence to Cheviot Hills, to inform my son—Relate our danger, bid him make what speed he may, and we, in the mean time, will do all that desperate men can do to repel the enemy. [*Exit Messenger.*]——Oh Earl Egbert, we now shall have occasion for all our courage.

" *Egb.* I wish I was at sea in a cockle shell, with all my soul." [*Aside.*]

SCENE XII. *Enter* Edwitha *and* Adela.

' *Edw.* My father!

" *Wal.* Edwitha!—hast thou heard?

" *Edw.* I have."

' *Wal.*

' *Wal.* Oh my child, I tremble for thee.

" *Edw.* Fear not for me, my father; my heart tells me you never " shall behold Edwitha in any state unworthy of yourself—you may " see me die, but never debased."

" *Wal.* I foresaw the probability of this—I warned thy bro- " ther, but he, rash and unthinking, contemned my fears.—But " wherefore do I waste that time in complaint which might be so " much better employed?" Come, Earl Egbert, let us think about defence, and dying properly. [*Exit Earl* Walter.]

SCENE XIII.

' E. *Egb.* Dying properly!—a very happy subject for contemplation truly. [*Aside.*]

' *Ade.* Take comfort, rely on the care of heaven, my Edwitha.

' *Edw.* On that alone I depend for support and preservation.

FINALE.

' *Edw.* To man the future's unforeseen;
'Tis then his duty to await
The various turns of wayward fate,
With mind unaw'd and thought serene.

' *Ade.* Tho' present tempests cloud the sky,
Around the livid lightnings blaze,
Sweet innocence can yet supply
The soul resign'd,
The constant mind,
Whose power supreme the raging storm obeys.

[Edwitha *and* Adela *walk up the stage.*]

' *Egb.* I find my fears increase apace,
Oh, would I were in any other place.

' *Fool.* Did you e'er see a Taylor, Sir, handle his sheers?
How he'll snip,
And he'll clip,
And his fury to quell,
In buckram make terrible slaughter;
Oft sending vast remnants to hell!
Like him the fierce Dane gives no quarter,
But with blood and with battle
Will make the walls rattle
About your ears;
Would I were in some old well.

Enter Adam Bell.

Where is Earl Walter, who can tell?

' *Edw.* He went, good Friar, hence, e'en now,
With heavy heart and clouded brow.

Enter Alice *frightened.*

Ah me! where shall we women run!
Oh, Lady, we are all undone!

' *Egb.* Ay, ay, alack, we're all undone!

' *Adam.* Hence with your dastard doubts and fears,
Alice, chear your heart, and dry your tears.

Adam,

Adam, *and* Fool.
Hence, then, with daſtard doubts and fears,
Edwitha, Adela, *and* Alice.
We'll chear our hearts, and dry our tears.
CHORUS.
Who knows but heaven may on high,
Behold a ſpeedy ſuccour nigh.'

ART. XI. *Robin Hood; or, Sherwood Foreſt*: a Comic Opera, as it is performed at the Theatre-Royal in Covent Garden. By Leonard Mac Nally, Eſq. 8vo. 1s. 6d. Almon. 1784.

THIS opera, like Mr. Holcroft's Noble Peaſant, is chiefly founded on the old legendary tales of Robin Hood, and the other freebooters and archers of Sherwood Foreſt; and, like that piece, affects the antique phraſeology, vein of humour, and turn of dialogue, which gives an air of conſtraint and affectation to the ſtyle of the whole drama. Robin Hood, however, in the ſcenes before us, diſplays little of that bold gallantry of ſpirit, which our *garlands* and old ballads have taught us to expect, rather than the ſententious gravity of a philoſopher. The manners of Little John are more congruous and better ſupported. His ſitting in judgment is one of the happieſt paſſages in the opera, and, as ſuch, we give it for a ſample.

Enter ARCHER, *carrying a large Gothic chair.*

'*John.* Fix the bench of juſtice here, which is made of yew, ſignifying the bitterneſs of judgment. We ſhould have tried this wicked prieſt and our treacherous companion before day, but judicial proceedings ought never to be carried on in the dark.

'*Bowman.* Nor in twilight, John; therefore we Engliſh hate ſtar-chamber buſineſs. But it is now broad light, ſhall we proceed?

'*John.* Yes; but firſt bring me in the robes and coif, we ſtripped from the learned ſerjeant of the law, on his way to the parviſe. *(Exit Archer.)* A judge might as well appear without his head as without his robe; for profeſſional wiſdom conſiſts much in looking grave.

Enter ARCHER, *with robe and coif.*

'*John.* (*Puts on the robes.*) Great knowledge and *hocus pocus* lie depoſited under this coif. Now I am equipt in the uniform of the courts, and qualified to hear and determine cauſes. (*Sits*) Do I look wiſe?——

'*Bowman.* Aye, as wiſe as an owl at midnight—So wiſe, were you to appear in Weſtminſter-hall, on a call of ſerjeants, the judges might cry out, I ſpy a brother!

'*John.* Order in the priſoners and witneſſes.——Though to be ſure am acquainted with the whole caſe myſelf; but then being a judge, I muſt know nothing but what comes out in evidence.

'*Bowman.* Shall we impannel a jury?

'*John.* A jury! Piſh, no: where is the neceſſity! Juries follow the direction of the court: yet we may as well have one for form's ſake. Range yourſelves, archers, for the jury. (*The archers range themſelves*

themselves in a row.) Now bring in the prosecu*tors* and the prosecu*tees.*

Enter FRIAR *and* SCARLET, *bound.*

'*John.* Why are the prisoners bound? For shame, Bowman? A man upon his trial should be perfectly at ease in his body, that he may have the free use of his mind. (*The prisoners are unbound.*) Now carry away the ropes: the sight of halters may be offensive, or raise a fellow-feeling, and disturb some of the jury. Command silence.

'*Bowman.* Silence!

'*John.* You father Tuck, and you William Scarlet, stand charged with carrying on a correspondence with the bishop of Hereford, and an intention to betray us, lords and yeomen of the forest, into his hands.

'*Bowman.* How say you, William Scarlet; guilty, or not guilty?

'*Scarlet.* Not guilty.

'*John.* Not guilty! Say so again, you damned dog, and you shall be hanged without further trial, as a notorious liar. Will you challenge any of the jury?

'*Scarlet.* You know, John, I'd fight the best of them.

'*John.* Fight the best of you: he don't understand the term; but, gentlemen, it is legal practice that the prisoner should be ignorant of the proceedings carried on against him. (*To the Archers.*)

'*Scarlet.* Will you listen to reason?

'*John.* Listen to reason! No, sirrah, not on the part of the prisoner: I sit here as a judge of law, not of reason; besides, I have four reasons for hanging you. First, you must be hanged, because I am not to sit here for nothing: secondly, you must be hanged, because you have nobody to stand up for you: thirdly, you must be hanged, because you appear *in forma pauperis* without money; and, fourthly, you must be hanged, because you have a damned hanging look. Gentlemen, I have finished my charge.

'*Bowman.* Gentlemen of the jury, are you agreed? Is the prisoner guilty, or not guilty?

'*Archer.* Guilty.

'*Bowman.* Put him bye. Stand forward, Friar. Friar Tuck, are you guilty, or not guilty?

'*Friar.* Guilty.

'*John.* The first truth I believe you ever told.

'*Friar.* May I speak.

'*John.* Not after conviction—Take him away.

(*The Archers seize him.*)

'*Friar.* One word——

'*John.* Stop his mouth—

'*Friar.* I plead my clergy.

'*John.* Plead your clergy!—The devil you do?—Oh, ho!—— Gentlemen of the jury, this is a point of law, and must be left to Robin Hood. I shall only observe, that it is really a strange doctrine, that men of the church, and men of letters, should commit with impunity crimes for which other men suffer without mercy.'

In regard to fable, the main plot is neither humorous nor interesting; nor is there much to be said in favour of the episode of Edwin and Angelina.

Art. XI. *Editha.* A Comedy. By Hugh Downman, M. D. Exeter, printed by E. Grigg, and sold by G. Kearsley, London. 8vo. 1s. 6d.

THIS is a work of considerable merit. The fable is interesting and various, and the diction animated and flowing. The piece, however, seems to have been sent prematurely into the world, without receiving all those improvements it might have obtained from the further care and abilities of the Author. The language, though warm and free, is commonly too diffuse, sometimes incorrect, and sometimes stiffened with the forced inversions of modern Tragedy. The conduct also of the incidents of the play is not so rounded and compact, as the circumstances would admit, and as the Dramatic art requires. A careful revisal of the whole by the Author, would render it an excellent Tragedy. As a specimen, we have selected a Scene from the third act, which we believe our readers will agree, is not only spirited, but uncommon:

[Volnir's Tent.] *Enter a* Soldier.

Sold. As in our fartheſt limits t'ward the city *,
I with my fellows held obſervant watch,
A damſel croſs'd our way with two attendants.
She bad us ſtraitway lead her to our chief,
And begs to be admitted to thy preſence.

Voln. Bring her before us.

Enter Gunhilda.

Voln. 'Mid the paths of death,
And throng of hoſtile arms, ſay, gentle maid,
What brings thee hither at this hour of night?

Gunh. Art thou the much-fam'd leader of the Danes?

Voln. My name is Volnir.

Gunh. Hail, illuſtrious Chief!
My errand is to thee, and my requeſt
The favour of thy private ear.

Voln. Retire. (*To the Attendants.*)
Thy will is granted. From a meſſenger
So beauteous, and ſo rare, I may expect
No common tidings. Whence? and who art thou?

Gunh. From Devon's weſt extreme I come; a friend
To thee and Denmark.

Voln. How a friend? Proceed.

Gunh. Art thou ambitious o'er this town to triumph?
To gird the conqueror's laurel round thy brow?
And all thy valiant hoſt enrich with plunder?
A female tongue ſhall teach thee how to act.

Voln. Whoe'er thou art, whatever be thy counſel,
Thou read'ſt my wiſh aright.

Gunh. I am the daughter
Of Oſwy, powerful chief, a name to thee
Well-known, my name Gunhilda. In our veins

* SCENE *Exeter*, and the adjacent country.

Flows

Flows Danish blood; ere that inhuman massacre
Destroy'd thy countrymen, by holy union
Of marriage 'twas acquired.

Voln. Say on, fair damsel.

Gunb. Thus then; my father with a mighty aid
Is near at hand prepared to raise this siege;
So Albert credits, so the citizens.
But if thy heart consents with his, to terms
Which I shall now propose, the town is thine.

Voln. What bond coercive answers for his faith?

Gunb. I will remain with thee a willing hostage.

Voln. 'Tis well; the terms unfold.

Gunb. On Oswy's part
He promises, when host with adverse host
Is mix'd in fight, to fly with all his troops.
Then while the citizens confusedly urge
Their way toward the walls, thy friends may enter
With the affrighted crowd. Or e'er two days
Are past, when he is in the city posted,
He will, the gate committed to his care,
To thee deliver at a certain hour.
From thee he asks in coin, in plate, or gems,
Secretly given, a third part of the spoil.
He wishes thee to curb impetuous rage,
Nor shed unnecessary blood, but one,
One odious life he at thy hands requires.

Voln. Name the devoted victim.

Gunb. Edred: he
Who every needy artizan inspires
With pride, and every vile mechanic breast
With obstinacy. He it is who checks thy course,
Thy greatest enemy and our's.

Voln. I know
The youth; when first we for this siege prepared,
He came with Albert, and defied our power.
Bold were his words, and stately was his mien.
I saw him afterwards like lightning pierce
Our thickest ranks, his fury front to front
Rodolph opposed, and desperate was the fight;
But Rodolph's arm prevail'd not. On he rush'd,
And havock mark'd his way. This night again
His valour foil'd us; he, our prisoners say,
The citadel defended. We accept
Thy terms fair stranger. To the noble Oswy,
We swear, the third part of the spoil to give,
And Edred's forfeit life.

Gunb. He asks no more.
The first he claims a debt of justice, due
From thee to his deserts; the last, a sacri
To the diminish'd honour of his house,
And sullied name. 'Twere long, nor need I tell
The cause of his desired revenge; enough

That

That Edred is beyond expreſſion baſe,
Vile, contumelious, and that we would ſee,
With pleaſure ſee this Iſland from its baſe
Torn by an earthquake, and with all its rocks
Plunged in the main, ſo he might ſink beneath
The ponderous ruins.

Voln. Be it as thou wilt,
My generous hoſtage. We will pay the debt
Of juſtice and of vengeance. Were he placed
Within our power, had he a thouſand lives
He dies.

Gunh. That thought gives comfort to my ſoul.
For that I braved the horrors of the night,
That ſteel'd the weaker nature of my ſex,
And brought me hither ſpite of danger's frown,
And the pale eye of fear.

Voln. Diſmiſs all fear.
Here thou art ſafe as in thy father's palace.
My hardy Danes ſhall form a bulwark round thee,
As round the temple of ſome ſacred power,
By whoſe ſuperior aid they may obtain
Each ſplendid trophy of triumphant war,
Wealth, conqueſt, and renown.—Lead to the tent
Of Rodolph's captive this illuſtrious ſtranger,
Collect a band of the moſt beauteous ſlaves
To wait upon her perſon. She demands
Reſpect and reverence from each ſon of Denmark.

Gunh. Collect them not; I need not their attendance.
Send back with ſpeedy diligence my guides.
'Tis meet I ſhould be private. To thy worth
I truſt, great chief, for ſafety and protection.

Voln. We all are thine, and with obſequious readineſs
Shall thy commands obey.

Gunh. My confidence
Is fully tried, I thank thee for thy care. *(Exit.)*

Voln. What ſmall events may ſhake the firmeſt ſtates!
Armies deſtroy, and ſack imperial cities!
The verieſt trifles oftentimes beget
Important conſequences. Private ſpleen,
A female pique, perhaps a fooliſh quarrel,
A diſappointed paſſion, or the ſting
Of wayward pride, betrays without a blow
This town, which I almoſt deſpair'd to win
By open force. Chance governs all below.
To Britiſh treachery, Britiſh valour yields—
The rich reward, and golden harveſt mine. *(Exit.)*

The publication of this Tragedy is accompanied by a very tolerable Prologue and Epilogue, and we have been told, that the piece has actually been repreſented on the Exeter ſtage. The ſubject being taken from the inveſtment of that city by the Danes; there was, no doubt, a local propriety in ſuch a repreſentation;

ſentation; yet, when we conſider the diſadvantages of a provincial ſtage, when we compare the Tragedy of EDITHA with ſome we have peruſed, as acted at certain Theatres Royal with univerſal applauſe, we cannot but think that the five acts now before us ſhould, with proper emendations and alterations, have been repreſented on the Theatre of the Capital.

ART. XII. *Letters to Dr. Horſley.* Part II. Containing farther Evidence that the Primitive Chriſtian Church was Unitarian. By Joſeph Prieſtley, LL.D. F. R. S. 8vo. 3s. 6d. Johnſon. 1784.

WE never read Dr. Prieſtley's controverſial writings without calling to our recollection the aſſeveration of Colley Cibber, in his celebrated diſpute with Mr. Pope, and the well-known epigram which hath recorded the reſolution of that heroic and perſevering author *:

Quoth Cibber to Pope, "Tho' in verſe you foreclose,
I'll have *the laſt word*; for by G—— I'll write proſe."
Poor Colley! thy reas'ning is none of the ſtrongeſt,
For know, the *laſt* word is the word that *laſts longeſt*.

The preſent performance (an *opus palmarium* in its way—and ſo is every thing of Dr. Prieſtley's, as he imagines, and his friends aſſert) is conducted *viâ tritâ*, according to his old accuſtomed form; and therefore, of courſe, *muſt* contain, firſt, The PREFACE, περὶ ἑαυτοῦ, with incidental remarks, all converging like *radii* to the dear centre of *ſelf*. Secondly, The INTRODUCTION; or the ſame *important* ſubject continued. Thirdly, THE SERIES OF LETTERS—where we likewiſe meet it in almoſt every page. Fourthly, The APPENDIX; and laſtly, The CATALOGUE of Dr. Prieſtley's Works—following the corpſe, like a long train of mourners in black cloaks!

To proceed onwards in due order, we will attend the proceſſion, juſt as the Undertaker hath marſhalled it.

PREFACE. 'I ſee the moſt abundant cauſe to be ſatisfied with every thing of conſequence that I have advanced in this controverſy; and I am able to produce much additional evidence for every article of it, as well as a variety of other matter relating to the ſubject, which will throw light on the opinions and turn of thinking in early times.'—Who ſays all this?—Why, the very man whoſe intereſt it is to ſay it. We ſeldom hear a culprit plead *guilty* to his indictment in open court.

Our Author is 'proceeding with his larger work;' but the curioſity of the Public will not be gratified with it for theſe 'two or three years.'

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* This Epigram is exactly copied from Biſhop Warburton's edition of the Dunciad; Vid. Pope's Works, 8vo edit. 1760.

He is, it ſeems, fifty years of age. His character and habits are formed and fixed; ſo that if he is wrong, there is (by his own confeſſion) very little hope of his ever becoming better. 'Great changes,' ſays he, 'ſeldom take place at my age.' He is obliged to acknowledge, that there is a 'general prepoſſeſſion againſt him among the more learned Chriſtians with reſpect to the preſent argument:'—but he repoſes his confidence in *Time*, and doubts not of his ſucceſs with prince Poſterity, how much ſoever he may be neglected or oppoſed by the critics of the day. 'With reſpect to the judgment of the Public,' ſays he, 'the effect of any mode of oppoſition is only temporary. What did the unqualified approbation of all the defenders [Reid, Beattie, and Oſwald] of a pretended *common ſenſe*, by the Monthly Reviewers of that day, do for the doctrine? Has it now any advocates? .... What ſignified the rancour with which they treated *my* defence of the *true* common ſenſe againſt the ſpurious one? Though much admired in its day, it hath not been in their power to reſcue it from oblivion.'

The Author laments the vitiated taſte of the Public. They do not, it ſhould ſeem, reliſh his writings as they ought; nor prize them according to their real and intrinſic merits. They are not ſo prepared as they ſhould be for the choice things which he hath yet in ſtore; and after all, his *pearls* are likely to be *caſt before ſwine!* Hear, gentle Reader, on what grounds he builds this lamentable conjecture. *viz.* 'That there are (ſays he) at preſent thoſe who are not properly prepared *to judge of my work*, there cannot be a ſtronger indication, than that the writings of the Monthly Review and Dr. Horſley, in this controverſy, have found admirers.' This is Dr. Prieſtley's way of demonſtrating a propoſition! and *thus* he "ſhines, in all * the dignity of Q. E. D."

In this larger work, in which the Author is at preſent employed, he acknowledges that he 'finds himſelf, in a great meaſure, on *new ground*.' The Socinians who have gone before him—your Przipcoviuſes and your Zwickers, to ſay nothing of other names of leſs *note*—have performed their taſk in a very imperfect and bungling manner; and our hero is obliged to fight his way 'without a ſecond.'—O! if it were alſo 'without a judge!'

He hath, however, a *Pole-ſtar* to direct his adventures in the dreary waſte of eccleſiaſtical hiſtory. Guided by its auſpicious light, he doubts not of arriving at the enchanted caſtle, where *Truth* hath for ages been kept in *durance vile*; and if he cannot reſcue her from thraldom, and let her *looſe* on the world, it ſhall not be for want of *deeds of hardihood* becoming a true knight-errant;

* *Shines in the dignity of F. R. S.* POPE.

ſo

ſo that, at leaſt, he will merit ſome part of the epitaph, deſigned for another flaming adventurer that daſhed out of the common track——

Magnis tamen excidit ausis.

'It certainly, ſays Dr. P. requires no ſmall degree of patience, as well as judgment and ſagacity, to trace the real ſtate of the Unitarian Chriſtians in early times, from the writings of their enemies only: for all their own writings are either groſsly interpolated or have periſhed, except the *Clementines*, which is a work of great curioſity, and has not yet been ſufficiently conſidered.' It is then from the *Clementines*, or the *Homilies* falſely attributed to Clemens, that Dr. Prieſtley is to derive that true and certain light, which, like the ſtar that guided the *Wiſemen* to Bethlehem, is to conduct him through the dark labyrinths of ſuperſtition, myſtery and nonſenſe, to the ſecret receſs where truth hath been burning for ages, like a lamp in a ſepulchre.

Unfortunately for Dr. Prieſtley, the light which is to guide his eager footſteps is not ſo *pure* and *ſimple* as he and his followers might wiſh. It contains what Lord Nugent, in his excellent Ode to Liberty, pathetically calls "a *mingled* ray." But Dr. Prieſtley hath a kind of intellectual priſm, by which he can ſeparate the pure light, analyſe every beam, and reduce every colour into its own claſs.

There are, it ſeems, paſſages in the Clementines that ſpeak 'of *the perſonification of the Logos*; or of *the divinity and preexiſtence of Chriſt.*' But what if there are? Thoſe paſſages muſt be aſſigned to the claſs of 'INTERPOLATIONS.'—Thus the difficulty is ſolved at once; and the lips of the impertinent caviller are cloſed for ever.

According to Dr. Prieſtley, 'the *Clementines* (of which the *Recognitions* is little more than another edition) was probably written about the time of Juſtin, and is a fine compoſition of its kind; and ſuperior to any thing now extant of that age, the writings of Juſtin by no means excepted. It abounds with curious circumſtances relating to the *cuſtoms* and *opinions* of the times, &c. &c.'

On theſe '*fine compoſitions* abounding with curious circumſtances relating to cuſtoms and opinions,' Dr. Jortin was ſo taſteleſs and precipitate as to pronounce the following judgment: "The *Recognitions* and the *Homilies* of CLEMENS, written, as it is thought, in the ſecond century, contain as much truth as Lucian's true Hiſtory, Ariſteas, Gulliver's Travels, the Lives of ſeveral Monks, of Lazarillo, of David Simple, and of Gil Blas. It would not be a reaſonable requeſt to deſire any man to confute this work." [*Remarks on Eccleſ. Hiſt.* Vol. 1. p. 338, 339.]

Dr. Priestley calls this work a '*Theological Romance*,' and Dr. Jortin a '*Wretched Romance.*'

Who shall decide when Doctors disagree?

There is, however, a new field opened, in which the *Historian of the Corruptions* may display his 'judgment and sagacity:' his more than *Bentleian* acumen in settling the æra and country, and in appreciating the exact merits of an antient *Greek* Author, by internal and external evidence, by the structure of his language, and the form of his composition; by the opinions he adopts, and the customs he refers to; by the testimony of contemporary and subsequent writers:—In a word, by all those nice comparisons which mark a discriminating and comprehensive mind, furnished with choice and accurate learning; not picked up at random, and gleaned by bits and parcels at second hand from the surfaces of books, but gathered with equal caution and industry from their native stores in the venerable bosom of antiquity.

But there are some writers of yesterday, who have had the assurance to publish *Histories*:—yea, have thrust themselves into the chair, and dictated what they have had (we use a favourite word of Dr. Priestley's) 'the *Insolence*' to denominate '*Canons of Historical Criticism*,' who constantly remind us of certain dexterous gentlemen of the Dunciad, vulgarly called *Tumblers*, whose greatest skill is shown

In passing every Hoop, and touching none.

[*To be continued.*]

ART. XIII. *M. Manilii Astronomicon, Libri quinque*, cum commentariis et castigationibus Josephi Scaligeri, Jul. Cæsaris Scal. Fil. F. Junii Biturigis et Fayi; his accedunt Bentleii quædam animadversiones reprehensione dignæ; quibus omnibus *Editor sua Scholia interposuit*. Operâ et Studio Edmundi Burton, Arm. A. M. S. S. Trin. Coll. apud Cantab. aliquando Socii. 8vo. 5s. boards. Nichols. 1783.

WHEN this work was announced to us, we instantly took down from our shelves the editions of Manilius published by Scaliger, Bentley, Fayus and Stoeber, with the translations made by Sherburn and Creech. The age in which this author lived, the style by which he is distinguished, the thoughts which he borrowed from Greek writers, and the particulars in which he differs from them, had, we knew, been subjects of laborious enquiry, and fierce contention among the most eminent critics. We determined, therefore, to examine with diligence, and compare with impartiality, the various and discordant opinions of Vossius, Scioppius, Conradus, Barthius, Borrichius, Gyraldus, and many other scholars, to whom we

were referred in the prefaces of different editors, the Bibliotheca Latina of Fabricius, and the Polyhistor of Morhoff. We began to revise the conjectural emendations, or explanatory remarks, which we had, in the course of our own reading, collected from Salmasius in his *Observat. ad jus Romanum*, and his *Plinianæ Exercitationes*, from *D. Herald. Observ. ad jus Attic. et Rom.* from *Theodori Sellii Observat.* from *Fred. Gronov. Observ.* from the *Miscell. Observ* published originally in English by Jortin, and since republished with large additions, by Dorville in Latin, *Miscellan. Observat. novæ*, *Trilleri observationes criticæ*, *Nicolai Heinsii adversaria*, and other philological works, in which Manilius is incidentally elucidated, or corrected. We cursorily read over the Αποτελεσματικα of Manetho, the Διοσημεια and Φαινομενα of Aratus, and the Latin versions made by Tully, Festus Avienus, and Germanicus. From the scanty store of observations, which we had ourselves laid up, and from the copious treasures, which abler writers would have furnished, we intended to draw such materials for general and particular criticism, as might have interested the curiosity, and exercised the judgment of our readers.

When Mr. Burton avowed his intention of introducing Bentley for the purpose of laying him prostrate, we conceived that this new Aristarchus possessed the wit of Boyle, the acuteness of Hare, the keen penetration of Alexander Cunningham, and the solid learning of Richard Johnson. Against such a champion, therefore, we meant to go forth, arrayed in the completest panoply, which our armory could supply, and furnished with every weapon of criticism, offensive and defensive. Much, indeed, as we depended on the justness of our cause, we measured the strength of our antagonist by his hardiness. We supposed, that a Reviewer must finally sink under the weight of that arm, which had crushed a Bentley; and, supported as we were by powerful auxiliaries, we expected rather to retreat without infamy, than to contend with success. Such was the preparation which we had made for unfolding the poetical merits of Manilius, for ascertaining the comparative abilities of his several editors, and, more especially, for doing plenary justice to the work which Mr. Burton has presented to the Public. But when we had taken the book into our hands, *ibi omnis effusus labor.* We must, therefore, content ourselves with saying, that, except in two or three brilliant passages, which the readers of Manilius will easily recollect, we have always thought the remark, which Aristotle makes upon Empedocles, applicable, under a few obvious restrictions, to the *Astronomicon* of the Roman writer: Δικαιον εστι καλειν φυσιολογον, μαλλον η ποιητην. (Poetics, *Cap.* 1.)

This

This edition is dedicated to Dr. Yonge, the late Bishop of Norwich, who, it seems, was tutor to Mr. Burton, when he was a student at Trinity College, Cambridge. The exemplary goodness of heart, which appears in this address, fully atones for some trifling imperfections, and very much heightens some real excellencies, which are to be found in the style. We read, with the sincerest satisfaction, this tribute of reverence and affection from a grateful pupil, and were led by it into many pleasing reflections on the talents and virtues which adorned his venerable instructor: "Nervos semper intendisti tuos, vir ad "modum reverende, ad ea studia recolenda, ad istos mores conci-"liandos, ex quibus seges ac materia tuæ gloriæ spatiosè frutice-"tur. Sapientium enim virorum exempla in memoriam revo-"cans, non tam præmia rectè factorum sequi soles, quàm ipsa "rectè facta." To the foregoing eulogy we give our most hearty assent, and we think it our duty to add, that in the few productions of this Bishop's pen, whether Latin or English, which we have been happy enough to peruse, there are marks of a cultivated understanding, and a well-formed taste: Of a spirit, that was tolerant without religious indifference, and of principles, that were orthodox without bigoted obstinacy.

To the Dedication is subjoined a very short and uninstructive account of Manilius's writings, taken from the edition of Scaliger. But Mr. Burton neither records the sentiments of others, nor produces his own, upon many of those difficult questions which have been so violently agitated, and treated so ingeniously by various scholars, concerning the style of Manilius. In the Dedication, indeed, he says, that Manilius lived in the age of Augustus, that his diction is often unpoetical, that his subject was unfavourable to poetry, and that the difficulties of the original text have been considerably increased by the wretched blunders of transcribers, and the rash interpolations of critics. But of these general assertions, some of which are probable, and some true, he has in the same dedication produced no instance, and attempted no proof.

The Notes which he has borrowed from the Editors, mentioned in the Title Page, were gathered, surely, without much toil, and seem to have been selected with little judgment. In the mutilated and irregular form which some of those notes assume, in this edition, we are often at a loss to discover the curious erudition and eccentric fancy of Scaliger, or the sound good-sense and useful knowledge of Fayus. We were much surprised to find, that no use had been made of the valuable observations which were written by Daniel Huet, and which form a kind of Appendix to the Delphin edition. We were displeased at seeing many remarks expressed almost in the words of Scaliger

and

and Fayus, without the slightest mention of their names. It deserves, also, to be particularly noticed, that in an edition of Manilius, who is continually describing Greek superstitions, or imitating Greek poets, Mr. Burton has only, in five instances, suffered the delicacy of his page to be defiled by Greek characters. In p. 18, 105, 223, respectively, we meet with one Greek word. In page 257, we have συνδεσμα ὑποθετικα belonging to a note of Biturigis; and in p. 164, we have two Greek iambics, and two words of the third iambic, in which Sophocles ascribes the invention of numbers to Palamedes. It were to be wished, that Mr. Burton had, upon this occasion, condescended to imitate the candour of Bentley, who quotes, indeed, the same lines, but acknowledges that they had been quoted before by Scaliger.

The remarks which seem to have really proceeded from Mr. Burton's pen, do not often display the elegance of a man of taste, the precision of a verbal critic, or the profound learning of a philosopher. They contain sometimes unsuccessful and misplaced efforts of raillery against the poet, and sometimes coarse and frivolous sarcasms against Dr. Bentley. We shall therefore produce some specimens of Mr. Burton's talents, both for wit, where he is never happy, and for explanation, where he is sometimes right.

In the Second Book of Manilius, which opens with a panegyric on Homer, we have these words:

——————" *Cujusque ex ore profusos,*
Omnis posteritas latices in carmina duxit,
Amnemque in tenues ausa est deducere rivos,
Unius fœcunda bonis." V II.

Now for Mr. Burton's Note. —" Metaphora prorsus inepta et quæ defendi nequit. Ponamus oris effigiem coloribus expressam, aquarum rivos profundentis, et omnium posterorum Poëtarum ora talis rivos imbibentia.

O te, Bollane, cerebri Felic m,

Quis non exclamet, cum hanc Manilii *viridem ursam* contemplatur?"

Unwilling as we are to be the panegyrists of Manilius's Poetry, we are justified by the practice of ancient writers, both Greek and Latin, and in prose as well as verse, in standing forth as advocates for the general propriety of the metaphor which he has employed, though not for the perspicuity or dignity of the particular manner in which he has expressed it. There is no necessity for us to suppose, and, indeed, there would be a gross impropriety in supposing, that Manilius meant to describe the ludicrous and disgusting figures which Mr. Burton, in his Note, has drawn at full length, and thrown into the most whimsical attitudes. Manilius, on the contrary, had partly in view the popular comparison, of which Horace has most happily availed himself, when he says,

" Fervet,

"*Fervet, immenſuſque ruit profundo*
Pindarus *ore.*"

Every word, indeed, which is applied figuratively by the Lyric Poet of Rome to his Grecian maſter, is, in its literal ſignification, applicable to a river. But for this bold and continued uſe of metaphorical language, we are, in ſome meaſure, prepared by the ſimile, which is mentioned in the two preceding verſes. In Manilius, doubtleſs, the arrangement is clumſy, the diction uncouth, and the verſification feeble: Yet, from the context, we are perſuaded that the ſame general idea predominated in his mind, which is expanded into ſuch beautiful imagery, and animated by ſuch glowing expreſſion in Horace; and that he intended to repreſent the reſemblance of Homer's copious and rapid poetry, not to the mouth of a man, but to a river, ſpacious in its entrance, and abundant in its waters, and impetuous in its courſe. Had *amnem*, &c. by a different diſpoſition of the verſes, and a different ſtructure of the ſentence, been placed before *ore*, there would have been no room for that ambiguity in the latter word, which has ſo exquiſitely amuſed, and ſo ſtrangely miſled Mr. Burton. And though, for the ſake of ſharing in his laugh, we ſhould accede to his perverſe interpretation of '*ore*;' we are too ſhort-ſighted to find, in the ſubſequent line, any mention of that ridiculous group, which is conjured up by the wanton and romantic imagination of our Editor. '*Omnium poſterorum poëtarum ora tales rivos imbibentia.*'

As Mr. Burton has not always paid ſufficient attention to the peculiar habits of thinking, and the more ſtriking characters of ſtyle, by which the claſſical writers are diſtinguiſhed, we muſt take the liberty of reminding him, that, in the 21ſt Iliad, he will find thoſe verſes which Manilius, in all probability, had particularly in his eye, when he wrote his introduction to Book the Second:

Βαθυρρειταο μεγα θενος Ωκεανοιο,
Εξ ὑπερ παντες ποταμοι, και πασα θαλασσα,
Και πασαι κρηναι, και φρειατα μακρα ναεσιν. (V. 195.)

It is unneceſſary to enlarge on the beauty of this paſſage, and every Scholar knows, what Mr. Burton ought to have remembered, that the beſt writers of antiquity have made very frequent and very happy alluſions to it. Longinus Sec. xlii. Πρωτον δε τουτων μαλιςα ὁ Πλατων, απο τε Ὁμηρικε εκεινε ναματος εις αὐλον μυριας ὁσας παρατροπας αποχετευσαμενος. Dionyſius de Struct. Sect. xxiv. Κορυφη μεν εν ἁπαντων ϗ σκοπος, εξ ὑ πως παντες ποταμοι ϗ πασα θαλασσα, και πασαι κρηναι, δικαιως αν Ὁμηρος λεγοιτο. Ovid. Triſt. 1.

"Adjice Mæoniden, a quo, ceu fonte perenni,
Vatum Pieriis ora rigantur aquis."

In Book I. the tenth line runs thus in Mr. Burton's Edition:

"Das

" Das animum, facis et vires ad tanta canenda."

Mr. Burton here brandishes his sword most valiantly over the defenceless head of Bentley: " In antiquis Editionibus, viresque facis; et hâc lectione manifesta quantitates poëticæ violatio inducitur. Mirùm, quod doctissimus noster Bentleius emendatoris partes non egit hoc loco; sed potius antiquam lectionem retinuit. Profectò, hoc verè dici potest, ille Aristarchus, non tam versuum quantitatem quàm qualitatem ponderavit." This is the first time we ever heard of Bentley's inattention to quantity: but we are glad to find the objection softened by a concession, that he did pay some little regard to the quality of a verse. In the present instance, however, the admission of a *cæsura*, which every School-boy knows, will evince the propriety of Bentley's reading, and excludes the necessity of Mr. Burton's transposition. So much we have to offer for the quantity of this verse; and as to its quality, we think it rather unfortunate for the conjecture of Mr. Burton, that Dr. Bentley has with very great judgment, and by very pertinent authorities, both explained and vindicated the Latinity.

At the conclusion of a Note, where Mr. Burton undertakes the defence of this quaint and dark expression,

" Cæptique incendia finis."

He aims a double blow, at the head both of Manilius, whom he supposes to have written *cæptique incendia finis*, and of Bentley, who presumed to correct it thus:

Citraque incendia limen.

" Cum multæ aliæ hujusmodi dictionis in Manilio inveniuntur, Bentleii misericordia, si quam habuisset, erga durissimum Poëtarum sese extendisset." But for these violent and repeated attacks, he makes some amends by the eagerness with which he adopts, and the raptures with which he applauds, the celebrated emendation of *respublica* for *respondere* in line 753, of the Fifth Book: " Omni laude prosequendus est Bentleius, qui hunc versum ita legit. Ex hâc conjecturâ ingenii acutissimi venam reseravit; et propter hujusmodi solutionem, semper honos, nomenque tuum, laudesque manebunt." We admit the justness, and applaud the warmth of this Eulogy. Vossius, indeed, (*De Arte Gram.* lib. 2. p. 90.) misled by a solitary and disputable usage in Martial, and depending upon a precarious analogy from the frequent occurrence of *cave*, *fervere*, *stridere*, &c. in the Third Conjugation, supposes that *respondere* was sometimes used in the same Conjugation. But the line of Martial in Epigram, 4 *Lib.* 3. is read with greater probability,

" *Quando venit? dicet: tu respondeto Poëta.*"

And as Bentley's emendation of Manilius is universally admired, and universally admitted, there now remains no foundation for Vossius's opinion. That the word *respondere*, in Manilius,

was

was wrong, a reader of common abilities would readily have supposed, not only from the violation of metrical rules, but from the total want of connection with the sense of the context. But to restore from the faint glimmering of light, which was afforded by the Gemblecensian manuscript, the word *respublica*, which is indisputably right, was worthy of that ready and vigorous mind which so often shines out in the conjectures of Bentley.

We shall now point out two or three instances, in which we have the happiness, either to agree with Mr. Burton, or not to oppose him. In *Vers.* 148. *Lib.* 1.

"*Ignis in æthereas volucer se sustulit auras.*"

Dr. Bentley would read *oras*. Manilius, it is true, uses *ætheris orâ*, lib. 2. v. 591. But in Virgil we four times meet with *auras æthereas*; and in Lucretius, we have the same expression, lib. 3. v. 406. and *aëris auras*, lib. 4. v. 697. and lib. 5. v. 503. Yet, we shall not reason hastily from these to other passages; for in Virgil (Georg. 2. v. 47.) we are disposed to read *luminis oras*, because that reading is supported by good authorities, and admitted by some able critics. If Mr. Burton, however, in retaining *auras*, be right, we shall not allow that Bentley in proposing *oras* is egregiously wrong. His error, if it be such, arose from the ready recollection of similar passages, and from a quick sensibility to the classical purity of that expression, which he preferred.

In line 757, Mr. Burton very properly defends *nomina* against Bentley, who would read *numina*; but we are sorry, that in the rear of a sensible note, he should place a very absurd and childish exclamation of contempt. Having produced the observations we condemned, we think ourselves bound in justice to Mr. B. not to suppress the words of those which we approve. "Nomina non hic significat, ut nugatur Bentleius, hominum titulos aut appellationes, sed homines claris nominibus insignitos, et ideo cœlo dignos, post mortalitatem exutam. Quid? Bentleius potuit ita errare, ut non in mentem veniret, vocem *nomina* hoc loco ab auctore usurpatam per Metonymiam adjuncti, ubi adjunctum pro subjecto ponitur? Papæ!"

In *Lib.* III. *v.* 473.

"*Æquatæ solvuntur fœnore noctes.*"

The conjectural reading *fœdere*, proposed by Mr. Burton, is plausible, and to say the truth, ingenious. *Fœdus* is used by Lucretius, to express the stability and harmony which pervade the operations and the laws of nature,

——————— "*Quo quæque creata*
Fœdere sint." Lib. V. 57.
——————— "*Omnes*
Fœdere naturæ certo discrimina servant." Lib. V. *v.* 922.

Manilius speaking of the constellations, in Book II. 340.

"*His natura dedit communi fœdere legem.*"

And yet more determinately in favour of Mr Burton's conjecture in Book III. 655.

Libra diem noctemque pari cum fœdere ducens.

In the two passages which follow, we have not the satisfaction to agree with the Editor. In *lib.* 4. *v.* 50. this passage occurs:

"*Quis te Niliaco periturum litore, magne,*
Post victas Mithridatis opes, pelagusque receptum,
Et tres emenso meritos ex orbe trumphos,
Cum jam etiam posses alium cognoscere magnum
Crederet," &c.

The Critics are at variance about the Fourth Line. Fayus supplies *orbem terrarum*; but the resumption of *orbe*, in another case, from the preceding line is improbable, and the meaning of it, when resumed, and considered jointly with the context, is perplexed. Pompey had triumphed over Iarbas, Mithridates and Antiochus. Why Egypt, where he perished, should be called a new *orbis*, we are unable to conceive; nor do we know any reason, why this name should be given to Africa, where he had been victorious over Iarbas. In short, of the interpretation proposed by Fayus, '*neque principium invenire neque evolvere exitum possumus.*' Dr. Bentley alters *cognoscere* into *componere*, and says, '*cum tantæ potentiæ esses, ut etiam alium, cuicunque favere velles, posses magnum efficere. Simile est illud* SENECÆ *de Augusto Brev. Vitæ*, c. 5. *Hoc votum erat ejus, qui voti compotes facere poterat.*' The quotation from Seneca certainly explains what Bentley supposes the poet to have said, but not what he really did say, or indeed, what he could have said properly in the terms ascribed to him by his Critic. In reality, Bentley's conjecture is disputable as to Latinity, and erroneous as to fact. For the learned Critic, who was very ready in recollecting, and very indefatigable in amassing parallel passages, has not, upon this occasion, produced one direct and unequivocal authority for this sense of *componere*; and though we should make great allowances for the hardness and singularity of Manilius's diction, we have no right to charge him with gross ignorance of history, or to imagine that he would give a false representation of events, which had passed so recently, and were so generally known. Now, in line 53. Manilius seems to be speaking of Pompey's situation, nearly as it preceded his defeat at Pharsalia and his disastrous fate in Egypt. But his affairs surely were not so prosperous, that he could arbitrarily appoint the *socium* of his power; and as to the *æmulum*, he was not likely, from the characteristic jealousy of his temper, to impart any share even of his declining authority. In our common place-book, we have a *quere*, whether the expression may not

refer

refer to Cæsar, who is mentioned in the sentence immediately following. *Ille etiam cœlo genitus*, &c. But of this supposition we cannot approve; because it would be absurd and contradictory in Manilius, where he is describing the good fortune of Pompey, to mention the right of Cæsar to be considered, even by his rival, as an *alius magnus*. Mr. Burton, however, like another Oedipus, is at hand to solve the difficulty. In justice to him, and for the amusement of the reader, we shall produce his note. "*Omnes interpretes, et inter hos Bentleius ipse, hujus loci arcanum detegere non valuerunt. Post Pharsalicam cladem in Ægyptum fugientem Pompeium, Ptolomæus rex Ægypti, cognomento Dionysius, Cleopatræ frater interimendum curavit. Sed ille Ptolomæus vere magnus dici potuit, si Pompeii infortunia miseratus esset, et Pompeius illius opera vixisset. Tum alium magnum Pompeius potuit cognoscere, magnum in clementia. Hic est verus Manilii animus: quod aliter proposuerunt alii, ignavè concèperunt; et suas quisquilias, non auctoris sensum exhibent.*" It is not our wish to condemn with rigour the wildness of the interpretation, or the confidence of the interpreter; but we beg leave to propose our own sense of the passage with great diffidence. It refers, we suspect, to the son of Pompey, whose age, experience, and valour, now intitled him to be esteemed the *alius magnus*. Bentley, indeed, says, *de Cnæo filio dici non potest*. Against his peremptory assertion, we shall oppose a reason which appears to us solid. Lucan, in his 8th Book, relates the melancholy death of Pompey, and in the 9th, he twice calls his son Magnus.

"Aspexit patrios comites a litore *magnus*." (*Lib.* IX. 121.)

——————"Cum talia *magnus*
Audisset." (IX. 145.)

The readers of Manilius have, we doubt not, been often perplexed at the following line:

"*Extulit antiquas per funera pacis Athenas.*" (*Lib.* I. 878.)

Fayus says *per funera, quæ fiebant tempore pacis*. This is not strictly true; for the plague raged at Athens during the Peloponnesian war. Mr. Burton, after ridiculing the explanation proposed by Fayus, and the silence observed by Bentley, which he calls *pretiosum ac venerabile*, brings forward his own interpretation. "Quis rerum status, flagrante intrà civitatem pestilentiâ? An non confusio, perturbatio, et ut dicam exitium pacis undique ingruunt? Sensus igitur est, quamvis ineleganti, et minime poëtico more expositus a Manilio, Athenæ sive Athenienses elati inter universam solicitudinem civium, quæ pacem aut otium extinxerat. Funus civium fuit et funus pacis. *Per funera* pro *inter funera*: id est, durante funere pacis." The writer of such a note has no reason to treat contemptuously the error of Fayus, and it were well for him, if he had imitated the silence of Bentley. It is extremely difficult to ascertain the sense of

of this passage, and perhaps, when it is really fixed, men of taste will condemn the affected language of the poet Sherburn, who, in a note which we shall subjoin, has probably made the nearest approach to the meaning of Manilius. "Tanaquil Faber, in his notes upon the 6th Book of Lucretius, by way of collation, cites these two verses of Manilius, that read in the original,

"*Qualis Erichthonios*, &c."

"Which verses he undertakes to correct or amend, but trulier to corrupt, after this manner,

Qualis Erichthonios olim populata colonos
Extulit antiquas per funera *pestis* Athenas.

"He confesses that he made that alteration, for this reason, because he never yet saw any that could understand the meaning of *funera pacis*. But that nimble critic might have forborn the exposing of his own or others ignorance in that point, and have left Manilius his elegancies unblemished by so rude an interpolation, who ingeniously uses the expression of *funera pacis*, or peaceful funerals, in opposition to *cruenta funera*, or *funera belli* (those occasioned by the sword). For, as Thucydides observes, the Athenians were at once doubly afflicted ανθρωπων τε ενδον θνησκοντων, και γης εξω δηωμενης. *Hominibus inter urbem morientibus, terrâque extra vastatâ.* Which place his scholiast illustrates by applying this verse of Homer,

Ειδη ὁμω πολεμος τε δαμα και λοιμος Αχαιους.
Siquidem simul bellumque domat et pestes Achivos.

Now the mortality occasioned by the plague, Manilius here describes by the periphrasis of *funera pacis*, which had brought upon Athens, unconflicted by an enemy within, a greater destruction than the bloody effects war had done upon its territories without."

We are sorry that the regard we owe to truth, and even the partiality we feel towards the attempts of every scholar to promote classical literature, will not permit us to give a more favourable account of Mr. Burton's Manilius. The price indeed is not exorbitant, and the text is tolerably correct. But Manilius cannot be understood by readers of common or even uncommon learning, without frequent illustrations; and we are of opinion, that a collection, more judicious and more useful than that of Mr. B. might be easily made from the various critics, who have endeavoured to explain the obscurities and point out the beauties of this neglected writer. Mr. Burton, whatever be his imperfections as a commentator, is possessed, probably, of literary attainments, which do honour to him as a man of fortune. But the unmerited contempt and unbecoming petulance with which he repeatedly speaks of Dr. Bentley, would justify us in assuming a very loud and severe tone of reprehension.

The admirers of that great man have often had occasion to lament, that he was choleric in his temper, and acrimonious in his censures. We believe, however, that his mind would not have been in the least degree ruffled by the puny witticisms and frivolous cavils of the antagonist whose work we are now examining. To answer many of them seriously would be an unpardonable waste of time in critics of an inferior size, and if we may judge from our own feelings, it often "exceeds all power of face" even to read them "gravely."

There is a numerous class of readers, to whom the criticisms of Bentley sometimes give offence, often afford entertainment, and never convey instruction. It is therefore very easy to account for the violent and implacable antipathy which Mr. Burton has expressed without reserve against this illustrious critic; but we are totally at a loss to assign any just reason, which should induce him to stand forth as the editor of Manilius, whose poem is read, we imagine, by very few scholars, and scarcely understood by the most eminent.

We are not insensible to the defects of Dr. Bentley. We are sometimes provoked at his asperity, and sometimes disgusted with his precipitation. But in extent of learning he has few equals; and no superiors, we sincerely believe, in felicity of conjecture. We have read with admiration, and acknowledge with gratitude, his explanations of many difficult passages in authors the most rare, as well as the common. We kindle with indignation, when his character is hunted down by the rude insults of sciolists, or abandoned to unjust reproach by the mean and insidious envy of scholars. We, therefore, thought it our duty to defend him from the groundless and senseless attacks of an editor, whose learning and sagacity give him no right to trample on the memory of a man who was eminently learned and sagacious. The friend of Dr. Yonge did not act, indeed, a very consistent part, when he professed himself the enemy of Dr. Bentley. Both these learned men belonged to the same college: they prosecuted the same studies: they defended the same religion; and from the same honest motives, they both were the patrons of real merit, and the foes to pert pretence. We mean not, however, to pursue any farther the ungracious and inglorious office of striving with prejudice, and triumphing over weakness. Instead, therefore, of detecting in detail, the harmless plagiarisms, or repelling the yet more harmless sarcasms, of Mr. B. we proceed to pass this plain and just sentence upon his work. They, who have been hitherto disgusted by the harshness of the diction, and the ruggedness of versification, which frequently occur in Manilius, will not be invited to renew their application to this poet in consequence of any new charms, with which he has been decorated

rated by his present editor. They, who have found themselves entangled in his intricate construction, and puzzled by his peculiar phraseology, will be severely disappointed, if they expect much assistance from Mr. Burton, in rectifying the text, where it is corrupt, or in elucidating the sense, where it is obscure.

ART. XIV.

FOREIGN LITERATURE.

DIVINITY.

JESAIAS, &c. i. e. The Prophecies of Isaiah, translated from the Hebrew, with notes, by the Rev. Dr. SEILER. 8vo. Erlang.

In this useful and judicious work the Author has made commendable use of the labours of *Lowth*, *Michaelis*, *Doederleim*, *Dathe*, and *Koppe*, whose short strictures have thrown more light on the true meaning of this sacred writer, than the voluminous commentaries of such fanciful interpreters and systematic theologists as Vitringa, &c. &c.

Sancti Jacobi Epistola Catholica Græcè, in Sectiones Novas divisa, &c. The General Epistle of St. James, in the original Greek, divided, after a new Method, into Sections, and accompanied with a Latin Translation, and Notes. By the Abbé CARPZOW, (who formerly published St. John and St. Jude in the same manner). Helmstadt. 4to.

Sanctorum Jacobi et Judæ Epistolæ Catholicæ, &c. i. e. The Epistles of JAMES and JUDE, translated into Latin, and accompanied with Notes, by SEBASTIAN SEEMILLER, D. D. Ecclesiastical Counsellor to the Elector Palatine, and Professor of Divinity and Oriental Languages at Ingoldstadt. 8vo. Nuremberg. 1783. Every thing seems to concur in the downfal of that implicit and blind faith that so long supported the tawdry, mystical lady, who seated herself on the seven hills, since even her own servants are daily employing, more and more, their labours in the explication of the scriptures, which must terminate in the discovery of her nakedness and turpitude.

Musæum Duisburgense, constructum à Joh. Petro Berg. A collection of Critical and Theological Dissertations, published at Duisburgh. By J. P. BERG, Professor of Divinity, Ecclesiastical History, and Oriental Languages, in that University. Vol. I. 8vo. Hague and Duisburg. 1784. A collection of this kind was formerly published periodically, under the title of MUSÆUM HAGANUM, by the very learned and worthy Professor BARKEY, Minister of the German Church at the Hague. When the advanced years of this candid, liberal, and judicious divine obliged him to discontinue his valuable labours in this branch of literature, a similar plan was formed by Professor Berg, in consequence of which, we have the first volume now before us.

LAW *and* MORALS.

Essai sur les Révolutions du Droit François, pour servir d'Introduction à l'Etude du Droit. An Essay concerning the Revolutions that have happened in French Jurisprudence, designed as an Introduction to the Study of the Law. By M. BERNARDI, Advocate in the Parliament of Provence. 8vo. Amsterdam and Avignon. 1784. This Author is already known by a *Treatise concerning the criminal Jurisprudence of the French Nation*, which is, undoubtedly, the least free from corruption and cruelty of any upon earth.

Dekker, the King's Printer at Berlin, has published, in 8vo, the famous Discourse *concerning the best Form of Government* that was read in the Public Assembly of the Academy, January 1784, on his Prussian Majesty's Anniversary, by M. HERTZBERG, Minister of State, and Member of the Academy. The French title of the piece (for it is composed in that language) is, *Sur la Forme des Gouvernemens, et quelle en est la meilleure.* No author was ever in the wrong, with more sagacity, knowledge, parts, and (indeed, we believe) good intention, than this able and respectable minister.

Des Moeurs, de la Puissance, du Courage, et des Loix, considérés relativement à l'Education d'un Prince; i. e. Morals, Power, Courage, and Laws, considered in their Relation to the Education of a Prince. 8vo. Brussels. 1784. Good intentions, good sense, and just ideas of the real dignity of a prince, and the true felicity of a people, render this publication recommendable. Nothing very new, either in matter or manner, will here attract that class of readers who are always in quest of what is brilliant or singular; but the virtuous citizen will with pleasure peruse those useful truths, though often repeated, which have an immediate relation to the happiness of mankind; the wise sovereign and the good subject will feed upon them as that *daily bread* which never palls upon the *un*-vitiated taste, and that plain nourishment which never fails to produce sound health. The dish before us (if we may be allowed to continue this figure) seems to have been dressed for the table of a prince destined for pure monarchy, but its materials are universally wholesome, and it may feed every man who is invested with characters of sovereignty, from the Sophi of Persia to the Doge of Venice.

Les Coutumes considérées comme Loix de la Nation, &c. i. e. Customs considered, as Laws of the French Nation. both in its ancient and its present State. By M. P. G. M. 8vo. Paris. 1783. Whoever this writer, who *would and who would not* be known, may be, his book is a valuable present to the law-antiquaries in France, as it contains curious and judicious researches into what we would call the *common* or *custom-law* of the ancient inhabitants of that kingdom, and shews the impro-

priety

priety of recurring always to the Roman law for the interpretation of French jurisprudence with respect to ancient tenures, rights, and conventions. Going back to the earliest periods of French history, he investigates the origin of ancient customs, which, according to him, are not derived from the invasion, conquests, and dominion of the Romans, but from marriage, paternity, and the concessions and establishments which naturally arise from them. He also undertakes to prove, that the *Visigoths* and *Franks*, instead of being strangers in Gaul, were the descendants of the Saliens, who inhabited the northern, and the Goths, who inhabited the southern part of that country; nay, he goes still farther, and considers the ancient inhabitants of Germany as Gallic colonies from Salian or Gothic cities, which remained metropolitan till the establishment of the French monarchy. This is a masterly performance in its kind, and we do not think the kind uninteresting, even to an English reader, who desires to view jurisprudence and civilization in their cradle, and in their leading-strings.

De la Monarchie Françoise, ou de ses Loix; Concerning the French Monarchy, or its Laws. By M. P. CHABRIT, Counsellor in the Supreme Court of Bouillon, and Advocate in the Parliament of Paris. Volume I. 8vo. Bouillon and Paris. 1784. Here is a writer, whom the labours of the *Boulainvilliers*, the *Montesquieus*, and other learned and able predecessors in this line, have not discouraged from going over the same ground, and tracing from its origin the progress of legislation. This volume treats of the laws of the first and second *race*, and is thus confined to the barbarous period of the French monarchy. It denotes a masterly hand.

Loix Penales; i.e. Concerning Penal Laws. By M. DU FRICHE DE VALAZÉ. 8vo. 420 Pages. Alençon. 1784. This publication has a very uncommon degree of merit. Judgment, method, humanity, an extensive knowledge of mankind, and a warm and generous zeal for public felicity, render it singularly commendable. If it be peculiarly necessary to the Author's country, where the penal laws are barbarous, and the administration of justice more defective and inhuman, than in any other civilized nation, it is also worthy of the attention of government in every European state. It has its defects; but they are few in number, and easily to be corrected.

Vie du Maréchal Duc de Villars; The Life of the Duke DE VILLARS, Member of the Council of Regency, Minister of State, Marshal General of the Camps and Armies of France, and Member of the French Academy; *written by himself*, and published by M. ANQUETIL, corresponding Member of the Royal Academy of Inscriptions and Belles Lettres. 4 Volumes in 12mo, enriched with Plans of Battles. Paris. 1784. The

 Duke

Duke de Villars was an intelligent and intrepid commander, a prudent and able negociator, and a frank and plain-ſpeaking man. His life, therefore, written by himſelf, is undoubtedly a valuable preſent to the Public. It naturally embraces not only accounts of ſieges, battles, and encampments, but intereſting details of a political nature, and a variety of entertaining anecdotes.—We have ſeen a work printed in London in 1739, in 3 vols. 12mo. entitled, *Memoires du Duc de Villars*, and we have it this moment before us; but any ſmall degree of merit it may ſeem to poſſeſs diſappears, when compared with the preſent publication.

L'Honneur François, ou Hiſtoire des Vertus et des Exploits de notre Nation, &c. *i. e.* FRENCH HONOUR; or, the Hiſtory of the Virtues and Exploits of OUR Nation, from the Eſtabliſhment of the Monarchy to the preſent time. By M. de SACY, Member of ſeveral Academies. Vols. ix. and x. 12mo. Paris. 1784. Theſe two volumes, the publication of which has been retarded for ſome years by particular circumſtances, contain the hiſtory of the French colonies, and of *French honour* therein diſplayed. This diſplay will, no doubt, be very brilliant in the 12th or laſt volume, in which the author, without any regard to the bluſhes of national modeſty, propoſes to unfold the conduct of the French nation during the conteſts between Britain and America, and to give a full view of the events of the late war, and of the revolution in the new world that followed it.

Memoires pour ſervir à l'Hiſtoire de la Religion Secrete des Anciens Peuples, &c. i. e. Memoirs relative to the Hiſtory of the *Secret* Religion of Ancient Nations, or Critical Reſearches concerning the Myſteries of Paganiſm. By the Baron DE ST. CROIX, Member of the Royal Academy of Inſcriptions and Belles Lettres. 8vo. Paris. 1784. Learned, judicious, and worthy of farther notice in our Review.

Lettera ſopra l'Occiſione del 306 *Fabii*, &c. i. e. A letter concerning the defeat and carnage of the 306 *Fabii*. 8vo. Rome. 1784. The Author ſhews that theſe heroic victims were not *all* of the Fabian family, but were Roman volunteers, who by fighting under its banner, or being otherwiſe connected with it, obtained the denomination of *Fabii*. It may have been ſo.

Acta Sanctorum Belgii Selecta, &c. The Acts of the Belgic Saints, from the Commencement of the Chriſtian Church to the Year 532. By JOSEPH GESQUIERUS. 4to. 1783. *Quis leget hæc?*

NATURAL PHILOSOPHY, NATURAL HISTORY, *and* MATHEMATICS.

Ephemerides Aſtronomicæ Anni Intercalaris 1784, &c. An Aſtronomical Ephemeris for the Biſſextile Year 1784, calculated for the Meridian of Milan, enriched with a *Supplement*, con-

taining several Observations and Memoirs relative to Astrononomical Science. By Messieurs ANGELO DE CESARIS, *Reggio*, *Oriano*, and *Allodio*. 8vo. 246 Pages. Milan. 1784. The volume of this *Ephemeris* for 1785 has also appeared. This contains, among other things, a memoir of M. Reggio concerning the obliquity of the ecliptic, which he found to be two seconds less than it is represented by M. de la Lande; observations of the mean height of the barometer at the observatory of Milan, and above the level of the Adriatic sea, and M. *Oriani*'s account of his observations on Herschel's planet, with a new determination of the elements of its orbit.

Supplement à l'Optique de Smith, &c. A Supplement to Smith's Optics, containing a General Theory of Dioptrical Instruments. 4to. Brest and Paris. M. DUVAL, the author of this *supplement*, published, in 1767, a translation of the celebrated treatise on Optics, by Dr. SMITH, with considerable additions. Since that time, the dioptrics of Euler, and the invention of achromatic telescopes, have contributed much to the improvement of optical science; and our Author has availed himself of these productions in the supplement before us, which is a valuable addition to Dr. Smith's work.

Observations sur la Physique, sur l'Histoire Naturelle, &c. Observations on Natural Philosophy, Natural History, and the Arts. By the Abbé ROZIER and M. MONGEZ, Canon of St. Genevieve. Paris. 1784. This is the 24th volume of one of the most interesting collections of materials for the improvement of natural science, that has appeared in modern times. It contains, among other things, Observations on the uncommon Mist of the Year 1783; a Memoir concerning Montgolfier's Balloons; Remarks on a new Eudiometer, by M. Achard; Observations on the Light of the Baltic Sea, on Sassafras, the Myrica, a new Mine of Mercury, Antimony, and the Water that is obtained from the Combustion of Inflammable Air, and Dephlogisticated Air.

Theorie du Mouvement Elliptique, &c. i. e. A Theory of Elliptical Motion, and of the Figure of the Planets. By M. DE LA PLACE, Member of the Royal Academies of Sciences of Paris and Turin. 4to. 153 Pages. Paris. 1784. A masterly production of a very celebrated mathematician.

ÆLIANI de Natura Animalium Libri xvii. Græcè et Latinè. Cum priorum Interpretum et suis animadversionibus. Edidit Jo. G SCHNIEDER. 8vo. Leipsic. 1784. This is a very correct edition of Ælian. The remarks and annotations with which it is enriched are judicious and instructive.

Beobachtungen, Versuche und Erfahrungen, &c. i. e. Observation, Essays, and Experiments on the most œconomical Methods of preparing Saltpetre, with the Materials that are most

common in every place. To which is prefixed a Catalogue of all the Writings that have been hitherto publiſhed on this Subject. 8vo. 482 Pages. Tubingen. 1784.

Natuurkundige Verhandeling, &c. i. e. A Philoſophical Diſſertion concerning a remarkable Miſt that was obſerved in the Province of Groningen, June 24, 1783. By M. Sebaſtian Juſtus Brugman. This miſt was almoſt univerſal; but on the day mentioned in the title of this publication, it was attended, in the province of Groningen, with a ſulphurous odour which proved noxious to plants, the foliage of trees and animals.

Von dem Neuenbedekten Planeten, &c. i. e. *Concerning the Planet* lately diſcovered by M. Herſchel. By M. JOHN ELERT BODE, Aſtronomer to the Royal Academy of Berlin. 8vo. 1784. This treatiſe contains a very accurate and intereſting account of Mr. Herſchel and his diſcovery; it is the firſt German publication on this curious ſubject.

Syſteme Phyſique et Moral de la Femme, &c. i. e. WOMAN, conſidered phyſically and morally; or, a philoſophical View of the Conſtitution, the organic State, the Morals and Functions peculiar to the Sex. By M. ROUSSEL, M. D. of the Univerſity of Montpelier. 12mo. 372 Pages. Paris. 1784. Price 3 Livres. An ingenious and elegant performance.

Nouveaux Memoires de l'Academie de Dijon—New Memoirs of the Academy of Dijon for the Year 1783. 1ſt Part. 8vo. A farther account will be given of this publication in our *Appendix* *.

Diſſertazione, &c. i. e. A Diſſertation concerning Mr. Crawford's Theory, relative to Animal Heat and Combuſtion. By M. JOACHIM CARRADORI, M. D. 8vo. Florence. 1784. The Theory in queſtion is here aſcertained by new experiments, and judiciouſly applied to ſeveral medical caſes.

* To be publiſhed with the Review for next Month.

MONTHLY CATALOGUE,
For DECEMBER, 1784.

POLITICAL.

Art. 15. *Scheme for Reducing, and finally Redeeming the National Debt*, and for gaining Half a Million of Revenue, by Extinguiſhing a Tax. 8vo. 1s. Dodſley, &c. 1784.

THE tax alluded to in this paradoxical title page, is the land tax, the equalizing of which, the Author argues againſt as an unjuſt meaſure; that would impoſe a heavy burden on the landholders in the North, while thoſe in the South, by paying leſs than before, would put the decreaſe into their own pockets, without an-

swering any beneficial purpose to the nation. This tax, in its present form, he affirms to be no burden on the possessors of land, but a perpetual rent-charge that is considered and allowed for in all purchases: and that all the lands in the kingdom changing their owners, upon an average, every thirty years, whether by descent, devise, settlement, or alienation, not affecting the argument, there are few, if any landholders, whose estates were not subject to this tax, before they came into the possession of them. From these premises having established it as a clear proposition, which we will not controvert, that the land tax is the undoubted property of the Public; the scheme of converting it to the public use will appear in the following passage:

'The tax produces, or ought to produce, more than two millions annually—any excess would render my plan more productive, but I will state it only at two millions.

'Now admitting this sum of two millions to be a perpetual annual rent-charge, issuing out of all the landed or real property of the United Kingdoms, and payable to the Public in preference to every other charge, it will follow that the Public has an undoubted right to make sale of this perpetuity, clear of every incumbrance. In such a sale, every individual landholder should have an opportunity of purchasing the tax upon his own estate, in preference to any other person, provided it was done in a time to be limited; and after the expiration of that time, the Public at large should be at liberty to purchase, either absolutely or by way of mortgage: And since estates are in general sold from 25 to 30 years purchase, it may be fairly concluded, that the sale of the tax would produce, upon an average, at least twenty-five years purchase, more especially as the execution of this plan would, to a certainty, raise the value of lands not less than four or five years purchase.

'The public purse would be thus at once enriched with a sum of fifty millions sterling, equal to the redemption of $83\frac{1}{3}$ millions of the three per cents. taking the price of the stock at sixty per cent, which exceeds the present price.

'The annual interest of $83\frac{1}{3}$ millions, the debt thus redeemed, would be extinguished, which at three per cent. is - - - - -	2,500,000
'From which, deducting the annual amount of the land-tax extinguished, being -	2,000,000
'The annual revenue gained will amount to -	£ 500,000

While a plan of redemption remains unprovided for, the author observes, that the stocks will continue to fall even lower than they are now, that the adoption of any scheme of reducing the national debt, would as certainly raise them; and without proper measures to prevent such a rise, defeat the advantages expected from this scheme. To this end, he proposes, that the act of parliament for effecting a sale of the land tax, should declare the price of the last previous transfer of every person's share of stock, and should be recorded and fixed as the par of redemption; leaving all future tranfers at freedom.

The

The half million of annual revenue gained, is to form a ſinking fund for the reduction of the remainder of the debt; and if another half million could be added to it, and faithfully applied, aided by the exceſs of ſubſiſting taxes beyond the annual intereſt of the debt; ſuch a fund would redeem the whole debt in forty-one years: an annual million and a half would redeem it in thirty-four years; and two millions would redeem it in leſs than thirty years.

Taking into conſideration the very great chance of an intervening war, the author thinks no redemption ought to be undertaken, with a leſs annual ſum than two millions. If in order to eſtabliſh ſuch a ſurplus, more money ſhould be wanted, he obſerves, and we beg the reader would obſerve it alſo, that the execution of his plan would *clear the ground* for an *equal* land tax; which, at ſixpence in the pound, would raiſe at leaſt half a million!

The ſixpenny land tax, it is true, is by ſuppoſition only to be temporary; but when the author has, according to his ſcheme, fairly *ſold* the land tax to the landholder, for twenty-five or thirty years purchaſe, and when he has informed us, that at four ſhillings in the pound, it only amounts to *four* pence, in the northern parts of the kingdom; can it bear an honeſt aſpect, to propoſe inſtantly to load theſe northern purchaſers with a *ſixpenny* tax for the very term that they have juſt paid for exoneration from one of four-pence? The author, however, does not ſee this palpable injuſtice, (what name would be given to it in private life?) but ſurrendering the preſent generation to pillage, adds with great apathy, that this tax 'might ceaſe at the end of thirty years; and if even the neceſſities of the ſtate ſhould require its longer continuance, yet in that ſpace all the lands in the kingdom will, at a medium, have changed their owners, and received new poſſeſſors, and, conſequently, for the reaſons before given, ſuch new poſſeſſors would not be affected by it.'

We did not expect to arrive at ſuch a concluſion, when we took up a propoſal *for gaining half a million of revenue by* EXTINGUISHING a tax.

Art. 16. *A Sequel to Sir William Jones's Pamphlet on the Principles of Government*, in a Dialogue between a Freeholder in the County of Denbigh, and the Dean of Glouceſter. 8vo. 6d. Cadell. 1784.

This pretended ſequel to Sir William Jones's celebrated dialogue on the principles of government, is, in reality, a vehement attack upon the doctrines contained in that little pamphlet, which we preſume, is familiar to moſt of our readers, in conſequence of the late proceedings againſt the Dean of St. Aſaph. The author objects, *totis viribus*, to Sir William Jones's Compariſon of a ſtate or nation to a great club: and his main argument is, that every man is born under ſome government or other, whereas no man is *born* a member of a *club*. This is a wonderful diſcovery indeed!—but if the principles upon which the greater as well as the ſmaller ſocieties of men are held together, and by which they ought to be regulated, (namely, the good of the whole) be the ſame in both, we ſtill are of opinion, that the compariſon is juſt.

The

The Dean of Gloucester is the principal speaker in the present dialogue, which either is, or is meant to be, passed off as the production of his pen*. We who have no particular attachment to the character of *political Deans* (not having discovered any canons of the church, by which the study of politics is enjoined), have no objection to see the Dean of St. Asaph worried by the Dean of Gloucester. If we were to give our advice to these reverend champions, we should recommend to the former to endeavour to reform the constitution of the church, before he meddles with that of the state; and to the latter, (if politics are absolutely necessary) to study once more Mr. Locke's Principles of Government, before he attempts to refute them.

The author, whoever he is, appears to entertain very confined notions of the nature and principles of the REVOLUTION. He seems to think it was justifiable only as a desperate remedy in a desperate disease, and he reprehends very severely those who profess to admire it upon more extended principles.

Art. 17. *An Essay on Parliamentary Representation*, and the Magistracies of our Boroughs Royal; shewing that the Abuses at present complained of, respecting both, are late deviations from our Constitution, as well as from Common Sense: and the Necessity of a speedy Reform. 8vo. † Edinburgh. 1784.

We have perused this tract with much satisfaction. The author enters deeply into a subject which he well understands, and which he discusses with freedom and perspicuity. He developes the true principles of the constitution, shews by what means abuses and depravity have crept into it, particularly with regard to Scotland; and is a strenuous advocate for a reform in parliamentary representation—the great point to which the whole of his learned disquisition tends. His language, though clear and forcible, is not always correct, but he makes his reader full amends for any inaccuracies of expression, by the justness, the energy, the candour of his reasoning, and the moderation and decency of his manner.

BOTANY *and* HORTICULTURE.

Art. 18. *The Complete Wall-tree Pruner*, &c. by John Abercrombie, Author of "Every Man his own Gardener," &c. 12mo. 3s. bound, Bladon. 1783.

There is no branch of the horticultural art less understood, and consequently more imperfectly practised, by common gardeners, than the business of pruning. Mr. Abercrombie, whose practical knowledge of his profession, the world has been long acquainted with, has here furnished the Public with a system of rules and directions on this subject, that cannot fail of amply instructing the most unskilful practitioner.

Art. 19. *The Propagation and Botanical Arrangements of Plants*, and *Trees*, useful and ornamental, proper for Cultivation in every Department of Gardening, Nurseries, Plantations, and Agriculture: by John Abercrombie, Author of "Every Man his own Gardener." In two vols, 12mo. 6s. boards. Debrett.

Were gardening in its infancy, this book might be studied with considerable advantage, as it contains not only the theory and prin-

* Reverend Dr. Tucker.

† No price, nor Bookseller's name, mentioned.

ciples

ciples of the art, but the general modes of practice. We cannot, however, think it at this time a very useful publication; for as it seldom descends to particulars, it teaches little that is not universally known. The division relative to agricultural plants is unimportant; and the botanical arrangements are imperfect. To have been of any real service, the *class* and *order*, as well as *genera* of the Linnean system, ought to have been specified.

POETRY.

Art. 20. *The Coalition Rencontre Anticipated*; a Poetical Dialogue. Scene, St. James's Park. Time, the Morning before the Meeting of Parliament, after the long Recess. *Dramatis Personæ*, Northelia, Carlo Khan. Ornamented with a Frontispiece. 4to. 2s. Stockdale. 1785.

There is some wit, though rather sparingly interspersed, in this dialogue,—and some humour in the transformation of Lord North into a lady; which metamorphosis affords countenance to a world of billing and cooing between the loving pair; though like many another loving pair, they can scarce keep from falling out and parting. They, however, at last, make up matters, and thus cordially express their reconciliation and *unalterable* affection:

'Then take my hand, and take my heart,
Till death or *int'rest* do us part;
For, after all, our coalition
Has brought us into sad condition!'

The engraved frontispiece is not without merit. Lady Northelia is a good figure.

DRAMATIC.

Art. 21. *Aerostation*; or the Templar's Stratagem. A Farce, in Two Acts. Written by F. Pillon, Author of the Fair American, Deaf Lover, Liverpool Prize, Invasion, &c. as it is performed with Applause at the Theatre Royal in Covent Garden. 8vo. 1s. Kearsley. 1784.

An Author's stratagem to fill a farce with the *gas* of a balloon! This balloon, however, like all others yet launched, is only made to sail *with the wind*. We will not therefore attempt to endanger it by the adverse blasts of criticism, or try to involve the Author, like the Duke *de Chartres*, in an aerial hurricane.

Trifles, *light as air*, are, to the *idle*, *entertainments* strong as *works of genuine wit*.

There is, in our opinion, more *genuine wit* in the *Prologue* and *Dedication*, than in the two acts of the Farce. We are happy, however, to be able to congratulate Mr. F. Pillon, Author of the Fair American, Deaf Lover, Liverpool Prize, Invasion, &c. on the success of *Aerostation*, and most heartily wish him a merry Christmas*!

MISCELLANEOUS.

Art. 22. *Canons of Criticisms*; extracted from the *Beauties* of Maty's Review. 8vo. 1s. 6d. Ridgeway. 1784.

What contumacy! what audacity!—Who is he, that presumes to question the infallibility of a REVIEWER, when solemnly dispensing

* Our Readers will bear in mind, that the Copy for this Month's Review was all prepared *before Christmas*.

his

his judgments, from the awful bench, where he sits supreme, in the high court of criticism?—Tipstaff, away with him!

LAW.

Art. 23. *An Investigation of the Native Rights of British Subjects.* 8vo. 3s. Baldwin, &c. 1784.

This work is not, as the title seems to intimate, a general inquiry into the nature and grounds of the rights which belong to British subjects; but a laboured discussion of a single point, respecting the state of the descendants of persons attainted, and aliens, under the British laws. And the course of the writer's arguments upon this subject is manifestly turned towards a particular end,—to prove that the present Earl of Newburgh, and his cousin-german Mr. John Radcliffe, have rights in the estates forfeited to the crown by the Earl of Derwentwater, in the year 1715.

MEDICAL.

Art. 24. *A Treatise on the Struma, or Scrophula,* commonly called the King's Evil, in which the Impropriety of considering it as an Hereditary Disease is pointed out; more rational Causes are assigned; and a successful Method of Treatment is recommended. By Thomas White, Surgeon to the London Dispensary. 12mo. 2s. Murray, 1784.

This disease is undoubtedly a disease of the lymphatic system. It is without question hereditary. It is a disease of a particular period of life, making its appearance commonly from the second to the seventh year of age. It is connected with a particular complexion and habit of body. It affects children of soft flaccid fibres, with fair hair, and blue eyes, and is not so frequently seen in those of opposite complexions. The arguments of Mr. White are not powerful enough to throw a doubt on these propositions. We fear that the methods he recommends, for the cure of this complaint, are as improper, as his account of the disease itself is inaccurate: For the best authors seem to have a bad opinion of mercury as a remedy for the scrophula.

Art. 25. *A Treatise on the Diseases of Children,* with Directions for the Management of Infants from the Birth; especially such as are brought up *by Hand.* By Michael Underwood, M. D. Licentiate in Midwifery of the Royal College of Physicians in London, and Practitioner at the British Lying-in Hospital. 8vo. 3s. sewed. Mathews. 1784.

This treatise seems to be written by a person, who has had great experience in the subjects mentioned; and it highly deserves the attention of those medical gentlemen to whom the care of the health of children is generally committed. Good sense and accurate observation appear to be the distinguishing features of this performance.

RELIGIOUS, &c.

Art. 26. *A Letter to the Monthly Reviewer;* in which his Uncharitableness, Ignorance and Abuse of Dr. Priestley are exposed. By E. Harwood, D. D. 8vo. 1s. Bent.

Arcadiæ PECUARIA *rudere credas!*

Twice twenty ASSES, when they all begin
Their hideous concert, raise not such a din. BREWSTER.

Such

Such assistance may, for aught we know to the contrary, be worthy of the cause it is designed to support; but yet we very much doubt whether Dr. Priestley, or his party, will have the gratitude to acknowledge the obligation. We verily believe that this poor man hath over-rated his importance, and instead of being thanked for his zealous exertions, will be either insulted or despised for his impertinent officiousness. *Non tali auxilio nec defensoribus istis*, will be whispered in one ear; and to the other, we have only to repeat the words of the poet in similar circumstances,

We wage no war with BEDLAM *or the* MINT.

THANKSGIVING SERMONS, *continued.*

I. *The Doctrine of a Providence Illustrated and applied* in a Sermon preached to a Congregation of Protestant Dissenters at Nottingham, by the *Rev.* Geo. Walker, F. R. S. 1s. 8vo. Johnson.

Ps. xlvii. 7. *God is the King of all the Earth*, &c. Scattered throughout this Discourse, are some strong and pertinent reflections, expressed in forcible but unpolished language. The politics of the Author may be discovered in almost every page; but they burst on us with the greatest violence towards the conclusion. 'Kings are no gods of my adoration.' They weigh not a feather in my scale against the public good. I do think the *democratic* or popular part of the constitution, to be the essence, the soul of the whole. I do think the safety of the people to be the Supreme Law: and if kings, or whatever exalted individuals, will not cheerfully enter into this benevolent view, *they ought to be considered and treated as* MERE EXPEDIENTS *of public good, and be made subservient thereunto.*' Of this Sermon we may say, 'There is no relish of *thanksgiving* in it.'

II. *The due Method of Keeping the Sabbath, and its Reward*; at Stroud, Gloucestershire, by the *Rev.* W. Ellis, Curate of Stroud, and Chaplain to Lord Ducie. 8vo. 1s. Rivington.

We must say of this, what we have said of a hundred before that possess no merit but of the *negative* sort;—very plain and very practical. We cannot always find new words to express our ideas of old and hacknied subjects.

III. *God the Author of Peace, and Lover of Concord.* Preached at the Parish Church of Deal, by William Backhouse, D. D. Rector of Deal, and Archdeacon of Canterbury; for the benefit of Seven Orphans. 4to. 1s. Canterbury, printed, and sold by Robson, &c. London.

An immethodical string of texts of Scripture, and laconic observations. But charity presents the discourse to the public eye, and criticism is dumb.

N. B. This Sermon is published in aid of a Charitable Subscription opened for the relief of the Orphans of the late Rev. Mr. Smith, Author of *the Errors of the Church of Rome detected* *. Subscriptions are received at Mr. Alderman Smith's, and Messrs. Simmons and Kirkby's in Canterbury, and M. G. Ledger's, Bookseller in Dover.

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* See Review, Vol. LVII. p. 473.

CORRE-

CORRESPONDENCE.

*** 'A Country Fidler' complains of the '*illiberal attack*' (in our last Month's Catalogue, Art. 30.) 'on Mr. Miller's Letters in behalf of the Professors of Music in the Country.' He endeavours to *convince us*, that we had formed a wrong opinion of the merits of that pamphlet. If our Correspondent be Mr. M. himself [though he declares that he is a stranger to Mr. M.] it will be in vain for us to think of *convincing him* that we were *right*. Waving, therefore, the dispute as to 'manliness of sentiment and elegance of diction,' we are very ready to do justice to the 'motives' on which the pamphlet was given to the Public, as they are explained by this anonymous Letter-writer:—who assures us, that Mr. M. 'took up the pen solely with the humane and benevolent intention of setting on foot a charitable institution, for the benefit of his distressed brethren of the string;' and that 'though *difficulties* have been *objected* to his proposals, he has not been thought undeserving of a polite attention from some of the managers of the late musical performance, and has received letters of thanks from many quarters.'—As we should be very sorry to obstruct any benevolent scheme, we give the foregoing passages from our Correspondent's letter,—as an exposition of the disinterested *views* with which Mr. M. addressed the Public: reserving to ourselves, at the same time, our opinion, as to the manner in which his performance was executed.

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†*† We have received a letter, signed *Novitius*, relating to our account of Mr. Talbot's *Turnpike Road to Practical Surveying*, inserted in the Appendix to the 63d volume of the Monthly Review. It was there said, that the quantity of corn or grass which will grow on any piece of land, is *as the surface: Novitius* thinks it will be *as the solidity* of the land, taken to some certain depth; to which we have no objection, as this solidity will evidently be, as the surface, exceedingly near. *Novitius* thinks also, that, in measuring woods, the horizontal plane, and not the surface should be given for the content; because when trees are planted as near one another as the surface on the side of a hill will properly admit, their tops will interfere with one another; and, by that means, spoil the growth of the timber. There may be something in this matter which concerns the value of the land, but not the quantity of it, with which alone, as we conceive, the surveyor is concerned. If he is to form an estimate of its value, it is another thing, and what we were not speaking of. Perhaps much greater allowance ought to be made, on this account, than will arise from reducing the hilly surface to a plane—perhaps not so great. We cannot, just now, recollect what has been done on the subject of taking dimensions for, and casting up surveys by the Traverse Table. If our Correspondent had made his inquiry immediately after we wrote the article above mentioned, and while the researches which we had made for that purpose were fresh in our memories, we might, perhaps, have been able to oblige him.—But our business is to say how books are written: not to instruct authors how to write them. In saying this, 'more is meant than will meet the eye' of every reader.

†‡† *Chi-*

‡‡‡ *Chirurgus* may be assured, that the *Medical* books, of which he reminds us, will appear in the Review, in due course; but we do not recollect to have ever seen the *Introduction to the Practice of Midwifery*, by the author whom he names. The *Poetical* performances, which he also mentions, will not escape our attention; but "The *Grave*, a Poem, by Robert Blair," was published some years before the commencement of our Review.

‖‡‖ *S. W.*'s favour from South Molton, dated in May last, though not inserted in our Review, would discredit no publication. If the Author will give us leave, we will present it to another periodical work, where it will be very acceptable. The same may be observed with respect to the lines *To the* MEMORY *of Dr.* SAMUEL JOHNSON, sent us by *another* Correspondent.

‡†‡ The GENERAL INDEX to the 70 volumes of the *Monthly Review* is in great forwardness; but it proves to be a work of much more labour and extent than was at first apprehended. No expence, however, either of time or money, will be spared, to render it as useful to the Public as possible.

‡§‡ *An account of the new Edition of* CICERO, *lately printed at* Oxford, *will very soon appear in our* Review.

‖§‖ Thanks to *Amicus*. He is very right. The '*first three*' is conformable to our usual mode of expression: the '*three first*' was a slip: Vid. Appendix to Rev. Vol. LXX. p. 575.

*** *P. D.* may be assured that the "Letters," &c. concerning which he reminds us, are not overlooked; but every article must wait its *turn*, and its *allotment*.

‡†‡ A Letter, signed *Novus*, has been mislaid; and its contents are not recollected.

‡‡† The book of which *Flapper* reminds us, is not overlooked; the account of it will soon appear.

☞ The Gentleman whom Dr. Harwood hath attacked as the Monthly Reviewer, in a certain *Letter* (See p. 477), which can only injure the cause it was meant to support, disdains to make any reply.—As, however, a charge of *inconsistency* is alleged, which charge Dr. H. is eager to magnify into a "LIE," it is thought an act of justice due to that Gentleman, to assure the Public, that he was not the author of the paragraph referred to, in the Monthly Review for September 1783, p. 272. That Gentleman declares, that he never saw the tract on the "*Socinian Scheme*," nor ever heard of it, till he read the account of it in the Review.

ERRATA *in our last*.

P. 345, l. penult. for 'asserted,' r. *asserting*.
— 352, l. 33, for 'began,' r. *begun*.
— 385, in the last line of the account of *Chalmers's Opinions*, for 'elaborte, r. *elaborate*.
— 400, l. 2, for 'Oly,' r. *Ely*.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTY-FIRST.

ART. I.

Staat-kundige Geschriften opgesteld' en nagelaaten, &c. The Political Writings of M. SIMON VAN SLINGELANDT, who filled successively the three great Offices of *Secretary to the Council of State, Treasurer General of the United Provinces*, and *Grand Pensionary of Holland* *. Ist and IId Volumes. 8vo. Amsterdam. 1784.

IN these excellent *dissertations*, the fruit of long, acute, observation, and wise experience, remarkable light is cast upon the real nature, defects, and merits of the Belgic confederacy, from the views and reasonings of one of the greatest men whose names have adorned its annals. This illustrious minister, whose writings bear the marks, not only of learning and genius, but also of that practical knowledge, that is obtained by being an eminent actor on the political scene, is a respectable guide to TRUTH. He discerned it with a sharp and piercing eye, which neither passion nor prejudice obscured; and he maintained and asserted it with intrepid efforts, animated by generous and extensive views of public good. He outlived, for a long course of years, the *Stadtholdership* of WILLIAM III. and did not incline towards the restoration of that high office in the House of Orange, or in any other house. He saw, nevertheless, that without an eminent chief, a *central influence* (if we may use that expression), one of the main springs of the *Belgic union* was wanting. He even tortured his invention, and made repeated attempts for the discovery of an *equivalent*, that might be substituted in the place of the *Stadtholdership*, to cement union, give energy to execution, and reconcile discordant powers and interests; but he did not succeed. Not that he thought it a truth clearly proved, that the restoration of the Stadtholdership was not in its nature one of

* He died in the year 1736.

those expedients that might be usefully employed to remedy the principal defects of the Belgic confederacy, but he thought it possible to remedy them without a Stadtholder. Besides, at the time when he was complaining of the unhappy consequences that arose from the want of a *center of union*, and was proposing methods to remove them, there was (as he observes himself *) but one Prince remaining of the House of Orange, and he too young to answer the only views the confederates could propose to themselves, by restoring the ancient constitution, as it stood under the founders of Belgic liberty.

It is certain, that in many of the papers contained in this important *collection* (from which we propose to give *ample extracts*, in several successive articles), the reader will see this great man pointing out, with the utmost discernment and candour, the inconveniencies of a confederation of independent provinces, combined without any internal principle of cohesion, and acting together without any common source of energy; and he will see also, that no plans, formed for remedying these inconveniencies without a Stadtholder, were either plausible in theory, or proved efficacious upon trial. It is very natural to conclude, from many passages in these papers (whatever the sentiments of their illustrious author may have been on that point), that the Stadtholdership is an essential part of the Belgic confederacy, as a bond of union: and in the political constitution of a state, as well as in the moral frame of the human mind, the great and leading maxim ought to be this,—*improve* every part, but *destroy* none.

The publication of these papers is an act of justice (too long, indeed, delayed) to the memory of their author. They will not, perhaps, *all* prove equally interesting to political readers beyond the limits of the United Provinces; but they are *all* composed with a masterly hand, and the greatest part of them will undoubtedly, if made known by a *judicious choice*, and a good translation, be highly relished and esteemed in all countries. It is to be wished, that the editors had prefixed to them an account of the life and character of this eminent man, of the negociations in which he was engaged, and of the extensive correspondence that was carried on between him, and the first ministers, and men in power, in the principal courts of Europe, during the period which intervened between the succession-war, and the pacification of Poland, in the year 1733 †. It is well known, that there are rich

* In the remarkable Preface that is placed at the head of the second volume, pages 5 and 6.

† The late Mr. V. one of the most learned and intelligent Booksellers in England or elsewhere, offered a thousand guineas for the Letters that passed between the Grand Pensionary Slingelandt and the Duke of Marlborough. The offer was communicated by Lord Delawar

rich materials for ſuch a curious piece of biography in the poſſeſſion of his family, which would reflect upon the memory of this great Stateſman the luſtre to which it is ſo well entitled. The names of BARNEVELDT and DE WIT make a ſhining figure in the annals of the Republic, nay, even of Europe, while the name of SLINGELANDT is only revered in the circles of knowing and ſtudious men, who have peruſed in manuſcript the papers now publiſhed, and are acquainted with the tranſactions of the preſent century, which have not yet been tranſmitted to hiſtory by any able pen. No man ever adorned the important poſt of *Grand Penſionary* with greater abilities, with greater dignity of character and conduct, nor with a more profound knowledge of the conſtitution and intereſts of his country, than M. DE SLINGELANDT. He exerciſed, indeed, the duties of that high ſtation in *peaceable times*; but it was by prudent exertions of reſolution and genius, that he contributed to render thoſe times peaceable, not only with reſpect to the Republic, but alſo to other parts of Europe. He performed greater things in the ſilence of the cabinet, than thoſe which ſignalized others in the tumults of internal diſcord, or external conteſts, which wiſdom might often have prevented, and whoſe conſequences are always pernicious. But FAME celebrates with a louder voice *that* genius, which is active in times of trouble, than that ſuperior genius and wiſdom, by which ſuch times are *apprehended* and *prevented!*

Since we have undertaken to make this important work more or leſs known to Engliſh readers, we thought it not improper to begin by this ſmall tribute of juſtice to the memory of a *man*, whoſe preſence added a luſtre to the aſſembly of Holland, whoſe name was revered in the cabinets of *Vienna*, *London*, and *Verſailles*, and who communicated a new degree of dignity and influence to the poſt which he filled,—though it had acquired, before him, much weight and importance in the United Provinces, by the merit and abilities of his eminent predeceſſors.

We muſt confine ourſelves at preſent to a ſimple indication of the ſubjects treated in the two volumes now before us, which are to be ſpeedily followed by a third and fourth, and theſe will complete the work. Vol. I. contains three diſcourſes. The *Firſt* treats *of the ancient government of Holland, under its Counts; and the alterations it underwent after the long conteſt, that rendered the United Provinces an independent ſtate.* The origin and extent of the authority of the *Counts*, the power of the *Nobles*, *Cities*,

lawar to the late Mr. Slingelandt, Receiver of Holland, and ſon to the Penſionary, but was refuſed. Theſe Letters, however, make but a very ſmall part of the vaſt collection that is in the hands of the family.

States, and *Stadtholder*, under their government, the changes that were made in this ancient government during the life of William I. Prince of Orange, the further alterations occasioned by the death of this great founder of Belgic liberty, and the nature of the post of *Stadtholder* and *Captain General*, as it was exercised by his son Prince Maurice: these are points that are amply discussed in this first discourse. The *Second* is a short memorial relative to the finances of Holland, and the stability and consistence of its provincial government. The *Third* is an ample and interesting dissertation *concerning the defects that take place in the present constitution of the Republic of the United Provinces, and the manner of remedying or redressing them.* This piece was composed in the year 1716, and is interesting and masterly in the highest degree.

The second volume contains also three dissertations, under the following titles: I. *An indication of the true causes of the present great decline in the general Constitution and Government of the United Provinces, and of the means that are necessary to redress it:* together with an *appendix*, relative to the province of Holland and West Friesland in particular. Composed in the year 1717.

II. *An indication of a short and easy method of recovering the affairs of the Republic from their declension.* Composed in the year 1722.

III. *A discourse concerning the nature or constitution of the Assembly of their High Mightinesses the States General of the United Provinces, and the subjects and form of their deliberations.* This excellent discourse, which unfolds all the original principles and constituent parts of the Belgic confederacy, was composed in 1719. In it the author describes the ancient constitution of the States General, points out the circumstances by which they became a *sedentary* and *permanent* assembly, enumerates the matters that come under their deliberations, shews how far the *Council of State* and the *Admiralties* come within their department, indicates how their jurisdiction is greater or less, according to the different points which are the objects of their deliberations, points out the cases in which they exercise really a sovereign power, those in which they are only clothed with *its form*, and those in which they are no more than deputies or ambassadors, acting according to the *instructions* of the respective Provinces, who have appointed them as their representatives; and elucidates several other points relative to the constitution and privileges of this assembly.

From the advertisement of the editor of this work, we learn, that the TWO remaining VOLUMES, which are soon to be published, will contain dissertations concerning the *Council of State*, *Military Jurisdiction*, and the three *Admiralties*. Whether any more political treatises will be added to these, we are not informed. When the third and fourth volumes appear, their contents shall be communicated.

ART.

Art. II.

Memoires de l' Academie Royale des Sciences pour l'année 1780. i. e. Memoirs of the Royal Academy of Sciences at Paris, for the Year 1780. Paris. 1784. 4to. 680 pp.

General Physics.

Mem. I. *DESCRIPTION of an instrument for measuring the weight of each* stratum *or layer of the atmosphere.* By M. De Fouchy. It is well known that the barometer indicates no more than the weight of a column of air upon the mercury, or rather the pressure of the whole mass of the atmosphere on the place where the barometer is fixed. This pressure depends upon two causes; the *weight* of the air, and its *expansive* force: and there is no doubt, but that the increase of this pressure supposes an increase of the density, and also of the expansive force of the atmosphere. But as the air of the atmosphere is neither a homogeneous, nor an incompressible fluid, the absolute weight of one or more columns of air may be constantly the same, and indicated, as such, by the barometer, though the *strata* or layers of these columns may, at different heights, have very different and variable degrees of density; and a multitude of causes may, and must produce variations in one part of the air, by which the other parts are not affected. To come at the knowledge of these variations, which the barometer cannot indicate, it is necessary to know the real weight of a given quantity of air, at a given temperature, and, also, at a given height of the barometer, and then to ascertain the proportion that the weight of an equal quantity of air, taken in different circumstances, bears to the first weight, considered as unity.

The instrument invented by M. de Fouchy, by measuring the weight or density of the *strata* of the atmosphere, is designed to indicate the proportion now mentioned, without weighing the air anew at each observation, and even without any calculation. The description here given of the instrument, is accompanied with an elegant plate, and three figures, which are necessary to render the minute details of the operation of the instrument intelligible; for these, therefore, we must refer our readers to the memoir, and content ourselves with giving a general view of the construction of the instrument. It is composed of a ruler, similar to the beam of a balance. At one of the extremities of this horizontal ruler, is suspended a hollow ball of blown glass, very thin, hermetically closed, and filled with a portion of atmospherical air, whose weight is ascertained: at the other extremity, and at an equal distance from the middle point of the ruler, is suspended a weight of lead, which is in equilibrio with the glass ball, when the air is in its mean gravity; and the whole is sustained by a foot, which may be lowered by means of a vice, when

this is required to put the inſtrument in a proper ſituation. It is evident, that when the air, in which the glaſs ball is placed, becomes lighter than the air which it contains, the ball will deſcend, and will riſe, on the contrary, when the air is heavier. In order to meaſure, with facility, theſe variations, the ruler is ſuſtained by a curve on each ſide, and is placed on a level ſurface or plane. Theſe curves roll freely; and as the ruler deſcends on one ſide, it bears upon a different point of the curve and of the plane: the fulcrum, or centre of motion, changes, and the lever is leſſened on the ſide of the heavieſt of the two ſuſpended bodies, until the equilibrium is reſtored. A ſcale is placed at the extremity of the ruler to mark, by its diviſions, the variations indicated by the ſituation of the ſuſpended bodies.

M. DE FOUCHY ſhews the different manners in which the curve may be conſtructed. The conſtruction of the whole inſtrument, which he calls a *Daſymeter*, is neither difficult nor expenſive; and the difficulty of employing it is not conſiderable, eſpecially at preſent, when, by the means of our balloons, inſtruments of the greateſt fragility, and even of a large ſize, may be tranſported, with eaſe, to the ſummits of the higheſt mountains. And as to the ſignal utility of this invention, it cannot well be queſtioned.

Mem. II. *Concerning heat.* By Meſſrs. LAVOISIER and DE LA PLACE. All the adepts in natural philoſophy (and ſuch only can appreciate the merit of this excellent and elaborate memoir) know what a multitude of experiments have been employed to illuſtrate this difficult ſubject, and what intereſting reſults have been derived from them. Theſe two learned academicians have gone farther in meaſuring and calculating, with preciſion, the quantity of heat, than thoſe who have beſtowed their labours on this ſubject before them. This memoir is a demonſtration of what we advance, as well as of the acuteneſs and induſtry of its authors. Under four articles it contains the account of a *new* method of meaſuring heat;—a detail of the experiments made according to this method, and their reſults;—a re-examination of theſe experiments; as alſo reflexions upon the theory of heat;—and obſervations on the phenomena of that heat which is diſengaged by combuſtion and reſpiration.

The curious reader will find here all the analytical *formulæ*, which may ſerve to calculate the combined or diſengaged heat of ſeveral bodies in different mixtures; and alſo a deſcription, illuſtrated by figures, of the apparatus that was contrived by our ingenious authors for carrying on their experiments. In all theſe mixtures, the reduction of ice to a fluid ſtate was pitched upon as the criterion for aſcertaining the ſpecific heat of all other bodies; upon this principle, diſcovered by experiments, that the heat required to melt a pound of ice, was ſufficient to augment to the

amount of 60 degrees the temperature of a pound of water; so that by mixing a pound of ice at 0, with a pound of water at 60 degrees of the thermometer, the result would be two pounds of water at 0; it follows from hence, that the ice absorbs 60 degrees of heat in its passage to fluidity.

The ingenious and laborious academicians made also a great number of experiments on the quantity of ice melted by detonation, combustion, and animal respiration; and they give us here an interesting view of the physical consequences produced by these experiments. They conclude this very curious memoir by reflexions on respiration and animal heat. After examining with the utmost attention, and by a multitude of experiments, the effect of the respiration of birds and Guinea-pigs upon pure air, they constantly observed, that the change of this air, or gas, into fixed air, was the most considerable alteration it received from animal respiration. They also conclude from these experiments, that the preservation of animal heat is due, at least in a great measure, to the heat that is produced by a combination of the pure air * respired by animals, with the basis of fixed air which it derives from the blood.

Mem. III. *New observations on Sulphur.* By M. FOUGEROUX DE BONDAROY. Amidst the ruins of an old house that had been built in a very filthy place, a mass of earth was found, full of pieces of sulphur, and a certain quantity of sulphur chrystalized.

M. FOUGEROUX examined the whole ground with attention, and gives us, in this memoir, the result of his observations. The sulphur was tolerably pure, and in several large morsels of this earth, constituted a third of the whole mass. This earth contained no nitre: thus the same substances which, in the open air, contribute to the formation of nitre, seem, when deprived of the contact with air, to contribute to the formation of sulphur, and consequently of the vitriolic acid.

Mem. IV. *A Report presented to the Royal Academy of Sciences concerning the Prisons.* By Messrs. DU HAMEL, DE MONTIGNY, LE ROY, TENON, TILLET, and LAVOISIER. The object of this memoir is interesting to humanity in general: it is, indeed, but of late that prisoners have been considered, in some parts of Europe, and especially in France, as human beings; and that Governors begin to recollect, that the punishment ordained by the laws is the only kind of suffering to which even malefactors,

* We have been more brief in mentioning the contents of this very curious memoir on the present occasion, as an ample account was given of it (before its publication in the Memoirs of the French Academy) in the Appendix to the 69th vol. of the Monthly Review; among other articles of foreign literature, and scientific discoveries.

not to ſpeak of unfortunate debtors, ought to be expoſed. The Miſſionary of HUMANITY, who viſited the infected and peſtilential abodes of captivity in England, with unparalleled intrepidity, aſſiduity, and benevolence, raiſed his voice in behalf of the miſerable; and it would ſeem that this voice has been heard in France, and that beneficent HOWARDS have been there animated by his example. No language can expreſs the ſcenes of complicated wretchedneſs that are exhibited in the priſons of that country. They are deſcribed, in all their horrors, in the report now before us, and they aſtoniſhed the humane academicians who were commiſſioned to inſpect them, notwithſtanding what they expected in conſequence of previous accounts, which they were tempted to look upon as exaggerated, but found to be below the truth.

We cannot follow the authors of this *report* in all its important contents, but we think that it ought to be tranſlated into all languages. Cleanlineſs, an abundance of freſh water, a free circulation of air, and a proper diet, are the principal conſtituents of the ſalubrity of a priſon or an hoſpital, or of any manſion, where a conſiderable number of inhabitants are limited to a ſmall ſpace. All the methods and precautions neceſſary for the attainment of theſe important objects, are largely inſiſted upon in this memoir.

They enter, more eſpecially, into an intereſting detail with reſpect to the mechaniſm of the circulation of the air; in which two things come particularly into conſideration: the firſt, and the moſt eſſential, is, by openings in the upper parts of the building to get rid of the mephitic portion of the air, which is lighter than the air of the atmoſphere: the ſecond, to effectuate, by openings below, a diſcharge of the remaining mephitic portion of that air, which is heavier, but in leſs quantity than the other. Suppoſing theſe two openings, or holes, above and below, it will be eaſy to form an idea of the circulation which will take place in the air of the chambers where the men are confined. For as the body of each individual, in theſe abodes, is a kind of ſtove, which, by heating the air, will render it lighter, a current of air will be thus formed in an aſcending direction: the air will eſcape through the upper paſſage, or opening, and its place will be filled by a new portion of air that will come in through the lower one. But beſide this general effect of heat, the reſpiration of the perſons confined produces another. The air of the atmoſphere is decompoſed in its paſſage through their lungs, and is thus tranſformed into air of two kinds: of theſe the lighter, carried along with the general current, will eſcape through the upper paſſage, while the heavier will gravitate toward the lower part of the apartment, and ſlip out along the ſides of the lower opening.

We

We refer our readers to the *report* itself for farther information on this important subject, and shall only mention the method employed by the celebrated *M. de Morveau* to purify the air in the infected prisons. It consists in disengaging and diffusing a great quantity of marine acid in a state of vapour in the places infected. For this purpose, a half, or a quarter of a pound of marine salt, more or less, according to the size of the chamber, must be heated in a large iron spoon, or a small pan: when the salt is well heated, a quantity of oil of vitriol, amounting to a third, or a half of the weight of the salt, is to be poured on it in the same vessel, after which every one must retire quickly, and leave the door shut. The vitriolic acid, by its action on the marine salt, disengages its acid; and the latter rises in the form of a white vapour, which diffuses itself through the whole chamber, and neutralizes the putrid particles by which it was infected.

Mem. V. On the Infirmaries of the three *principal Prisons under the Jurisdiction of Paris.* By M. TENON.—Worthy of the attention of all who have at heart the improvement of political œconomy.

Mem. VI. *Concerning some plain methods of renewing the air, in places where it does not circulate, or in places where it circulates with difficulty.* By M. LE ROY. It is here proposed to employ a method for renewing the air in buildings, similar to that which has been often practised with success in ships; and consists in giving a conic form to a sail, in turning the upper part, where the aperture is largest, to the wind, and in adapting a tube to the lower part, which may conduct the air into the interior of the vessel. A kind of box, which, by the means of a weather-cock, would always present its aperture to the wind; and a corresponding tube, as now mentioned, would produce the same effect in a prison or in a hospital.

Mem. VII. *On the means of purifying air in ships.* By M. DE BORY. The excellent method of renewing the air in ships, proposed in England in 1749, by Mr. Sutton, being inapplicable to the present construction of the French naval kitchens, M. DE BORY has thought of a method for remedying this inconveniency, by portable chimneys; the construction, and the use of which, are largely described in this memoir.

ANATOMY.

Mem. I. *Remarks on the Thoracic Duct.* By M. SABATIER. The design of the learned anatomist, in this memoir, is to give an exact and minute account of the thoracic duct in the human body; and to point out the varieties which diversify its construction and parts in different individuals, as he had occasion to observe them in a great number of dissections.

Mem. II. *On the place which the Testicles occupy in the Human Fœtus.* By M. VICQ. D'AZYR. This memoir is designed as a supplement to the observations published by the celebrated Dr. John

John Hunter on the ſame ſubject *. It is now well known, that the teſticles of the fœtus, placed in the abdomen, during the firſt months after conception, do not deſcend to the place they occupy in the adult till after the ſixth month of pregnancy. Our academician divides into four periods the obſervations he has made upon their ſtructure and poſition. The *firſt* comprehends the time that intervenes between the third month after the moment of conception, and the fourth and a half, or thereabouts. The *ſecond* extends from four months and a half to ſix: the *third* from the ſixth to the end of the eighth month; and the *fourth* contains all that relates to the fœtus at the time of birth. The change in the ſituation of the teſticles, is one of the curious points of that kind of metamorphoſis, which man undergoes in paſſing from the ſtate of a fœtus to that of a diſtinct and ſeparate individual. The *foramen ovale* diſappears; the circulation of the blood takes a new direction at the baſis of the heart, in the liver, and in the umbilical region; the *thymus* is almoſt deſtroyed; the umbilical artery is worn out; the membrane that covers the Iris, is dried and falls; the proportion of a great number of parts undergoes alterations, which ſeem to indicate important changes in the animal functions; and the Being which, in a few moments, is to paſs from one mode of exiſtence to another, is provided with organs adapted to both, and prepared, during the firſt, to undergo the changes required by the ſecond.

Mem. III. *Obſervations on the Structure, and Alterations of the Glands of the Lungs; together with Remarks on the Nature of certain Symptoms of the Pulmonary Conſumption.* By M. PORTAL. The acute academician proves here the exiſtence of bronchial glands in the lungs, which muſt be diſtinguiſhed from the lymphatic glands of that viſcus, but which ſome celebrated anatomiſts have confounded with them. He alſo relates the various obſervations he has made on the bronchial glands, in diſorders of the breaſt. Theſe obſervations are very proper in many caſes, to direct medical practice, and to prevent the miſtakes of phyſicians concerning the ſeat and the nature of the conſumption, which is often attended with equivocal ſymptoms. Thus, for example, the pulmonary phthiſis occaſions pains in different parts, which, from this circumſtance, are conſidered as the ſeats of theſe pains, though they be entirely ſound, and in a good ſtate; and it is only the irritation of the nerves, which theſe parts and the lungs have in common, that is the cauſe of the phenomenon.

Mem. IV. *Anatomical Obſervations on three Monkeys, called, the* Mandril, the *Callitriche*, and the *Macaque*; to which are ſubjoined, *Reflexions on ſeveral points of comparative Anatomy.* By M. VICQ D'AZYR.

* See his Medical Commentaries, Part I. 4to. London, 1762.

CHE-

CHEMISTRY.

Mem. I. *An enquiry into the nature of the effect produced on fine Gold by the Nitrous Acid, when it has long boiled, and is reduced to a small Quantity of Liquor on that Metal.* By M. TILLET. From the experiments made by M. BRANDT, at a meeting of the academy of Stockholm, in the presence of the King of Sweden, it would appear, at first sight, that the nitrous acid attacks gold, and really dissolves it; and that thus the operation of parting, employed hitherto in essaying the ingots which contain gold and silver, may lead to mistakes, by furnishing a quantity of gold less than the real one. On this subject, the French Ministry, in 1779, consulted M. TILLET, who modestly referred the matter to the decision of the academy, without refusing, nevertheless, to employ his labours upon it, by a series of experiments, of which the account, and the results, are contained in this memoir. The ingenious academican gives here the solution of the three following questions: *What is the effect of the nitrous acid upon gold?—Can this effect produce any palpable error in the operation of essaying?—Can the accuracy or precision of this operation receive any detriment from the strong waters which are employed in it by the French?* In answering the first question, M. TILLET proves, by four curious and decisive experiments, that the gold, which appeared to be *dissolved* by the nitrous acid in the experiments of M. *Brandt*, was only *suspended*. He answers the second question in the negative, and demonstrates, by arguments equally ingenious and convincing, that the action of the nitrous acid upon gold can never be attended with any real inconveniency in the assays of that metal. He puts also his negative on the third question. The details contained in this memoir, are such as might have been expected from the eminent abilities of M. TILLET in the chemical line.

Mem. II. *On the combination of Oils with Earths, Volatile Alkali, and Metallic Substances.* By M. BERTHOLET. From the combinations already known under the denomination of *soaps*, and the manner of their formation, this academician concluded, by analogy, that the oils might be combined with other substances, which form neutral salts with the acids, with which they can so unite, as to deprive the latter entirely, or nearly, of their acid qualities. He points out the method of making these combinations; and he has actually formed, by this method, different soaps, hitherto unknown, which may prove useful in medicine and manufactures.

Mem. III. *On the action of the Vitriolic Acid upon Oils.* By M. CORNETTE. It is well known that mineral acids act more or less forcibly upon oils; and it is also known, that they form, with oils, different kinds of soap. But this academician is, perhaps, the first chemist who has examined attentively the action of

each

each mineral acid upon each oil, with the results of this action.

Mem. IV. *On some Fluids, which may be obtained in an aeriform State, at a Degree of Heat not much greater than the mean Temperature of the Atmosphere.* By M. LAVOISIER. Æther, at a temperature between thirty-two and thirty-three degrees above the freezing point, is changed into an aeriform fluid, which burns slowly, nearly in the manner of inflammable air, like which also it detonates, when it is mixed with vital air: this ætherial air resumes its liquid state by refrigeration, but when it is mixed either with the air of the atmosphere, or with *vital* air *, it maintains its expansibility, even at a degree of heat much inferior to that which is required in order to expand it. M. LAVOISIER has also succeeded in his attempts to change spirit of wine, and even water, into aeriform fluids,—as may be seen in the curious and interesting experiments contained in this memoir.

These experiments lead to the following general reflexions,—that the three states of solid, liquid, and an expansible fluid, of which every body seems to be susceptible, depend upon the temperature of the place where bodies exist, and the weight of the atmosphere by which they are pressed. If the earth was suddenly transported to a much warmer situation in the solar system, to a degree of heat, for example, much greater than that of boiling water, the bodies, which now present themselves to us under the form of liquids, would become expansible fluids, and form a new atmosphere, until the pressure of this atmosphere, notwithstanding the heat, opposed too forcible a resistance to their expansibility. If, on the contrary, the earth was placed at a greater distance from the sun, our aeriform fluids would become liquids, and the water, which forms at present our seas, our rivers, and, probably, the greatest part of the fluids of which we have any knowledge, would be transformed into solid mountains, into hard rocks, at first transparent, homogeneous, and white, like rock-crystal, but which, in process of time, by mixing themselves with substances of different kinds, would become opaque stones differently coloured.

There is another consequence deducible from the experiments of our ingenious academician, which is of still greater importance, as it is relative to the real state of our globe, *viz.* that different kinds of aeriform fluids, immiscible with each other, or only susceptible of mixture to a certain degree, may enter into the composition of our atmosphere, and occupy the places in which their specific gravity will naturally fix them. The atmo-

* *Vital air* is the denomination which Mr. L. has thought proper to give to the *dephlogisticated air* of Dr. Priestley.

spherical

ſpherical air muſt not, therefore, be the ſame at all heights.— The balloons, as hath been already obſerved, may enable us to make inquiries, more ſucceſsful than thoſe which have been hitherto attempted, into the real nature of the fluid that ſurrounds us, and the cauſes of the phenomena that are produced in it.

Mem. V. *Obſervations on the Combination of Fixed Alkali with Gaſous Air.* By M. BERTHOLET.

Mem. VI. *Concerning the Cauſticity of Metallic Salts.* By the ſame. This cauſticity has been differently explained, and accounted for, by different chemiſts, and each hypotheſis has had learned men on its ſide, which may lead ſome to preſume, that the true explication of the matter is yet to come. That which is propoſed by M. BERTHOLET, though not ſupported by direct proofs, is nevertheleſs rendered probable by very ſtriking analogies. He ſuppoſes that the *cauſticity* of metallic ſalts is owing to the forcible manner in which metallic calxes tend to unite with phlogiſton.

Mem. VII. *Reſearches concerning the Nature of Animal Subſtances, and on their Relation to Vegetable Subſtances.* By the ſame.

Mem. VIII. *Obſervations on the Phoſphoric Acid of Urine.* By the ſame.

Mem. IX. *Concerning a particular Proceſs for changing Phoſphorus into the Phoſphoric Acid without Combuſtion.* By M. LAVOISIER. The proceſs in queſtion is carried on by throwing, by little and little, portions of phoſphorus into a retort which contains nitrous acid, which is diſtilled by a gradual augmentation of heat: in the ebullition the nitrous acid riſes and paſſes in a ſmoky vapour, and there will remain, in the retort, phoſphoric acid, entirely ſimilar to that which is obtained from the combuſtion of phoſphorus. The curious muſt be referred to the memoir for the detail of this proceſs.

Mem. VIII. *A* SECOND MEMOIR *concerning different Combinations of the Phoſphoric Acid.* By the ſame.

Mem. IX. *Concerning a ſpontaneous Inflammation of Phoſphorus, together with Remarks on the Nature of its Acid.* By Meſſrs. DE LASSONNE and CORNETTE. Theſe two academicians, while they were carrying on their operations on the phoſphorus, had occaſion to obſerve, that it riſes ſpontaneouſly into flame, by being waſhed with water intenſely cold; and after a careful inveſtigation of the *cauſe* of this phenomenon, they found it in the heat, which ariſes from a mixture of water with the phoſphoric acid.

Mem. X. *Concerning a Method of rendering Phoſphorus tranſparent.* By M. SAGE. This method conſiſts in melting the phoſphorus in *Balneo Mariæ*, in which caſe the opaque part, which

which coloured it, swims on the surface, and thus the phosphorus may be separated and obtained in its pure state.

Mem. XI. *Concerning a Kind of yellow Martial Precipitate.* By the same.

Mem. XII. *Containing the Analysis of a new Kind of Bismuth, which is terreous, solid, greyish, and covered with an Efflorescence of a yellowish Green.* This ore is brought from Schneeberg in Saxony.

Mem. XIII. *Experiments on* sedative, nitrous, marine *and* acetous *Salts, by which it is proposed to prove the Difference between those Salts, which have been hitherto considered as of the same nature.* By M. CADET.

ASTRONOMY.

Mem. I. *New analytical Methods of solving different Questions in Astronomy* (THE XVth MEMOIR), *in which the analytical Formulæ, demonstrated in the preceding Memoirs, are applied to the Observations of the Eclipse of the 1st of April* 1764. By M. DIONIS DE SEJOUR. The learned and indefatigable academician examines here, anew, the principal elements which he had deduced from the eclipse of April 1764, and lays down the corrections, which ought to be made in the final equation; and as he has discussed with a scrupulous, though modest spirit of criticism, more than eighty observations, we may look upon this eclipse as one of the most important astronomical events of the present age, and the labours of M. DE SEJOUR as a great addition to the treasures of astronomical science. It has been long the wish, the unanimous wish, of astronomers and geometricians, that the celebrated academician would collect, into one body, the analytical methods, that are dispersed through so many volumes of these memoirs; and with pleasure we learn, that this wish is soon to be gratified; as the desired collection is in the press, if not already published.

Mem. II. *Concerning the Diminution of the Obliquity of the Ecliptic, and the Consequences which result from thence.* By M. DE LA LANDE. When the laws of universal gravitation were discovered, astronomers perceived that the attraction of the planets must change the position of the plane of the ecliptic, or rather make the earth describe a curve of double curvature, and change, at the same time, the position of its axis of rotation and that of its orbit. The celebrated Euler proved that the attraction of Jupiter alone produced a diminution of eighteen seconds in a century, in the obliquity of the ecliptic, and joining to this the attraction of Venus, which he could only estimate hypothetically, as the mass of that planet is unknown, he carried the diminution to eighty-eight seconds. M. *de la Grange*, following a new and still more accurate method, found the diminution in question to amount to fifty-six seconds in a century. M. DE

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LA LANDE, after examining all the ancient and modern obſervations, relative to this matter, computes the diminution under conſideration at thirty-three ſeconds in a century. He diſcuſſes and appreciates the obſervations of thoſe who make it more or leſs conſiderable, and reconciles them with each other, and with his own hypotheſis, as well as he can. As the diminution of the obliquity of the ecliptic is one of the effects of the attraction of Venus, and as that planet has no ſatellites, and therefore furniſhes no means of our arriving at the knowledge of its maſs, M. DE LA LANDE has deduced an eſtimate of this maſs from the quantity above mentioned of thirty-three ſeconds, and has employed it in calculating over again the effects of planetary attractions on the motions of the nodes of all the planets, on the preceſſion of the equinoxes, on the latitudes of the ſtars, on the duration of the year, and the inequality of the ſun.

Mem. III. *On Aſtronomical Refractions, and the diſcordant Tables of them, that were publiſhed by the Aſtronomers of the laſt Century.* By M. LE MONNIER.

Mem. IV. *Concerning the Determination of the Orbits of Comets.* By M. DE LA PLACE.

Mem. V. *Obſervations of two Comets that appeared in* 1780. By M. MESSIER.

The Eulogies of Meſſieurs LIEUTAUD and BUCQUET, compoſed by the elegant pen of the Hiſtorian of the Academy, are placed in this volume, of which the concluding piece is a *Memoir concerning the different Kinds of Dog-fiſh*, compoſed by M. BROUSSONET, and ſent to the Academy, by the Society of Montpelier, according to annual cuſtom.

ART. III.

Memoires de l'Academie Imperiale et Royale, &c. i. e. Memoirs of the Imperial and Royal Academy of Sciences and Belles Lettres of Bruſſels. Volume IV. *Concluded.* See our laſt Appendix.

Mem. XI. *A Diſcuſſion of the following Queſtion:* In a fertile and populous Country, are *large Farms* uſeful or prejudicial to the Community in general?—By the Abbé MANN. Under the denomination of *large farms* our academician comprehends every farm which contains a larger quantity of good ground than is neceſſary to furniſh occupation and a ſubſiſtence to a peaſant's family with two or three ſervants of both ſexes. According to this rule, a farm containing more than 100 or 150 acres of good arable land, is to be conſidered as a large farm.—Before he enters into the particular diſcuſſion of his ſubject, he fixes the true ſtate of another queſtion: *viz. Are large farms more* uſeful *than ſmall ones?* by determining the ſenſe of the word *uſeful* as relative to the country in general, with

with respect to its population, culture, and true riches. And in this sense he takes the negative side of the question: for though he allows that large farms are the most useful to *their possessors*, by enabling them to make experiments in agriculture, which tend to its improvement, and to avail themselves, much more effectually than petty farmers can do, of favourable moments, seasons, markets, and other circumstances, yet he maintains, nevertheless, that what may be conducive to the private advantages of the great farmers, must be detrimental to the state in general. This the learned and judicious Abbé endeavours to prove, with great shew of method, and detail of argument in this memoir. He lays down *four* fundamental principles on which he builds all his reasonings; 1*st*, That a numerous and industrious people, in a country which furnishes *an abundant supply to their wants, constitutes the riches and the strength of a state.* This he exemplifies by a comparison between France and Spain, and by remarks on the Roman empire, which fell by extending its limits beyond its population. 2*dly*, *That population is proportionable to the means of subsistence, so that the more the earth is made to produce, the more a country will be peopled—provided that good morals prevail in it.* This the Abbé illustrates, by inviting us to compare the state of Assyria, Persia, Palestine, Asia Minor, Egypt, Greece, &c. in ancient times, with the present deplorable state of these countries. 3*dly*, *That the greater the number is of industrious men, employed in cultivation, the more will the earth produce:* and, 4*thly*, *That every man loves to depend as little as is possible on the good will of others.* On these principles our Abbé examines all that has been alleged by the most able writers, and more especially by Messrs. *Young* and *Arbuthnot*, in favour of large farms, and to the disadvantage of small ones, and sets himself manfully to refute it, with great zeal, and more or less plausibility. He then proceeds to shew, in his turn, the peculiar circumstances in large farms, that render them detrimental, and those in small farms, that render them useful to society in general; and here he illustrates and enforces his reasonings by a great number of facts, taken from the present state of the Austrian Netherlands, and England, with respect to agriculture, farming, and population.

Mem. XII. (Though it is but improperly that we call it a Memoir) *A Letter from the Marquis* DE CHASTELER, *to the Abbé Mann, concerning large Farms.* This letter contains, in two or three pages, some additional observations in favour of small farms.

Mem. XIII. *Concerning a Stone, with all the Characters of a real Bezoar, found in an Abscess in a Woman's Head.* By M. RONDEAU. The academician introduces the reader to his account of this singular phenomenon by some historical and critical

remarks on the nature and medicinal virtues of the *bezoar*, which contain nothing new: we therefore shall proceed to the fact. A woman of Brussels, aged sixty-eight, had, during the space of twenty-five years, a wen on the hinder part of her head, directly behind her left ear. This tumour was four inches in diameter: in the beginning of March 1780, it began to be painful, and the pain and the size of the tumour, from that time, increased apace; a surgeon was sent for, and, on the first incision, made in this tumour, a prodigious quantity of granulated bodies of a stony kind, issued out through the opening. On a closer examination of the wound, a hard body was felt, which, on extraction, proved to be a stone of a greenish grey colour, similar, in form and size, to a pigeon's egg, marked with white spots like the greatest part of the occidental bezoars, and, though not perfectly dry, weighing no more than ninety-two grains. The external coat, and the three internal ones, were equally smooth and shining, and palpably distinct from one another. Three small pieces were separated from the stone, during its extraction, by the pressure of the forceps employed in the operation: one of these was left eight days in water, but with so little appearance of dissolution, that the colour and taste of the water underwent scarcely any alteration from this experiment: another piece gave a yellow hue to paper that had been whitened with quicklime; a third gave a greenish colour to a paper that had been rubbed over with chalk. All the experiments made by M. RONDEAU, concurred in convincing him, that the stone in question was a real bezoar of the same colour, structure, taste, and substance, with the oriental and occidental bezoars: and thus it appears, that it is not in the stomach alone that stones of this kind are formed, as *Tavernier* and others have pretended.

Mem. XIV. *Concerning the Loach, found in the Rivulets of Campine, in the Principality of Liege.* By the same. This is the fish, which we call also *Groundling*; it is a species of the *cobitis*. Our academician describes it minutely, and with the greatest precision. It is supposed generally by the Flemings to be a living barometer; but this opinion is here fully refuted.

Mem. XV. *Experiments designed to prove that Salt of Tartar is not an Antidote against Arsenic.* By M. CAELS. It appears from these experiments that thirty grains of salt of tartar, and two grains of white arsenic, melted together in four ounces of water on a slow fire, and given successively to a dog, a rabbit, and three cats, proved mortal to these animals. This proves that arsenic, though mixed with this salt, does not lose its poisonous quality with respect to these animals: but does it prove, strictly speaking, any thing more? It furnishes a presumption, indeed, that the case *may* be the same with respect to the human

each mineral acid upon each oil, with the results of this action.

Mem. IV. *On some Fluids, which may be obtained in an aeriform State, at a Degree of Heat not much greater than the mean Temperature of the Atmosphere.* By M. LAVOISIER. Æther, at a temperature between thirty-two and thirty-three degrees above the freezing point, is changed into an aeriform fluid, which burns slowly, nearly in the manner of inflammable air, like which also it detonates, when it is mixed with vital air: this ætherial air resumes its liquid state by refrigeration, but when it is mixed either with the air of the atmosphere, or with *vital* air*, it maintains its expansibility, even at a degree of heat much inferior to that which is required in order to expand it. M. LAVOISIER has also succeeded in his attempts to change spirit of wine, and even water, into aeriform fluids,—as may be seen in the curious and interesting experiments contained in this memoir.

These experiments lead to the following general reflexions,—that the three states of solid, liquid, and an expansible fluid, of which every body seems to be susceptible, depend upon the temperature of the place where bodies exist, and the weight of the atmosphere by which they are pressed. If the earth was suddenly transported to a much warmer situation in the solar system, to a degree of heat, for example, much greater than that of boiling water, the bodies, which now present themselves to us under the form of liquids, would become expansible fluids, and form a new atmosphere, until the pressure of this atmosphere, notwithstanding the heat, opposed too forcible a resistance to their expansibility. If, on the contrary, the earth was placed at a greater distance from the sun, our aeriform fluids would become liquids, and the water, which forms at present our seas, our rivers, and, probably, the greatest part of the fluids of which we have any knowledge, would be transformed into solid mountains, into hard rocks, at first transparent, homogeneous, and white, like rock-crystal, but which, in process of time, by mixing themselves with substances of different kinds, would become opaque stones differently coloured.

There is another consequence deducible from the experiments of our ingenious academician, which is of still greater importance, as it is relative to the real state of our globe, *viz.* that different kinds of aeriform fluids, immiscible with each other, or only susceptible of mixture to a certain degree, may enter into the composition of our atmosphere, and occupy the places in which their specific gravity will naturally fix them. The atmo-

* *Vital air* is the denomination which Mr. L. has thought proper to give to the *dephlogisticated air* of Dr. Priestley.

spherical

ſpherical air muſt not, therefore, be the ſame at all heights.— The balloons, as hath been already obſerved, may enable us to make inquiries, more ſucceſsful than thoſe which have been hitherto attempted, into the real nature of the fluid that ſurrounds us, and the cauſes of the phenomena that are produced in it.

Mem. V. *Obſervations on the Combination of Fixed Alkali with Gaſous Air.* By M. BERTHOLET.

Mem. VI. *Concerning the Cauſticity of Metallic Salts.* By the ſame. This cauſticity has been differently explained, and accounted for, by different chemiſts, and each hypotheſis has had learned men on its ſide, which may lead ſome to preſume, that the true explication of the matter is yet to come. That which is propoſed by M. BERTHOLET, though not ſupported by direct proofs, is nevertheleſs rendered probable by very ſtriking analogies. He ſuppoſes that the *cauſticity* of metallic ſalts is owing to the forcible manner in which metallic calxes tend to unite with phlogiſton.

Mem. VII. *Reſearches concerning the Nature of Animal Subſtances, and on their Relation to Vegetable Subſtances.* By the ſame.

Mem. VIII. *Obſervations on the Phoſphoric Acid of Urine.* By the ſame.

Mem. IX. *Concerning a particular Proceſs for changing Phoſphorus into the Phoſphoric Acid without Combuſtion.* By M. LAVOISIER. The proceſs in queſtion is carried on by throwing, by little and little, portions of phoſphorus into a retort which contains nitrous acid, which is diſtilled by a gradual augmentation of heat: in the ebullition the nitrous acid riſes and paſſes in a ſmoky vapour, and there will remain, in the retort, phoſphoric acid, entirely ſimilar to that which is obtained from the combuſtion of phoſphorus. The curious muſt be referred to the memoir for the detail of this proceſs.

Mem. VIII. *A* SECOND MEMOIR *concerning different Combinations of the Phoſphoric Acid.* By the ſame.

Mem. IX. *Concerning a ſpontaneous Inflammation of Phoſphorus, together with Remarks on the Nature of its Acid.* By Meſſrs. DE LASSONNE and CORNETTE. Theſe two academicians, while they were carrying on their operations on the phoſphorus, had occaſion to obſerve, that it riſes ſpontaneouſly into flame, by being waſhed with water intenſely cold; and after a careful inveſtigation of the *cauſe* of this phenomenon, they found it in the heat, which ariſes from a mixture of water with the phoſphoric acid.

Mem. X. *Concerning a Method of rendering Phoſphorus tranſparent.* By M. SAGE. This method conſiſts in melting the phoſphorus in *Balneo Mariæ*, in which caſe the opaque part, which

body, but not a full proof. The proverb ſays, *one man's meat is another man's poiſon.*

Mem. XVI. *Concerning a facile Method of procuring Ship Timber.* By M. LIMBOURG the younger. This method conſiſts in a certain manner of treating oaks, by ſtripping them of their bark in a certain place, and making a longitudinal opening in the tree; all this with a view to harden that part of the wood that lies near the bark, and to give a certain curvature to that which is to be employed in the ribs or floor-timber of the ſhip. All this is done when the tree is ſtanding; and the minute circumſtances of theſe œconomical operations are fully deſcribed in this Memoir. It is an old method, we think, revived, and may be effectual for the end propoſed.

Mem. XVII. *Obſervations and Remarks on the Temperature of the Winter of* 1782. By the Abbé CHEVALIER.—Mem. XVIII. *Obſervations on a Lunar Halo.* By the ſame.

Mem. XIX. *On the different Methods that may be employed as Preſervatives againſt the fatal Effects of Lightning in Thunder-Storms.* By the Abbé MANN. A large part of this memoir is employed in diſplaying the analogy between lightning and electricity: the bare mention of the thing was ſufficient for the purpoſe of the learned Abbé. He alſo gives a long table of the ſubſtances that are ranged in the two general claſſes of *electrics* and *conductors:* by the general knowledge of theſe (ſays he) 'it will be very eaſy for every one to contrive an infinite number of methods of attaining the end propoſed in this memoir, as theſe different ſubſtances may be combined, and employed in various ways; nevertheleſs, before I conclude *(he had not, as yet, ſaid a word upon the ſubject)*, I ſhall examine the principal of theſe methods, and make ſome reflexions on the ſubject in general.'

The academician does not place much confidence in the method of warding off the pernicious effects of thunder by iron conductors. They may, as *electroſcopes*, indicate the approach of thunder; but he does not think it ſufficiently proved, that they can either receive or conduct into the earth the *whole* maſs of the fulminating fluid; and if (ſays he) they cannot do this, the fluid, they have attracted, muſt vent its exploſion upon the building, or upon the bodies adjacent. Examples of this are alleged, and among others the accident that happened to the royal magazine at Purfleet. He obſerves, farther, that the iron conductors, erected for the ſecurity of buildings, contract, after a certain time, a high degree of magnetiſm, and thus, as a multitude of experiments evince, become electrics *per ſe*, and therefore but ill adapted to attract the electrical fluid. In a word, our Abbé thinks, with Father Beccaria, that the human body is one of the beſt and moſt powerful conductors; and that the lightning, or electrical fluid, does not deſcend in one ſingle

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continued stream, but is conducted by bodies of different kinds, of which each receives its portion, according to its conducting power. He therefore looks upon all attempts to give such a direction as we would chuse, to the dangerous meteor in question, as vain, or at best, highly uncertain. 'We can no more attempt (says he), with any hopes of success, to avert thunder, than we can hope to change the course or direction of rain; but as no man will place himself under a spout to avoid the latter, so, during the thunder-storm, or when we perceive the indications of its approach, let us remove from those places and objects which are most exposed to danger, and oppose to the lightning those preservatives that are the most adapted to stop the course, or to diminish the force of the electrical fluid.' Why, Sir, pointed conductors are experimentally known to be one of these preservatives: your objections to them are vague and unsatisfactory; and it will, perhaps, be found, that the precautions you substitute in their place are not so adapted to avert danger, as to render the use of them needless.

The precautions, recommended by our academician, are only applicable to great thunder-storms, when the fulminating cloud is near us, and the danger is formidable; for he looks upon it as a *ridiculous* instance of *weakness* to mind little trifling thunder-squibs. The general rule he lays down is, to get rid of every thing, as *far as is possible*, which is endued with the power of attracting the electrical fluid, and which may serve as a conductor to the lightning:—at this rate we must get rid of our bodies, for they, as he told us a little while ago, are the most powerful conductors. This general rule is exemplified and illustrated by a long enumeration of the objects, that, on the approach of a thunder-storm, are to be used or avoided, in our dress, in our houses, as also with respect to our manner of sitting, standing, or moving, and so on;—for all which particulars we refer our readers to the memoir before us, which is rich in materials and facts, confused in reasoning and method, and, in point of style, verbose, uncouth, and inaccurate in a very high degree.

Mem. XX. *A Project for establishing in the Austrian Netherlands,* Vegetable *Nitre-beds, by an abundant Cultivation of the* Botrys Ambrosioides Mexicana, *and the* common *Plant of the same Species.* By M. VAN BOUCHAUTE. An indication of the *botrys*, or Jerusalem-oak, as a plant capable of producing large quantities of good saltpetre, which was given by the Royal Academy of Paris, engaged M. BOUCHAUTE to examine this matter in the way of experiment. The trial confirmed abundantly the opinion of the Royal Academy, with respect to the plants in question, which seem to be highly nitrous, though the *common*

therlands, as alſo at Tongres and Bavay, contains certainly a treaſure in this line of erudition. Inſcriptions, ſepulchral urns, coins, ruins, vaſes, camps, in ſhort all the veſtiges of what the Romans did in this part of Europe, are here collected with amazing labour and induſtry. We have here alſo a particular account of the military roads made by the Romans through the Netherlands.

Mem. XXVII. *An Account of a rare and precious Manuſcript kept in the Royal Library of Burgundy at Bruſſels, entitled,* Miſſale Romanum. By the Abbé CHEVALIER. The beauty of the writing, the riches and elegance of its ornaments in gold and colours, the great number of excellent miniatures with which it is enriched, and many other circumſtances, render this *Roman Miſſal* an object well worth the attention of the curious.

Mem. XXVIII. *Diſſertation on the Military State of the Netherlands under the Government of their Dukes and Counts, from the Year* 1100, *until they became ſubject to the Houſe of Auſtria, towards the End of the* 15*th Century.* By M. DES ROCHES. A very good diſquiſition on a ſubject well known.

Mem. XXIX. A Continuation of the *Reſearches carried on with a Deſign to diſcover the Theory of Language.* By the Count DE FRAULA. *Second* Memoir. There is certainly a diſplay, not only of vaſt erudition, but alſo of uncommon acuteneſs, in the labours of this learned academician. We were ſomewhat ſtunned at the genealogical derivation of ſo many ſeemingly heterogeneous terms from one common root, which was exhibited in his firſt memoir, and the tables annexed to it. But in peruſing the illuſtrations of his firſt memoir, contained in that now before us, we have often perceived ourſelves in danger of being *taken in.* Theſe illuſtrations form the firſt part (or *paragraph*, as our Author calls it) of this ſecond memoir, in which we find ſeveral very ingenious reaſons given for the variations, however ſtrange they may appear, that diverſify the terms which derive their origin from one primitive and radical word: if the change or addition of a ſingle letter does not afford a reaſon for conteſting the derivation of one word from another, analogous to it in ſignification and ſound, farther changes and additions that take place in the application of a term, to different, though ſimilar objects, are no proof that the original term is not ſtill the real parent of a variegated offſpring. We refer thoſe, who have a taſte for diſcuſſions of this nature to the work before us, if they deſire to ſee how the Author enforces this argument. They will find it managed with great ſagacity and erudition.

In the ſecond part, our academician enters upon an examination of the geographical names of cities. In his former memoir *,

* Of which there is an account in the Appendix to our 64th Vol.

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he purſued the Hebrew word *hets*, which ſignifies a *tree*, the firſt *covering* that man had in Paradiſe, through all the denominations of objects, expreſſive of the idea of covering, or habitation, that were engendered from it in a long genealogical ſeries, until he brought it to the appellative *city*. He now conſiders this appellative as converted into the proper names of cities, and this he illuſtrates by new tables, which confirm the reſult of the preceding ones. The new tables have this particular advantage, that the names which they contain being taken from hiſtory (*viz.* thoſe of one table from the *Old Teſtament*, and thoſe of another from *Herodotus*), it will be eaſy to aſcertain the antiquity of any proper name, and the extent of the country where it was uſed as a geographical denomination. The four tables, contained in this memoir, ſhew that in all the proper names of cities, a term that expreſſes city, houſe, dwelling, or ſome ſimilar idea, is always found.

In the third part, the learned academician conſiders the lights afforded by the ſacred writings to conduct us to a diſcovery of the theory of language. From the circumſtance of Adam's giving names to the animals and ſome others, he draws his firſt *theoretic rule* of language (as he calls it), which is, that *language was given to Adam by God*, i. e. that it exiſted with him, in him, conſtituted a part of his creation, and depended no more upon his will, than the different cries which are uttered by animals are their own work, or the reſult of invention, compact, and habit. In his illuſtrations and proofs of this firſt rule, our Author is willing, in order to prevent chicanery, to conſider the Old-Teſtament hiſtory, as upon the ſame footing with ſuch profane hiſtories as are worthy of credit; he may, nevertheleſs, have objections againſt his rule, to appprehend, from the brevity of the Moſaic narration, the allegories with which it is interſperſed, and the manner of ſpeaking uſual in Scripture, by which all things are referred to the firſt cauſe, even thoſe that proceed indirectly from him. The uniformity of language, which this orginal conſtitution of ſpeech muſt, according to our Author, naturally and neceſſarily have produced, was diſturbed by that diſpenſation of Providence that gave riſe to the confuſion of tongues at Babel. But this confuſion did not conſiſt in the formation of new languages, but in the different manner of ſpeaking the old, as our Author obſerves, and not without ſupporting his opinion by plauſible arguments and examples. And hence he deduces his ſecond theoretical rule of language—*viz. that the preſent ſtate of language* (comprehending under this expreſſion, all tongues, dialects, idiom, gibberiſh, and every poſſible mode of ſpeech and expreſſion), *is the confuſion of the uniform and primitive language, that man received at his creation from* GOD.

Mem. XXX. *An Extract of the Meteorological Observations made at Brussels, in the year* 1782. By the Abbé CHEVALIER. This concludes the volume.

ART. IV.

Instructions pour les Bergers & Proprietaires de Troupeaux, &c. *i. e.* Instructions for Shepherds and Proprietors of Sheep-Walks. By M. *D'Aubenton*, Member of the Royal Academy of Sciences, and of the Royal Society of Medicine, 8vo. with Cuts. Paris. 1784.

TO render these instructions of general use, and level to the capacities of that untutored class of men who pass their days in tending the flocks of their masters, M. D'AUBENTON has thrown them into the form of a catechism, or of question and answer, and divided them into thirteen *lessons*. We shall only mention the title or subject of each lesson, without attempting an analysis of its contents, as we are persuaded that the reputation of the learned Author, and his consummate knowledge and experience in this branch of rural œconomy, will engage some country gentleman to translate it into English for the use of the public.

The first *lesson* treats of the choice of shepherds, the manner of clothing them, so as to preserve them against the inclemencies of the weather, and the instruments with which they ought to be provided; the second treats of the shepherd's dogs; the third of the sheep-folds; the fourth of circumstances that are to be more particularly considered in forming a flock; the fifth, of the manner in which shepherds should lead their flocks to pasture; the sixth, concerning the best food for sheep; and the seventh, concerning the time and manner of feeding, as also the different nourishment that ought to be given to them in different seasons, and the quantities of each kind. In the eighth, he considers every circumstance relative to the successful propagation of these animals, and the improvement of the breeds; the ninth, contains particular instructions with respect to the care that is to be taken of the ewes with young from the moment of conception, and through the whole course of gestation to the time of yeaning. The lambs are the subject of the tenth lesson, in which the Author enters into a circumstantial detail concerning their nourishment, and the time when other aliments are to be substituted in the place of the mother's milk. In the eleventh, our Author treats of wethers, the pasturage that is proper for them, and the manner of feeding and fattening them; the care of the wool; the sheep-shearing, and the method of keeping these useful animals clean and healthy, are largely considered in the twelfth lesson; and the thirteenth, and last, treats of the folding of sheep, the construction of the folds, their dimensions, the time that the flock ought to remain in each fold, and of a multitude

titude of other circumstances and operations, relative to these objects. Upon the whole, this is a most excellent and useful work.

ART. V.

Nouveaux Memoires de l'Academie de Dijon, pour la Partie des Sciences et des Arts, i. e. New Memoirs of the Academy of Dijon. Part I. for the first Half-Year of 1783. 8vo. pp. 238. Dijon & Paris, 1784.

Mem. I. *AN Essay concerning certain Phenomena, attending the Dissolutions and Precipitations of resinous Substances in Spirit of Wine.* By M. DE TARTELIN. The learned chemist endeavours to throw some light upon that singular phenomenon, the precipitation, which, for the most part, takes place where a mixture is made of two resinous tinctures, both of them saturated, and clear and limpid enough to ascertain an entire dissolution. The academician attributes this phenomenon to the diversity there is in the degree of affinity, which different resinous substances have with spirit of wine. He has made experiments on twenty-five different resins, and taken down an exact notice of their respective affinities with this spirit. Among the observations he made, in the course of these experiments, we shall confine ourselves to the following—That, of all resinous substances the aloes is that which has the greatest affinity with spirit of wine, and the bitumen that which has the smallest; that the tinctures of resinous substances, which have an equal affinity with this spirit, yield no precipitate when they are mixed together; that the quantity of the precipitate produced by a mixture of the tinctures of resinous substances, is in proportion to the difference between the dissolubility of these substances; and that the remedies, which are the result of an admixture of two tinctures, can only be appreciated by a knowledge of the substance which forms the greatest part of the precipitate. From some circumstances which M. TARTELIN observed, in the course of these experiments, he was led to conclude, that precipitates are owing to a change in the degree of dissolubility, as resins, when combined, form a compound which becomes less dissoluble.

Mem. II. *Experiments on the Combinations of Mercury, and the Marine or Muriatic Acid, by simple Affinity.* By M. MARET. These experiments are designed to prove that the marine acid is capable of attacking and dissolving mercury directly and by simple affinity, if the molecules of the metal are presented to it in a state of division which diminishes or weakens the affinity of aggregation. Our academician also proves, that as the salt, produced by this combination, is not a corrosive *muria*, though there is a superabundance of acid, it is not to this super-

abundance

abundance that the corrosive quality of sublimate is to be attributed, but more probably to the mercury's being united with it rather in the state of a calx, than under a metallic form.

Mem. III. *A Dissertation on the Origin of the Drops of Water that are inclosed in Crystals and other Bodies.* By M. CAMUS. The hypothesis of this academician, though not conformable to the newest *mode* of explaining the formation of water, is, nevertheless, plausible. He considers the air as the principal agent in the formation of these drops of water; for if at the instant when the crystallization begins, any incidental shocks or motions disturb its progress, this will be sufficient to form void spaces and to retain foreign or heterogeneous corpuscles or bodies; and this accounts for the phenomenon in question.

Mem. IV. *Concerning the Combination of Zinc with Sulphur.* By M. DE MORVEAU. It has been generally affirmed by chemists of the first rank, that *zinc* cannot be united with *sulphur*; but this affirmation is not defensible, and it is refuted in the memoir now before us. We can never know precisely the composition and essential properties of mineral substances, until we have forced nature to produce them before our eyes in the laboratory, with or from the very materials with which we furnish her. It was by proceeding in this manner, that M. DE MORVEAU came to perceive the possibility of dissolving zinc by sulphur, and to form, what he calls, *la blende artificielle*, not only by the direct combination of sulphur with calx of zinc, but also by combining sulphur with zinc in its metallic state.

Mem. V. *A Continuation of the Observations relative to Natural History, made in an Excursion through Burgundy.* By M. PAZUMOT.

Mem. VI. *Observations on different Polypous Tumours.* By M. ENAUX. The first of these observations contains the description of a very singular disorder, a polypus in the intestines, and an account of the successful operations performed for its cure, in two very extraordinary and difficult cases. The other observations contained in this memoir relate to uterine polypusses.

Mem. VII. *Observations on a fossile incombustible Coal found at a Place called* Rive de Gier, *as also on the Properties of certain Substances that have passed to a State of Black Lead* *. By M. DE MORVEAU. The fossile coal here described is hard, compact, as difficult to extract as stone, yet not heavy, and marked with bands of a brighter hue than the rest of the mass. A large piece of it, placed in a melting furnace, on coals well lighted, was kept in a white heat during half an hour, without producing the least appearance of flame; it did not even lose the lively black which marked such of its bands or stripes, as were more

* Plumbago.

impregnated

impregnated with bitumen, and it loſt little more than a ſixth of its weight on this trial. Succeeding experiments convinced M. *de Morveau*, nevertheleſs, that this foſſile is well provided with phlogiſton, and he accounts for its incombuſtibility by its phlogiſton being in a ſtate of mephitic ſulphur or black lead: for this latter is likewiſe incombuſtible, and forms, nevertheleſs, according to *Schele*'s diſcovery, a compound, containing ten times more phlogiſton than iron, and capable of alkalizing ten parts of nitre when it is entirely pure. It is poſſible, indeed, that in the black lead there may be a vital or dephlogiſticated air inſtead of the mephitic gas; and this our academician does not deny. He treats, however, in this memoir, of other coaly ſubſtances, which partake of the nature and properties of the black lead, and alſo of the combination of vinegar with *biſmuth*. Under this laſt article he ſhews, that vinegar deprives the nitre of biſmuth of the property which renders it capable of being decompoſed by water, becauſe the nitrous acid joins itſelf with impetuoſity to phlogiſton, and this latter unites with the nitre of biſmuth.

Mem. VIII. *Concerning aſtringent indigenous Plants.* By M. DURANDE. It appears from the reſearches of this acute medical botaniſt, that the theory of the real virtues of plants is as yet imperfect and uncertain; but theſe reſearches will be juſtly conſidered as carrying it a ſtep farther in its improvement. He has deſcribed a great number of vegetables, whoſe aſtringent virtue diſcovered itſelf by a precipitation of iron, and has rectified our ideas with reſpect to others that have been falſely reputed aſtringent. He has alſo aſcertained, by well conducted experiments, the qualities of thoſe medicinal vegetables which are aſtringent, but not entirely ſo, having always a mixture of other properties, which it is neceſſary to diſtinguiſh. To the reſult of his experiments, he has added a recapitulation, in which he claſſes plants according to their medicinal properties and virtues.

Mem. IX. *Concerning the ordinary Situation of the Child in the* Uterus, *during Pregnancy.* By M. HOIN. In this curious paper, the ingenious academican conſiders, firſt, the figure and ſituation of the *uterus* in its different ſtates, and the ſituation of the *fœtus* at different ages: He then relates the various opinions of anatomiſts on this nice ſubject, and finally proves, that the ordinary ſituation of the infant in the womb, from the firſt periods of conception to the time of delivery, is always the ſame, and in a direction oppoſite to that which has been generally aſſigned to it by the obſtetric faculty. For, according to our Author, the head is always below, and the ſituation of the child lateral, that is, in a direction adapted to the ſtructure of the uterus. He looks upon the order of nature as inverted,

when

when the fœtus is differently situated, and he considers the tumbling business, which is commonly represented as the mode of introducing the child into the world, as entirely chimerical. He proposes to himself all the objections that he thinks it possible to raise against his hypothesis, and he answers them with such a minute and circumstantial detail of arguments, that some will be tempted to imagine he has obtained light upon this dark subject, by performing what good *Nicodemus* thought impossible.—His hypothesis, however, is not new.

Mem. X. *A Description of the Meteor, observed at the Carthusian Monastery of Dijon, the 20th of July* 1779. By M. MARET. This meteor was a water-spout, which appeared in the form of a black column, terminated in a cloud of the same colour, was preceded by a rumbling noise, like that of continued thunder, and after overturning walls, and damaging trees and orchards, ended in a small drizzling rain. M. MARET considers it as an electrical phenomenon, whose impulsion must have been strong, as it followed a direction against a brisk gale of wind, and similar to the effect of thunder, rising at an angle more or less inclined to the horizon.

Mem. XI. *A Description of a Portable Chemical Apparatus for making Experiments, by means of a Chaffing-dish with Spirit of Wine.* By M. DE MORVEAU. This is a very good invention, and must be of great use to chemists, in the country, or on a journey.

Mem. XII. *An Essay concerning the Duration and Probabilities of Human Life, calculated from the Bills of Mortality of the City of Dijon.* By M. MARET. The city of Dijon is large and populous, and therefore a proper place for an observer to take his stand, in forming such estimates as the title of this memoir announces. The first object of M. Maret seems to have been to appreciate the salubrity of that city, and to point out the means of increasing it; but the detail into which he has entered, must render his observations universally interesting. The table he has composed to shew the proportion between the dead and living of both sexes, at all ages, is very curious. It appears from this table, that the female is the most long-lived of the two sexes, and that, at every age, the danger of dying is the greatest on the side of the male *, that one half of the latter die before the age of twenty-six, whereas the one half of the

* The academician admits, however, some exceptions to this general rule, as between the ages of five and ten—fifty and fifty-five—seventy-five and eighty—eighty and eighty-five—the danger is nearly equal in both sexes: to both the first *lustrum* is one of the most dangerous, and scarcely less so, in our Author's opinion, than that between seventy and seventy-five, or that between seventy-five and eighty.

former

former live to that of thirty-five; that of men, the two-thirds die before fifty, and of women, the same number live till sixty; and finally, that three-fourths of the female sex die before seventy, but the same number of the male before sixty. This estimate may, at first sight, appear extraordinary, when it is considered, that between the age of fourteen and fifty and upwards, the women are exposed to peculiar dangers in which the men can have no share. But it must be considered, at the same time, that these dangers and disadvantages are abundantly compensated by other circumstances, that are favourable to the prolongation of female lives. As to their physical constitution, the women have softer and more ductile fibres than the rougher sex, and are by this very circumstance less exposed to danger than the men in inflammatory disorders, and several other complaints: they perspire less, and are thus less subject to the diseases that result from the suppression or diminution of an abundant perspiration. Again, the customs and institutions of society are favourable to the longevity of the fair sex; their occupations are of a more gentle kind than those of the men; their work is generally such, as neither fatigues body nor mind, and requires none of those violent exertions and perilous efforts that men are so often called to display. And, above all, their morals and manner of living are much more removed from intemperance and licentiousness (notwithstanding the exceptions that *high* and *low* life too often furnish to this general rule) than those of the men, and thus are proportionably favourable to health, and consequently to long life. These and other considerations, relative to this interesting subject, are ably enlarged upon by M. MARET, in this useful memoir.

Mem. XIII. *Observations on the Combination of Vinegar with Bismuth, and the Property which the acetous Acid has of preventing the Precipitation of Nitre of Bismuth by Water.* By M. DE MORVEAU. It appears from the experiments of the acute chemist, that vinegar deprives the nitre of bismuth of the quality that renders it susceptible of decomposition by water. The question is, whether this is caused by the junction of the nitrous acid with the phlogiston of vinegar, which junction so weakens the former, that the vinegar alone carries off its basis, or at least, a part of its basis, by a kind of double affinity?

The last piece in this Collection is a *Meteorological History of the year* 1783. By M. MARET.

ART.

ART. VI.

Recherches Analytiques sur la Nature de l'Air Inflammable, i. e. Analytical Inquiries into the Nature of Inflammable Air. By the Rev. M. J. SENNEBIER, Librarian to the Republic of Geneva. 8vo. 1784.

THIS work is a new proof of the sagacity, precision and industry of M. SENNEBIER, who is rising with a rapid progress, to a very high and distinguished rank among the acute and attentive observers of nature. An analysis of the present work has been communicated to the Public by the ingenious M. *du Carla*, and we have particular reasons to think, that we shall answer two purposes by confining ourselves nearly to this analysis,—the *instruction* of our readers and the *intention* of our Author.

A multitude of new experiments, new with respect to their object, and also with respect to the analytic and synthetic methods by which they have been carried on, evince, that several inflammable airs, derived from the animal, vegetable, and mineral kingdoms, are combinations or mixed substances. M. SENNEBIER shews, moreover, that their constituent parts are *phlogiston*, a *saline principle*, and *water*. He has analyzed with the utmost nicety, each of these three ingredients, and his manner of proceeding is as follows: He begins with the *saline principle*, and burns a large portion of inflammable air over a small quantity of distilled water. After this, the repellents *(reactifs)* which he pours into the water, precipitate the salts, which were deposited in it by the inflammable air, in combustion: Inflammable air, disengaged during the dissolution of heavy earth by the marine acid, leaves vitriolic acid in the water; but when it has been disengaged, during the dissolution of silver, it leaves in the water marine acid. These airs, when carefully washed in different waters, and agitated in an alkaline lixivium, cannot retain the heterogeneous saline parts, which may have adhered to them immediately after the dissolution.

As to *phlogiston*, its presence in inflammable air cannot be called in question, for several reasons: 1*st*, This air blackens solutions of silver, mercury, and lead; 2*dly*, it forms a white precipitate of the solution of manganese by acid of lemon; 3*dly*, it tinges silver with a bluish kind of red (in all these cases the inflammable air is diminished, and the constituent acid is again found in the water which inveloped the vessel, in which water the phlogiston was absorbed): 4*thly*, the air, in which the inflammable air is burnt, resembles entirely that in which metals have been calcined, or bodies consumed by fire; 5*thly*, inflammable air, in contact with dephlogisticated air and manganese, *is decomposed* in communicating to them its phlogiston, which is

is always the predominant portion in every kind of inflammable air.

With respect to *water*, its presence in inflammable air is demonstrated by the experiments of Messrs. *Cavendish* and *Lavoisier*. Constant experience proves (says our Author), that very pure or concentrated vitriolic acid neither dissolves iron, nor forms with it inflammable air, to whatever heat it may be exposed. Some bubbles of air appear immediately, and are probably no more than the production of the water retained by the acid; afterwards, nothing more is obtained than vitriolic acid volatilized by the phlogiston, which the fire had disengaged from the iron; and this combination of phlogiston with volatilized acid, forms vitriolic acid air, when distilled with zinc or iron concentrated; and it is certain that water, impregnated with this vitriolic acid air, forces iron to produce inflammable air.—Iron mixed with sulphur yields a small quantity of inflammable air, which will be considerably augmented, if the mixture be humid: and this seems sufficient to prove, that water is an ingredient in inflammable air.

The principal circumstances ascertained by experiments, on which M. Sennebier builds a new system or science, relative to inflammable air, are as follows:

The combustion of inflammable air leaves behind it a vapour, which can be nothing but the acid exhaled *(vaporisé)*, for it removes the polish of the glass, which contains it.

Inflammable air, produced by alkali and zinc, yields, by similar processes, a volatile alkali, phlogiston, and water.

Inflammable air, drawn from lighted coal, yields vegetable acid, phlogiston, and water.

Oily inflammable air has the same smell, the same kind of flame, that are observed in other inflammable airs; it forms in combustion, like them, a considerable quantity of fixed air, and contains much more phlogiston than they do. This is the inflammable air that is drawn from vegetables, but its form is more or less attenuated in different cases.

Spirits of wine, vitriolic and marine ethers, burnt in close vessels over the surface of distilled water, exhibit marks, the first of vegetable acid, the other two of marine vitriolic acid, though before combustion, no signs of acidity were perceivable in them.

Inflammable air, drawn from fat substances, yields products similar to those of oily inflammable air, of which it seems to be a species, just as the phosphoric acid is a species of the vegetable acid. Phosphoric inflammable air, in combustion, exhibits the phosphoric acid, the phlogiston, and the water of which it is composed.—Thus in all these processes, we find perpetually, the water, the phlogiston, and the salt (of whatever kind it was), which were employed in the production of inflammable air.

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The analysis and the history of *hepatic* air in the work before us, bear the most satisfactory characters of perspicuity and evidence, and discover a spirit of research and invention, which render this production of M. SENNEBIER peculiarly recommendable. This hepatic air seems to be nothing more than *liver of sulphur*, converted into air (*aèrisé*) by the separation or disengagement of the phlogiston during the operation. M. SENNEBIER tells us, that the horrible smell of this air infected the whole neighbourhood; from whence we may conclude, how great his patience, and how ardent his curiosity must have been, when he carried on his investigation under such disgusting circumstances. It would not be amiss, that the Public should know to what naturalists expose themselves for its instruction.

The mixture of iron with sulphur, when it is very dry, neither yields air nor disengages phlogiston; but when it is humid, a quantity of phlogiston is exhaled which diminishes the air. The sulphurous acid is found in the water, which surrounded the vessel, in which the experiment was made; when the air has been perfectly phlogisticated, the mixture yields the inflammable air, which it would produce immediately, if it were under water; and that is a new proof that water is essential to inflammable air, as one of its constituent parts. Litharge has never been *reduced* in this mixture, but when phlogisticated air was formed, and not during the production of inflammable air.

Our Author, who could not make any experiments upon the inflammable air that is derived from metals by fire, presumes, that this air is composed of an acid peculiar to the metal, and its phlogiston. It may, however, be asked, what it is that yields the water, which is a constituent part of this air?

On this occasion, M. SENNEBIER examines the experiments, in which M. *Lavoisier* extracts inflammable air out of water. He wishes that it was distinctly and exclusively determined, whether it be dephlogisticated air alone, or inflammable air alone, or both jointly, which constitute water; and the writer of this article is apprehensive, that here he does not entirely understand either M. *Sennebier* or M. *Lavoisier*, who seems to him to have considered water as a combination of the two airs.

Our Author requires, farther, a determination of the affinities between inflammable and dephlogisticated airs; a determination of the quantity of inflammable air, which the tubes of iron, when employed alone, would yield, in order to compare this quantity with that produced by these tubes, and water, which, when turned into vapour, dissolves quickly the iron. He desires to know why copper, which, when calcined, attracts, like iron in that state, dephlogistated air, should not also force water to yield its inflammable air. He says, that the experiment ought to be made in earthen vessels, full of mercury, which has

so great an affinity with dephlogisticated air. The questions here addressed to M. Lavoisier are of moment enough to deserve attention. The decomposition of water, which must decide them, is no remote object; and as it is a very innocent one, in which neither metaphysics, politics, nor religion are concerned, gentlemen may go on with ascertaining or diversifying its results, according as they find them, in order to discover the sources of the supposed error, and, perhaps, as they go along, they may hit upon laws of nature which no philosopher has yet thought of. It must, however, be confessed that disputes in experimental philosophy *absorb* a prodigious quantity of precious time, and often seduce the observer from the direct path of knowledge into the thorny wilds of fruitless controversy. All that is left for our Author (if he cannot repeat all the nice, expensive, and laborious experiments made by his brother philosopher) is, to oppose experiment to experiment, and results to results. Whatever the issue may be, M. LAVOISIER will never meet with a more formidable rival, nor a more determined admirer than M. SENNEBIER. But to proceed:

Our Author produces inflammable air from marine acid air and iron, which, after the composition, is found to be in a state of calcination. This marine acid air, which was before miscible with water, very heavy, and extinguished flame, became light, inflammable, and immiscible with water. Vitriolic acid air does not produce these effects, if it is not rendered humid; for, in its state of concentration, it can produce nothing but sulphur: in order to its producing inflammable air, water is required. Alkaline air becomes inflammable in phlogisticating processes, or when its saline part is diminished. This therefore proves, synthetically, that water is necessary to the production of inflammable air.

Our Author's *memoir* concerning that which produces the inflammability of this kind of air, is only a recapitulation.

As all his preceding reasonings and observations tend to prove that phlogiston is a third ingredient in inflammable air, it seems of little consequence to shew, that this air is not the pure phlogiston of *Stahl.* Yet, as one of the most eminent philosophers of the day has imagined that he perceived this identity, our Author employs his last *memoir* in combating it directly. 1st, says he, Inflammable air does not precipitate metals under their metallic brilliant aspect; therefore it is not phlogiston. 2dly, If it were, nitrous air, and not the nitrous acid, would be inflammable air: but the combination of inflammable air with the nitrous acid never produced nitrous air. Besides, *aqua regia* poured upon iron, yields inflammable and nitrous airs; therefore, again, inflammable air is not phlogiston. Our Author, after employing these and other arguments, examines the experiments

on which the identity in question was founded. He attacks those of Mr. *Kirwan* by similar experiments, which he improves, diversifies, analyses, and compares. He gives a fair and bold challenge to the eminent English philosopher; and as this is the age of *duels*, it is very probable, that we shall see them engaged in *airy* combat. This will give us as much instruction and pleasure, as the frenetic wretches in Hyde-park inspire horror and disgust, when a wh--e or a bottle, or a *will with a wisp* of honour, sets *their* phlogiston a-going.

But this same inflammable air, if it has given his Majesty's good subjects a deal of entertainment in the balloons, may perhaps dash their pleasure, and convert it into terror, when they learn, that innumerable sources are constantly pouring it, in torrents, into the atmosphere. Against this alarming fact M. SENNEBIER arms us with consolation and courage by several considerations. He proves that the quality of this air is improved by water, and that, by mixing with the atmosphere, it loses its inflammability, more especially when it meets with a considerable quantity of dephlogisticated air, which deprives it of its phlogiston. The great collections of stagnant water, which produce so much inflammable air, nourish a multitude of plants, which, by the influence of the solar rays, emit abundant streams of dephlogisticated air. So that the evil goes always accompanied with its remedy. Lightning, and the greatest part of igneous meteors, are constantly decomposing a great quantity of inflammable air.

Our Author, nevertheless, observes in another place, that the adhesion of the acid to the phlogiston in inflammable air is so strong, as to render this air capable of floating, without alteration, on common, and even on dephlogisticated air, which cannot, till after a long time, deprive it of a portion of its phlogiston. It remains several months mixed with alkalies, as well as with acids, without undergoing any change, if it is very pure. Its deflagration is the only power capable of destroying, suddenly, this adhesion. Certain metallic calxes, assisted by a strong heat, may alter this air by absorbing its phlogiston. Repeated washing, a long continuance in water, decompose, it is true, inflammable air, but always in very small quantities; and while other airs are immediately changed by the action of different bodies, inflammable air, alone, comes forth the same from all the combinations into which it is introduced. Indeed! why then, after having been cured of our apprehensions, our terrors must return, unless M. SENNEBIER will be so good as to reconcile the two preceding paragraphs, which seem to contradict each other; and we think him obliged, in conscience, to clear up this matter.

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His ſcrupulous accuracy has not prevented his falling into an error of fact. He ſays, (p. 86.) that the vitriolic acid is eight times heavier than water; but, in a letter dated the 12th of Auguſt, he has rectified this miſtake, which he perceived as ſoon as his work was publiſhed. He declares that the acid in queſtion is only twice the weight of water. The error was of no conſequence, as it had no influence on any of his deductions or reſults.

After all, our Author does not pretend to give a complete analyſis of all inflammable airs. He is conſcious that he leaves chaſms behind him; but he hopes to fill up ſome of them by dint of labour, and ſeems to promiſe us a work on each of the other airs, as conſiderable as that which is now before us.

With reſpect to *phlogiſton* (ſays the ingenious M. du Carla), I took it in good earneſt for a *real* being, until I ſtudied with attention the deductions of M. *Lavoiſier* concerning fire, and then I began to think that it might poſſibly be no more than a temporary invention, deſigned to ſerve a turn in philoſophical inveſtigation, and that having done its buſineſs as a ſcaffolding, it was to be taken away when no longer neceſſary. But I am far from having come to a final deciſion on this important queſtion; for when I ſtudy *Lavoiſier*, I reject the exiſtence of phlogiſton; and when I ſtudy *Sennebier*, I admit it. We think he may ſing,

How happy could I be with either,
Were t'other dear charmer away!

The labours of our Author muſt contribute to the improvement of the aeroſtatic globes. The following article appeared in the Paris *Journal*, No. 112 of this preſent year (1784): "The two-thirds of a balloon, of thirty-one inches diameter, were filled with inflammable air, drawn from iron by the vitriolic acid. Two hours after, the balloon began to ſwell, and was perfectly inflated, in twenty-ſeven hours, without any intervening change of temperature; in twenty-nine days, being too much diſtended, the balloon burſt, and the inflammable air was diſperſed."—M. SENNEBIER accounts for this phenomenon in the following manner:

During the effervescence, which inflates the balloon, the inflammable air carries along with it inviſible particles of metal and acid, which, by their ſpecific gravity, deſcend ſlowly to the bottom of the machine. The one diſſolves the other, and, being combined with the water of the ſolution, they produce an addition of inflammable air, which, becoming at length too cloſely confined, rends the balloon.—This rent is even accelerated by the corroſive action of the floating acid, which adheres, in ſucceſſive portions, to the ſides of the machine. The metallic inflammable air, with which the *aeroſtat* is inflated, muſt therefore be waſhed ſeveral times in water, that the water may imbibe all the acid that is not already combined.

M. SENNEBIER assures us, that inflammable air thus washed, and then left for a long time in a state of rest, contains neither deposited ochre, nor any particles either terreous or metallic. He considers as *aerified* (i. e. converted into air) the particles of metal which are carried up by the molecules of that emergent air, just as men are carried up by the balloons. They who inflate balloons of gold-beaters skin with inflammable air, observe in it a multitude of little black points, produced by the erosion of the uncombined acid floating for some time, and afterwards deposited on the sides of the machine. While the Abbé *Fontana* was burning *metallic* inflammable air, he observed small vivid sparks, entirely similar to those which proceed from red-hot iron beat upon the anvil. Vegetable inflammable air does not emit sparks.

Our Author remarks afterwards, that inflammable air, drawn from coal, is much heavier than that which is derived from metals, and consequently less proper for use in air balloons.

He also confirms the assertion of Dr. *Ingenhouz*, that the vapour of spirit of wine is heavier than common air, and is capable of being inflamed by the electrical spark: he therefore shudders, when he thinks that it was the intention of some to employ this vapour in the Montgolferian globes. What might have been the consequence? The vapour, by accumulation and refrigeration, must have been precipitated on the chafing-dish, and thus might have taken fire and consumed the cover. M. SENNEBIER is convinced of this by an experiment that had nearly cost him his life.

ART. VII.

SICILIÆ *et objacentium Insularum veterum Inscriptionum Nova Collectio, Prolegomenis et Notis illustrata*, &c. i. e. A New Collection of the Ancient Inscriptions in Sicily and the adjacent Islands, illustrated with Notes and Prefaces. *Large Folio.* Palermo. 1783.

THIS is the second edition of a valuable collection of ancient inscriptions that appeared several years ago. The improvement the work has received in this new edition is very considerable, both with respect to the corrections and augmentations with which it is enriched. More especially the *prolegomena* have been enlarged and ameliorated. These are divided into four parts: In the *first* the Author treats of the Grecian Dialects that were in use among the Sicilians; and as, besides the Doric, which was the favourite and reigning dialect in that country, they are known to have employed also the Attic and the Ionic, he examines the periods of Sicilian history, in which these dialects, respectively, were more or less in use, and throws new light both on Sicilian chronology and literature, by his learned researches concerning the reasons of these variations. In the

second

second part, he rummages in all the ruins and dark corners of antiquity, for proofs to ascertain the manner in which the Greek language was anciently written by the Sicilians. In the *third*, he treats of a matter analogous to the written language of the Greeks, viz. the abbreviations of words and letters that are found on ancient monuments in that island. In the *fourth part*, he gives an account of the chronological æras in use among the ancient inhabitants of Sicily, as also of the length or periodical return of their years and months. All these points of discussion are verified by the ancient monuments still remaining in that country.

At the head of the work there is a large *plate*, which contains thirty ancient Sicilian medals. All the Sicilian inscriptions are ranged in twenty classes. The first fourteen contain the inscriptions relative to the deities, sacred edifices, priests, and magistrates; to arts, public works, and laws; to soldiers, slaves, husbands, wives, sons, and other private persons deceased. The fifteenth class comprehends every thing relative to chronological dates. In the sixteenth we find the *epigraphs* inscribed on gems, rings, signets, weights, lamps, and other ancient remains. Christian inscriptions, and the fragments of ancient marbles and stones are comprehended in the two following classes. The nineteenth exhibits a comparison between authentic and spurious antiquities; and the twentieth contains the inscriptions composed in Egyptian, Phenician, Maltese, Hetrurian, Hebrew, and other exotic characters.

ART. VIII.

Mineralogie des Volcans, &c. i. e. The Mineralogy of Volcanos, or a Description of all the Substances produced or ejected by subterraneous Fires. By M. FAUJAS DE ST. FOND. 8vo. pp. 529. Accompanied with Three Plates. Paris. 1784. Price 7 Livres.

THIS work, the result of attentive observation and active industry, is designed and adapted to abridge the labours of those who follow our Author in the paths of volcanic science, and will enable them to go on with more speed than they could otherwise have done. Volcanic productions, by their number, combinations, the immense variety of substances they contain, and the confused and tremendous masses which they present to the eye of the philosophical investigator, are enough, at first sight, to damp an ordinary courage; and when it is considered, that the sphere of this investigation comprehends not only above 150 kinds or variations of lavas, but also nearly the whole system of lithology, together with a great number of saline, mineral, and bituminous substances, the *mineralogy of volcanos* will then appear to be both a very difficult and a very extensive science.

The work before us is divided into twenty chapters. It is impossible for us to give more than a general view of their subjects, which are,—basaltes in general; the prismatic, triangular, quadrangular, pentagonal, hexagonal, heptagonal, octogonal, basaltes; the cut, and the articulated basaltes; the basaltes in cylindrical columns, in flat surfaces and in bowls; the irregular basaltes, and compact lava of different kinds; the basaltes and lava of different kinds, mixed with foreign or heterogeneous bodies; the basaltes and compact lavas in their transition to the state of cellular lavas; pumice stones; the volcanic glass; the stone called by the Spaniards, *pedra di gallinaça*; volcanic fragments and pudding-stones; the different kinds of *pozzolano*; the *lapis obsidianus*; the decomposed lavas; mineral and saline substances. These accurate and curious descriptions and details are followed by a catalogue of the volcanic productions of Mount Ætna, and the samples of them that were sent to our Author by the Duke *de la Rochefoucault* and the Chevalier *Deodati de Dolomieu*.

The PLATES represent, 1st, Plans of the truncations of all the prisms of basaltes that are mentioned or described in this work. 2dly, The hill of *Ardenne* in the *Vivarais*, where there is an enormous bowl or globe of basaltes enchased in the mass of that volcanic rock. 3dly, A view of one of the lateral aspects of this hill.

Notwithstanding the precision that reigns in our ingenious Author's account of all these volcanic substances, it must be confessed, that in some of them there is such an assemblage of different characters and accidental qualities, as renders it extremely difficult to describe them in such a manner as will always communicate clear and distinct notions of them to those who have not had opportunities of seeing the objects on the spot. To remedy this inconvenience, M. FAUJAS DE ST. FOND has placed, in the King's cabinet of Natural History, a rich collection of the volcanic substances described in this work, which are arranged in the most perfect order, and distinguished by numbers corresponding to those which are found in this mineralogy. We learn that a similar collection, formed by that eminent naturalist Mr. *B. Vaughan*, will be rendered accessible to those in England who have a taste for this branch of science.

ART. IX.

Memoires pour servir à l'Histoire des Refugées François, &c. Memoirs relative to the History of the French Refugees in the Dominions of the King of Prussia. By Messrs. ERMAN and RECLAM. 8vo. Vol. 2d. Berlin, 1783.

THIS volume continues the afflicting history of the cruel persecution of the Protestants in France. The emigrations mentioned in the preceding volume (of which we gave an account

count in the Appendix to our 68th Volume), though they exhibited scenes affecting to humanity, could excite no feelings of compassion or remorse in the cabinet of Louis XIV. *Metz*, one of the bulwarks of the Reformation, was given up to France at the peace of Westphalia, under an express stipulation, that the Protestant religion should continue there on the same footing on which it stood in the year 1624: but the faith of treaties could not restrain the violence of unrelenting bigotry; and the city was soon abandoned to all the horrors of persecution.

Among the Protestant Pastors of that city, M. DAVID ANCILLON shone with peculiar eminence, by his sincere piety, meek virtues, and extensive learning. The temporal advantages of birth and opulence were also cast into his lot, and he employed a part of his wealth in forming one of the most considerable private libraries that were, at that time, in the kingdom of France. A part of this library was condemned as heretical, and the rest of it was coveted as precious: the latter was pillaged by the Monks and Ecclesiastics of Metz, but the former escaped their barbarous fury, and was conveyed away by M. Ancillon, in his flight to the auspicious territories of Brandenburg. This eminent man, who was dear to his flock, and an object of esteem even in the eyes of his obstinate persecutors, drew after him in his retreat a great number of the most notable and opulent families of *Metz*, who were lucky enough to save the best part of their substance, and carried with them above two millions of crowns into the Electorate of Brandenburg. The great and good Elector received M. *Ancillon* and his family with singular and affecting marks of distinction, and made them soon forget their calamities, by his humane and generous treatment. On the other hand, the emigrants, who followed them, contributed to enrich, by their substance and their industry, the hospitable land which opened to them an asylum. In this point of view, *persecution* bore the aspect of a *silly*, as well as of a *cruel* monster, and *toleration* shone forth with the united characters of *wisdom* and *humanity*. The number of emigrants that took refuge, and obtained settlements, in the Prussian territories, are made, by our Authors, to amount to above twenty thousand. The descendants of these colonies are deemed still more numerous than their ancestors. This affirmation of our Authors seems to be contradicted by appearances: but when it is considered, that in process of time the descendants of these emigrants gradually changed, or translated their French names into German ones, and that multitudes of them have been scattered into small towns, villages, and country farms, where there are no French churches to keep up their original language, and give them a national mark of distinction, this will invalidate the objection to the account of our Authors, which is drawn from appearances.

Thoſe of the French refugees who were men of family, generally ſpeaking, embraced the military profeſſion; and the greateſt part of this volume is employed in relating the ſingular marks of generoſity and protection which they received from the Elector, and the valour and capacity by which they deſerved them. The military is well known to be the favourite line of the French nobility; and long before the revocation of the edict of Nantes, many Proteſtant officers of the French nation ſerved under the Princes of Orange, and the Electors of Brandenburg, who ſeldom drew the ſword but in the cauſe of religious toleration, or of civil liberty, and whoſe armies were illuſtrious ſchools for military improvement.

In 1678, when the Grand Elector undertook an expedition againſt the Iſle of Rugen, ſeveral officers diſtinguiſhed themſelves under his command on this occaſion, and, among others, the valiant *Hallard Elliot*, a French General of Scottiſh origin, who commanded the left wing of his army, and was anceſtor to the intrepid and illuſtrious *defender of Gibraltar*. We have here ample details of the exploits and rewards of the French officers in the Pruſſian army, both before and after the odious revocation of the edict of Nantes, which, upon the whole, will be read with pleaſure, though they are ſometimes minute and unimportant. Our Authors dwell frequently too long on ſmall matters, and on characters little raiſed above the vulgar ſize. There are, at the ſame time, ſeveral agreeable anecdotes and digreſſions in this volume, which, however, we muſt omit for want of room.

Art. X.

Voyage d'un Amateur des Arts en Flandre, dans les Pays-Bas, en Hollande, &c. i. e. Travels through Flanders, the Netherlands, Holland, France, Savoy, Italy, Switzerland, in the Years 1775, 1776, 1777, and 1778. By a Lover of the Arts. 4 Vols. in 12mo. Liege and Amſterdam. 1784.

THE contents of this work (as announced in the title-page) are theſe: 1. A deſcription of all edifices and ancient monuments, worthy the attention of the curious. 2. An account of the moſt eſteemed collections of pictures, ſtatues, and natural curioſities, as alſo of the moſt celebrated libraries, together with the judgment that has been paſſed upon them reſpectively by eminent connoiſſeurs. 3. An accurate deſcription of the ice mountains, and valleys of *Fouſſigny*, of thoſe of the Canton of Bern, and of the different objects of curioſity and aſtoniſhment exhibited by the Alps. 4. An itinerary of certain roads, little known, through the Alpine mountains. 5. The preſent ſtate of the roads from one city to another, of the rivers, lakes, or torrents that are to be paſſed, and particular directions for the manner of paſſing them. 6. The

current prices of horſes, mules, city and travelling carriages, boats, gondolas *laquais de Louage*, guides, *Kikeronis*, and a great variety of farther information, which is neceſſary to a traveller. By M. DE LA R***, ancient CAPTAIN of infantry in the ſervice of France.

Captain is a good travelling title *; but who the man is that ſkulks under it here, as if he were aſhamed either of his commiſſion or his book, we know not. However that may be, his book is not deſtitute of merit. It will be uſeful to all travellers who viſit the countries here deſcribed, and more eſpecially to thoſe who viſit them with a view to the fine arts. There is an *introduction* prefixed to the firſt volume of this work, in which the Author is ſo good as to give ſome judicious inſtructions to young gentlemen who deſign to travel; and well we ween, that the greateſt part of ſuch have much need of them, as may eaſily be judged by what they are before they ſet out, and ſtill more by the figure they make after they come home. He ſhews them by what preliminary branches of ſtudy they ought to prepare themſelves for contemplating with judgment, taſte, and ſenſibility, the noble and elegant productions of painters, ſculptors, and architects in the different countries which they propoſe to viſit. He ſeems, in this introduction, to pay a particular degree of regard and attention to Engliſh travellers, and, among other things, he lays down for them the *plan* of a tour, which might be executed in ſomewhat more than two years. He ſuppoſes the traveller to ſet out from London towards the end of winter. He adviſes him to begin with *Holland*, where five weeks will be ſufficient for all that is to be ſeen there. From thence he would do well to direct his courſe ſucceſſively through *Hanover*, *Berlin*, *Dreſden*, *Prague*, and *Vienna*; then to *Munich*, *Inſpruck*, and *Milan*, where it would be proper to arrive in the middle of autumn. From thence he muſt proceed to *Modena*, *Ancona*, *Loretto*, *Rome*, and *Naples*—return to *Rome* ſoon enough to be there the laſt eight days of the Carnival, and remain in this ancient capital of the world till the end of the feſtival of Eaſter. From *Rome* he muſt follow the great *route* of *Florence*, *Bologna*, and *Venice*, at which laſt city he muſt arrive time enough for the grand feſtival of the Aſcenſion, when the Adriatic is preparing all her natural and factitious charms for her nuptials with the Doge. The ſecond autumn is to be paſſed in *Switzerland*, and the winter, which follows it, at *Nice*, *Aix*, *Marſeilles*, and *Montpelier*. The ſucceeding ſpring will carry our traveller into *France*, where, after viſiting the principal cities of *Guyenne*, *Burgundy*, *Bretany*, and *Normandy*, he will be

* As *Gibbet* ſays, in the play.

naturally

naturally led to ſojourn a month or two at Paris, and then he may be ſet down (by a balloon if he pleaſes) on the banks of the Thames.—We could not omit the mention of this plan, as we think it is ſketched with judgment and taſte; it is, however, only a general ſketch, and it may be abridged, extended, or diverſified at pleaſure, by having recourſe to the proper maps, itineraries, and other guides of this kind, of which our Author gives here an ample indication.

It is a circumſtance favourable to this new publication, that, of all books, thoſe that are deſigned as guides to travellers, ſooneſt contract the ruſt of time and the defects of ſuperannuation. A few luſtres deprive them of their primitive merit, accuracy: the aſpects of places change, in ſeveral reſpects, and new objects of curioſity are always ariſing to vary the ſcene: ſo that, *cæteris paribus*, the moſt recent production of this kind is likely to prove the moſt intereſting guide. Our Author appreciates, with judgment and candour, the merit of the travelling writers, or ſedentary compilers, who have preceded him in this line of compoſition, ſuch as *Miſſon*, *Addiſon*, *Groſley*, the Abbé *Richard*, Meſſieurs *Cochin*, *De la Lande*, and the Abbé *Coyer*, all of whom have had a much more limited ſphere than that in which he expatiates. The moſt of theſe, nay all but the laſt, have confined their relations to Italy; whereas our *Captain* takes in a much larger field, as the reader will ſee by a liſt of the places through which he may travel, at leaſt on paper, in theſe four volumes.

In the firſt volume Mr. R*** leads us through the principal cities of Flanders and the Auſtrian Netherlands; through Holland, a part of France, comprehending Paris and its environs, Bretany, Saintongue, Languedoc, Provence, Dauphiné, and Lyons, as alſo through the territory and city of Geneva, the Duchy of Savoy, and the route from thence to Turin. The ſecond contains a deſcription of Turin, Genoa, Piſa, Leghorn, Florence, Sienna, Rome, and its environs. The third places us ſucceſſively at Rome, Naples, Loretto, Bologna, Modena, Venice; and in the fourth we viſit Verona, Parma, Placentia, Milan, Lauſanne, Bern, Soleure, Lucerne, Zurich, Baſil, Straſburg, Nancy, Metz, Luxemburgh, Liege, Spa, and Aix la Chapelle.

This is, no doubt, a uſeful and recommendable work, notwithſtanding the numerous errors occaſioned by inadvertency or precipitation.

ART.

Art. XI.

Memoires pour servir à l'Histoire de la Religion secrette des anciens Peuples, ou Recherches Historiques et Critiques sur les Mystéres du Paganisme. i. e. Memoirs concerning the *Secret* Religion of ancient Nations; or, Historical and Critical Researches concerning the Mysteries of Paganism: By the Baron de Sainte Croix, Member of the Royal Academy of Inscriptions and Belles Lettres. 8vo. pp. 584. Price bound 6 Livres. Paris. 1784. [Farther Account see Review for December, p. 470.]

HERE we have an object of inquiry that has laboriously employed many a groping philologist, and to little purpose. The scarcity and the falsification of materials have perplexed investigators, and rendered the task difficult; and the philologists, who have been digging for discoveries, have so often amused themselves with the rubbish which they ought to have thrown aside, that their progressive motion towards truth has been slow, and retarded by perpetual interruptions. On the other hand, the religion of the Pagans, in those external parts of it that are visible to us, is such an unaccountably absurd and nonsensical business, that it was natural for inquirers, who could not bring themselves to look upon whole nations, as given over, without exception, to a childish imbecility, to suppose, that there was something in the *secret religion* of these nations that was more conformable with reason and common sense, than their external rites and worship. This general hypothesis, variously applied by philologists without philosophy, and by philosophers without philology, produced various explications of the mysteries of paganism, and imagination acted its part in the inquiry: but evidence remained at the bottom of *her well*, and the light that has been thrown upon this subject hitherto is but feeble and uncertain. Among those, however, who have treated it, some have appeared with distinction, and our learned Author acknowledges the respective merits of *Meursius*, *Meiners*, and *Warburton*, who have preceded him in this line. Of these the first, though much superior to those *Burmannic* philologists, who, instead of making *words* the way to *things*, are only employed in ringing changes upon sounds and syllables, did, however, little more than collect materials for illustrating the subject, without combining them in such a manner as to render them productive of luminous and accurate conclusions. He is also charged with chronological confusion, with an indiscriminate confidence in the authorities he quotes, and with confining his inquiries to the mysteries of *Eleusis*, as if the *secret* ceremonies and doctrines of antiquity had been confined to that city. The very learned and ingenious Professor *Meiners* of Gottingen, is here said to have perceived the defects of Meursius, but to have enriched the subject with no new discovery. As to the celebrated Bishop of

Gloucester (Doctor *Warburton)*, who was certainly copious in erudition, but still more abundant in wit and fancy, *he* is said to have erected a bold system, and we dare add a very ingenious one, which our Author considers as already exploded. Well—what will he make of the matter? His learning and labour are great: his investigation seems to be conducted with temper and candour—as to their results, the reader must judge. We shall lay them before him, after giving a general account of the plan and contents of the work.

It is divided into seven sections. The first contains preliminary observations on the doctrine of the Egyptian priests, and on the primitive religion of the Greeks. The result of his observations here is, that the farther we go back towards the origin of nations, the more will we find their religious worship characterized by its simplicity, and disengaged from the absurdities of superstition and polytheism. Egypt and China seem to go hand in hand to furnish him with proofs of this fact. The *Cneph* of the former, and the *Chang-ti*, or Lord of *Heaven* of the latter, was the invisible, immortal, and universally active Being, that was adored in the earliest periods of these nations. The Earth, or *Nature*, came in afterwards for a part of this worship under the name of *Isis*, and, according to our Author, corresponds to the *Taiki*, or material Heaven of the Chinese. Then came allegorical fables and symbolical characters, employed by the priests to conceal their science, and thus to ascertain their superiority, by giving them the pre-eminence of doctors. These engendered a multitude of divinities, whose attributes and exploits are amply enlarged upon by our learned Author. These divinities were set up for the admiration of the multitude, which was reflected upon their priests, as children honour with their applause the man that shews them the grotesque figures of his magic lanthorn. And as doctors differ sometimes from persuasion, and oftener from pride and the love of singularity, and are always desirous of having the multitude on their side, this naturally occasioned the creation of new mysteries and symbols under which each contending party exalted the exploits and merits of their divinities. Thus these rival divinities were brought into contest for pre-eminence: the Deities of *Heaven*, who were of the oldest date, fought for superiority with those of the *Earth*; and all these quarrels, in our Author's system, were neither more nor less than the quarrels of rival priests, who placed their own contests to the account of their Deities. So that religious controversy is of an old standing, and dates from the earliest periods of civil society. This state of the case, however singular, is not entirely founded upon conjecture: many circumstances attending the fables of the *Titans*, *Cyclops*, &c. confirm it; and the curious, who consult the work

before

before us, will find the narrations of *Herodotus* ingeniously and learnedly employed by our Author, to shew how these contests became the object of the mysteries. So the Titans and Cyclops were polemic divines.

From the origin of fable there was always, however, a *secret* doctrine which was only communicated to adepts, and thus procured a singular respect for the sacerdotal character. Thus, while the fabulous history of *Isis*, *Osiris*, *Typhon*, and *Horus* exhibited to the multitude a series of marvellous exploits and revolutions, they recalled to the adepts the disorders of the moral world, and the calamities which embittered the life of man in his savage state, and before his entrance into civil society. More especially the fabulous history of *Isis* was an admirable instrument in the hands of the priests: For as this Goddess represented the *Earth* or *Nature*, they put under her protection, by force of allegory, their different systems of astronomy, physics, and even of metaphysics and morality, and after many various modifications of their tenets, they descended gradually into materialism.

Things went on nearly in the same way among the Greeks and Scythians. The latter preserved, for a long time, the simplicity of their religious worship and tenets, and among these the doctrine of the *Unity* of the Deity, till, in process of time, their connexion with the Greeks brought them to an acquaintance with the Cretan Jupiter, who was said to have dethroned Saturn, because the Pelasgi, who worshipped the latter, were defeated by the partisans of the former. The multiplication of the Grecian divinities, to which the arrival of Egyptian colonies or adventurers in Greece gave rise, is amply considered in this section, and with great erudition.

In the second section our Author treats of the mysteries of the *Cabiri*, who were the priests of the ancient Greeks or *Pelasgi*, in the island of Samothrace, as also of the mysterious rites of the Dactyli, the Curates, the Corybantes, and the Tilchini. It was no very difficult matter in those barbarous times, to confound the priests with the deities of which they were the ministers, and thus we find the *Cabiri* mentioned as a kind of divinities in some authors *. But they were, according to our Author, the civilizers of the Pelasgi (such civilization as it was), and the most ancient institution of divine worship, which they established in order to soften the manners of these savages, was the worship of heaven and earth, under the general appellation of *great* gods, or *powerful* gods. This was afterwards mingled with

* The name *Cabiri* (which signifies *power*) was used by the ancients, indifferently, to signify the *Gods*, in whose honour the mysteries were instituted, the *institutors* of the mysteries, and the principal *hierophants* who officiated in them.

the

the Egyptian and Phenician worſhip, which alſo underwent ſeveral alterations at different periods. Of all this we have a vaſt and learned detail in the work before us. The Author ſhews us here the cradle of thoſe *myſteries*, that were ſo long held in veneration through ſucceeding ages, as the means of inſtructing and improving mankind.

But how the ceremony of the *phallus* could be introduced into myſteries formed with ſuch a deſign, is a thing to us totally incomprehenſible, unleſs we adopt the Moravian interpretation of this obſcene ſymbol, given by Dr. Warburton, who conſidered it as the emblem of that *regeneration*, that was enjoined upon thoſe who were initiated. But this does not ſeem natural, if we conſider the very early introduction of this ſtrange rite, which was in uſe long before the myſteries were celebrated in Greece, and ſeems to have been invented in the remote periods of ſimplicity, as a ſymbol of *life* and an homage to the deity in this point of view. It could never, indeed, have been an invention of licentious impurity, as it is not credible that this could ever be concerned in the eſtabliſhment of religious ceremonies: nor could it have been firſt practiſed in an age of refinement, corruption, and knowledge; for in ſuch an age, it muſt have been looked upon as ridiculous or ſhameful. But as it was uſed in the ancient feſtivals of Oſiris, and was afterwards practiſed by the Samothracians in their myſteries, it kept its ground through ſucceeding ages, notwithſtanding its indecency, and the abuſes of which it was ſuſceptible; and there are few nations that have not preſerved ſome ceremonies, which can neither be approved of nor aboliſhed. Our Author, however, thinks he has hit upon the origin of the uſe that was made of this ſymbol in the Samothracian myſteries. *Cadmillus*, the youngeſt of the the four *Cabiri* (who under new names anſwered, no doubt, to the four primitive Egyptian deities), having been killed by two of his brothers, who cut off his privities, and fled to mount Olympus where they buried them, this *Cabiric death* was commemorated by the ſymbol under conſideration, and by many various expreſſions of grief on the part of the initiated. Our Author, combining this relation of Herodotus with a paſſage in Pauſanias, where the myſteries of the *Cabiri* are ſaid to have been founded on a *preſent that was made to them* by Ceres, concludes, that this famous *preſent*, which Pauſanias did not dare to ſpecify, was no more than the obſcene repreſentation of the mutilated parts of Cadmillus: and this, adds he, was the *venerable* object that was committed to the cuſtody of the Veſtals, in after times, as a ſacred pledge of the ſafety of Rome, where the Samothracian prieſts, who took refuge in Italy, carried the religious rites and myſteries of the *Cabiri*. This may be true, but it does not trace up the matter to its ſource: ſome myſtical truth,

truth, or moral notion must have rendered the remains of Cadmillus the allegorical origin of a religious rite.

We leave what our Author says about the Dactyli, the Curetes, and Corybantes, to be perused by our more curious readers in the work itself. But the mysteries of ELEUSIS must not be passed by unnoticed. The third, fourth, and fifth sections are employed on this interesting subject; and long and learned are our academician's descriptions of all the circumstances of these splendid, solemn, and complicated rites, which eclipsed all the other mysteries. We always thought Bishop Warburton's account of them learned and well composed: and we are still of the same opinion; nay, we think him inferior to none in his manner of combining the testimonies and relations of ancient authors, relative to this subject, so as to make either *heads* or *tails* of it (as the saying is), which, by the bye, is not an easy matter. M. DE SAINTE CROIX is, however, much more minute and circumstantial in his descriptions, than the ingenious bishop, and he has provided a prodigious entertainment for philological gluttons and epicures, which, besides a multitude of kickshaws, exhibits to our view the following substantial courses: Under the first we may comprehend the origin of Eleusis and its temple, the history of Ceres (the Egyptian Isis), and her attributes, and the history of Proserpine and Iacchus. Then we have an account of the civil and religious administration of the mysteries of the magistrates and priests who were appointed to superintend them, of the inferior ministers and priestesses who were employed in this solemn yet whimsical service, of the written laws that concerned the mysteries and the traditional precepts, that had more or less influence in the manner of their celebration. This is followed by a learned account of the time of this celebration, of the two-fold initiation to the *lesser* and greater mysteries, and of their *aporreta* or secret doctrine. The mysteries were celebrated twice a year, at seed-time and harvest, and the festival continued nine days: each day had its peculiar ceremonies. The *first* was consecrated to the preliminaries of the festival. On the *second*, the initiated or *mystæ* went in a kind of procession to the sea, where reservoirs of salt-water, sacred to Ceres and Proserpine, were set apart for their purification. The *third* was passed in fasting, affliction, and mysterious lamentions, which represented the complaints and groans of Ceres and Proserpine: though something not *of the afflicting kind*, seems to have been also represented by the *mystic beds*, surrounded with bands of purple, which were employed to convey an idea of the situation of Proserpine on her arrival in the infernal regions. The *fifth* was set apart for a sacrifice, in which the greatest care was observed to avoid touching the genitals of the victim; and the offering was accompa-

nied

nied with myſtic dances in a meadow enamelled with flowers, about the ſpring of *Callichorus*. The *ſixth* day was diſtinguiſhed by the proceſſion of torches, of which there is a repreſentation ſtill to be ſeen on a baſſo-relievo, diſcovered by *Spon* and *Wheler*. In this proceſſion, the initiated marched two by two, with a ſolemn pace, in deep ſilence, to the Eleuſinian temple of Ceres, and were ſuppoſed to be purified by the odour which exhaled from the torches, The young Iacchus, repreſented with a myrtle crown and a torch in his hand, was carried in pomp from the *Ceramicus* to *Eleuſis*. The myſtical van, which was an emblem of the ſeparation of the *initiated* from the *prophane*, the *calathus*, a branch of laurel, a kind of wheel, and the *phallus*, followed the beautiful marble ſtatue of the god, and the cries of *Iō Bacche* were loudly repeated during the proceſſion: Iacchus was invited to take a part in the dances and pleaſures of the day, and to be an interceſſor with Ceres in favour of the Athenians. And it is worthy of notice, that in their hymns and invocations, they beſeeched the goddeſs to procure for thoſe who were admitted to the myſteries, an abundance of diverſions and dancing, to grant them the talents of wit and pleaſantry, and the power of ſurpaſſing others in jokes and ſarcaſms. This ſurely is moſt ridiculous; and the following circumſtance is not leſs ſo: "The inhabitants, ſays our Author, of the adjacent "places came in crowds to ſee this *holy* troop, which, on its "arrival at the bridge of the *Cephiſus*, they ſaluted with vol-"leys of ſatirical witticiſms and buffooneries, which the *ini-"tiated* (holy as they were) anſwered in the ſame ſtyle, and "retorted with the ſame ſpirit." In ſhort, every kind of decency was laid aſide in this witty conteſt, and thoſe among the *initiated*, who gained the victory in this ſingular conflict, were here applauded and adorned with fillets of purple: ſtrange diſparities in an inſtitution generally deemed ſo ſerious and important! The *eighth* day was employed in a repetition of the initiation, which was originally occaſioned by a particular mark of reſpect paid to Æſculapius, who having come to Eleuſis to be initiated after the ceremony was over, was favoured with a repetition of the myſteries. This repetition became a conſtant practice. The *ninth* and laſt day ſeems to have been diſtinguiſhed by no other ceremony than the filling of two vaſes with water, and pouring out the contents of the one towards the eaſt, and of the other towards the weſt, and pronouncing, during this act, ſeveral myſterious words and phraſes, with their eyes alternately turned to the *heavens* and the *earth*, conſidered as the common father and mother of all beings. Our Author concludes from ſome expreſſions of *Euripides*, that this ceremony was rather of a doleful and melancholy complexion, and he thinks that the libations uſual in the celebration of funeral rites,

were

were employed in this concluding day of the Eleusinian mysteries.

But in all this motley scenery, we have only the outside of the business, and see only the shell of the nut. It was, therefore, necessary to complete his work, that our Author should bring us as far as he could behind the curtain, and give us some notion of the *secret doctrine* that was inculcated in the mysteries. Every one who has any curiosity about this matter, knows the account that has been given of it by the Bishop of Gloucester, in the first volume of his *Divine Legation* of Moses; and that, according to him, the rise and establishment of *civil society*—the doctrine of *future rewards and punishments*—and the detection of the *error of Polytheism*, were the three great objects which the Pagan legislators had in view in the celebration of these mysteries. This hypothesis is clothed by the learned prelate with all the plausibility that a lively fancy, a vast erudition, and a spirit of criticism, more quick perhaps in *combining*, than sober in *analyzing*, could give it. Dr. *Leland*, who looked about him more sedately, could not perceive, even in the *greater* mysteries, any real proofs that the unity of God was inculcated there, and he considered the whole of this singular institution, as designed to polish and form the manners of a rude and barbarous people, by shews and representations adapted to strike the imagination, and to inspire an awful respect for the laws and religion of their country. This hypothesis is judicious, but rather incomplete. It is a very perplexed business, in which the inquirer has nothing to guide him but conjecture, assisted only by the touchstone of criticism, applied to scattered scraps and contradictory fragments of the ancient philosophers, historians, and poets, which those perhaps alone, who were *initiated* in these mysteries, could rightly understand.

Our Author, before he gives us *his* conjectures on this dark, but curious subject, brings us acquainted with a * dissertation which was composed on it by his brother-academician Mr. *d'Ansse de Villoison*, and is inserted in the work before us. We know a good deal of this adventurous *Icarus* in literature, who is, no doubt, a very promising philologist. The wax of his wings is, indeed, sometimes dissolved in the rapidity of his flight, by the heat of his fancy, and though he has not yet been drowned in the sea of literature, he sometimes gets a ducking. However, he shakes his feathers, mends his plumes, and gets up again. We think he has fairly tumbled into the mud at Eleusis. He supposes that the *aporreta*, the secret doctrine of the mysteries (as Isis represented the earth or *nature*), was *pan-*

* The title of this Latin Dissertation is, *De Triplici Theologia, Mysteriisque Veterum Commentatio.*

theism. The theology of the ancients (says he) was threefold, —*fabulous*, that of the poets,—*physical*, that of the philosophers, —*civil*, that designed for the use of the people. The second was in direct opposition to the two others: it was a kind of *physiology* or *cosmogony*, which, by force of allegory, gave the ceremonies of religious worship a certain analogy to natural things, and acknowledged no divinity but *nature*, of which all beings are only the parts, and into which all bodies and all souls shall be resolved and absorbed after this life; so that in this system there was, properly speaking, no death, but only a transformation, and there was neither reward to be expected nor punishment to be feared. M. *Villoison* seems perfectly sensible of the fatal consequences of such a doctrine; and this, *says he*, was properly the reason why it was concealed with such care from the people, and why the *initiated* were obliged, under such awful penalties, not to reveal it. The credit of the popular religion, and the well-being of civil society, depended upon its secrecy; and, if the doctrine was not pernicious, why conceal it? This last question is pitiful in a man, who is acquainted in general with the civil and religious history of ancient times, and particularly, with the martyrdom of Socrates. Moreover, M. de *Villoison*'s pantheistical explication of the *secret doctrine*, is neither directly affirmed by, nor consequentially deducible from, any of the multiplied passages cited in his dissertation; nay, many of them stare him in the face, and prove the contrary, though he has not perceived it. But some do not, and others will not, see; and this latter seems to have been the case of M. *Villoison*, for reason and testimony are equally against him. Why were the followers of Epicurus excluded from the mysteries of Eleusis for their denying the doctrine of future rewards and punishments? How childish is it to conclude, from the contempt with which some ancient writers speak of the poetical descriptions of the infernal regions, that these writers neither believed the soul's immortality, nor a state of retribution? M. V. has received a false idea of the *pantheism* of the ancients (Epicurus excepted), as appears by his considering the re-union of intelligent beings with the first and universal cause, as incompatible with their identical personality, and their distinct existence as individuals. He has been also strangely inattentive to the general voice of the primitive christians and fathers of the church, some of whom were initiated *, all of whom were scandalized at some of the rites practised at Eleusis, particularly the elevation of the *phallus*, but none of whom charged the mystagogues, or directors of the mysteries, with the pernicious doctrine attributed to them by M. *de Villoison*. The testimonies of Socrates and

* Such as *Justin Martyr*, *Athenagoras*, and others.

Plato,

Plato, who gave the appellations of *holy* and *august* to the SECRET DOCTRINE of the mysteries, which the Author under consideration treats as *execrable* and pernicious, are decisive on this subject. *Plato*, indeed, did not approve of the additions, that had been made to the mysteries in his time, by the *orphic* mystagogues, whom he considers as real quacks and impostors, and against whom he raises his voice in the second book of his *republic*; but neither he nor his master Socrates ever disapproved of the genuine doctrine of the ancient conductors of the mysteries; and *Cicero*, who expresses himself so strongly in favour of the immortality of the soul, and a future state of reward, declares, that the world would ever be under the greatest obligations to the city of Athens, were it for nothing else than the establishment of the *School of Eleusis*. In a word, it appears to us, that the mystagogues, in their acknowledgment of only *one Deity*, did, indeed, adopt that species of *pantheism* that is discribed by Apuleius; but it appears also, with equal evidence, that this pantheism by no means excluded the doctrine of future rewards and punishments, and that the open profession of it did not expose any one to the penalty inflicted upon those who revealed the *secret* of the mysteries.

This *secret*, according to our Anthor, consisted principally in a particular manner of teaching the doctrine of future rewards and punishments, by which the rewards were supposed to regard the *initiated* alone, and the punishments only the *profane*, or those who were not initiated. This is confirmed by many citations, and, among others, by that shrewd observation of Diogenes Laertius: *What? Shall the future state of the robber Paræcion be happier*, because he is initiated, *than that of Epaminondas?* Upon the whole, we do not think that our academician differs essentially from Dr. *Warburton*, in any point, except in denying that the unity of the Supreme Being was a part of the secret doctrine here in question. On the other points of this doctrine, such as the origin of the world, the history of the Pagan deities, future rewards and punishments, the means of civilization, they seem to be nearly agreed.

ART. XII.

DISCOURS *qui a remporté le Prix de l'Academie Royale des Inscriptions et Belles Lettres de Paris, &c.* i. e. A DISCOURSE concerning the *Achæan, Helvetic*, and *Belgic* Confederacies, which obtained the *Prize* proposed in the Year 1782, by the Royal Academy of Inscriptions and Belles Lettres. By M. J. DE MEERMAN. 4to. pp. 54. Hague, 1784.

WE have more than once had occasion to mention this young, but judicious and learned writer, with the esteem

that is due to his merit and talents; and the masterly discourse now before us is a new proof of both his literary and political knowledge. The question here discussed was proposed by the academy in the following manner: *To compare with each other the confederacy of the Achæans,* 280 *years before the Christian æra,—that of the Swiss Cantons, in the year of Christ* 1307,—*and that of the United Provinces in the year* 1579; *and to point out the* CAUSES, *the* ORIGIN, *the* NATURE, *and the* OBJECT or end *of these political associations.*

In discussing this question, M. de MEERMAN has given his details and combinations a form, that will, perhaps, be more satisfactory to those who like the direct line of precision and perspicuity, than pleasing to such as are excessively fond of the winding curve, which *Hogarth* calls the line of beauty and grace. He first considers, in three separate articles, the *causes* that led to the three celebrated confederacies above mentioned; and, in a fourth article, he forms the comparison, and shews in what respects these causes were similar or dissimilar. The same method and the same number of articles are employed, successively, in developing each of the other parts of the question, *viz.* the *origin,* the *nature,* and the *object* of these famous associations. From this general plan of the discourse, the reader will perceive, that it is perfectly susceptible of an analytical abridgment, and we judge from its great merit that it deserves one: but, however adapted this may be to satisfy the curiosity of some of our readers, yet to form a just estimate of M. MEERMAN's erudition and judgment, and his manner of using his rich materials, they must peruse the whole. We can only give general lines and results.

Our Author's historical detail of the events which preceded the confederacies of the three States under consideration, points out the *causes* on which their respective associations were founded, and furnishes the materials for the following points of comparison. The *Achæans,* previously to their confederacy, were possessed of liberty in its highest degree: they were distinguished by an equitable, peaceful, and happy democracy *(rara avis in terris).* The *Swiss* enjoyed the liberty of chusing their own magistrates; but an imperial sovereign, contributions, and the feudal tenures of the barons, produced a considerable diminution of their liberty. The *Belgic* nation was still less favoured with the blessing of liberty than the other two. It was composed of several distinct and hereditary Principalities; and its inhabitants had acquired no more than the power of disposing of their property, the right of having justice administered by their own judges, and some other privileges. Moreover, as the degrees of liberty enjoyed by these three States before the formation of their respective confederacies were different, different also were the means by which they had been acquired. The *first* obtained their liberty by the expulsion of

of Princes who had abuſed their authority, and a ſeries of ages had confirmed them in its poſſeſſion; The *ſecond* held it, probably, from one of the Emperors of the Carlovingian race: The *third* obtained it from their particular chiefs, who, either from policy or neceſſity, had, at different times, granted or ſold privileges to their ſubjects, which their ſucceſſors obliged themſelves, by oath, to maintain. It is farther obſervable, that though the acquiſition of liberty in the three States had been equally lawful, they had not an equal enjoyment of their prerogatives, even before the troubles that occaſioned their reſpective leagues. The Achæans had never been attacked; the Swiſs rarely; but the Sovereigns of the Netherlands, and more eſpecially thoſe of the Houſes of Burgundy and Auſtria, ſaw, with pain, the privileges that had been granted by their predeceſſors, and omitted no favourable occaſion of encroaching upon them. Thus this latter people were led more gradually and inſenſibly to the cruel and deſpotic treatment they afterwards endured; but all the three were alarmed beforehand by ſimilar preſages of their approaching danger. Theſe preſages were, in Greece, the growing power of the Macedonian Kings, *Philip* and *Alexander*; —in Switzerland, the elevation of the Houſe of *Haſſburg* to the Imperial throne, which formed the project of reducing the three Cantons * into hereditary domains;—in the Netherlands, the ſucceſſive acceſſion of principalities and kingdoms, by wars and marriages, to the territories of their Sovereigns, who were thus enabled to ſhew their contempt of privileges, now ſecured only by old parchments.

From theſe obſervations, our judicious Author proceeds to the means employed by the ambition and jealouſy of the ſucceſſors of *Alexander*, by the vengeance (joined to ambition and avarice) of the Emperor *Albert*, and by the pride, ſuperſtition, and bigotry of *Philip* II. to accompliſh their deſpotic purpoſes. The Kings of Macedon, by every kind of artifice, fomented diviſions and jealouſies in the Achæan cities, which, by their intimate union, had formed one and the ſame people; and by theſe diviſions they were ſubdued, one after the other, either by admitting Macedonian troops, or tyrannical Governors, who were dependants on *Antigonus*. In the Swiſs Cantons, leſs cloſely united, perſuaſion was firſt employed, and then the ſword, when perſuaſion became ineffectual. In the Netherlands, Philip II. eſtabliſhed the *Inquiſition*, the perfidious inſtrument of unbounded deſpotiſm. Thus in the three States a cruel and odious tyranny was introduced, of which the Princes, by whoſe orders it was erected, were not the ocular witneſſes. This tyranny in Switzerland was deſigned to ſubject the people to the Auſtrian laws,

* Uri, Schweitz, and Underwald.

and to put them upon the same footing with the other subjects of the Emperor; but in the Netherlands it was not a mean employed for any more remote purpose; it was, on the contrary, itself the end, the ultimate object of Philip's superstition and cruelty, while in Achaia it was the necessary consequence of an usurped government. In the three States it was exercised by monsters, and by acts of barbarity, which shock humanity; but in the last, by far with the greatest atrocity; for in the government of Philip, cruelty seems rather to have been an object of choice than an instrument of necessity. These abominations, and the weakness of the separate cities, cantons, and provinces, that composed the Achæan, Helvetic, and Belgic States, were the proper CAUSES of their respective confederacies. Our Author observes, that weakness operated as the first and direct cause in the two former, but as a remote one in the latter, where the rupture of a preceding league (the pacification of Ghent) brought on another, more powerful and efficacious. But we think this observation rather too subtile; and the nice and extreme precision of this acute and sagacious writer leads him sometimes to distinctions of this kind.

From the causes of these confederacies, he proceeds to treat of their *origin*; and here *Aratus*, *William Tell*, with his confederates, and *William* Prince of Orange, immortal heroes, whom the latest ages will continue to revere, come forward into contemplation. For the historical detail of their negociations and exploits, we refer our readers to the work before us, and shall confine ourselves, as in the preceding article, to a comparative view of the manner in which these confederacies were respectively formed.

In Achæa and Switzerland, the cities and cantons were to be delivered from the hands of the oppressor; but the Belgic provinces, even before the formation of their confederacy, were already, a few places excepted, withdrawn from the authority of *Philip*. In Switzerland, the league was formed at once, to strike a decisive blow, and was afterwards renewed, and rendered perpetual, at *Brunnen*. In Achæa its progress was slow and uncertain: of eleven cities, two alone (*Patræ* and *Dyme*) expel their tyrants and unite their force; the rest follow gradually. The progress of the Belgic confederacy to its consistence, was neither so rapid as that of the Helvetic, nor so slow as that of the Achæan leagues. When the pacification of Ghent was rendered ineffectual by incidental circumstances, another, and a more intimate union of the provinces was projected, and in the space of two years, brought to its conclusion, and carried into execution by the union of Utrecht, in 1579.

A farther distinction is observable, relative to the *extent* of these three confederacies. The Achæans drew into theirs all Peloponnesus;

Peloponnesus; the three Helvetic Cantons, who began the glorious work, included the whole of Switzerland in their union; while, on the contrary, the Belgic provinces, instead of acquiring new associates, lost some of those who had concurred with them in forming their noble confederacy. But the three confederacies had illustrious lines of resemblance, which our excellent Author points out in such an interesting, elegant, and judicious manner, that we abridge him here with the utmost regret. Their chiefs were illustrious, and had all suffered from the tyranny under which their fellow citizens groaned *. They had, all three, obstacles almost unsurmountable to overcome, before they could form their respective leagues. *Aratus* was obliged to wrest Sycion out of the hands of the tyrant Nicocles, and though he found the eleven Achæan cities actually united, and ready to receive him, yet, forming the vast plan of bringing all *Peloponnesus* into the league, he had innumerable difficulties to encounter in each city, before he could inspire them with the intrepid resolution of becoming free. The *three* chiefs of the Helvetic league † had the greatest ends to accomplish by the smallest visible means; every step they took was surrounded with most alarming dangers, and the vindictive arm of *Albert* of Austria threatened the destruction of their confederacy, even should it come to a certain consistence. And as to the venerable Belgic hero, how astonishing are *his* doings! It is after having been engaged for years in a war, which it seemed temerity to undertake (though calm prudence was the characteristic of its undertaker), that he projected the Belgic confederacy, in the midst of that war of which no human sagacity could foresee the issue. And what is his plan? It is the association of provinces, which had neither the same religion (a discouraging obstacle in those times), nor the same form of government, nor the same resources, which viewed, with reluctance, the breach or diminution of their former connexions, and in some of which the enemy (the most potent monarch upon earth) maintained still a certain ascendency. The fine and striking *traits* of resemblance between ARATUS and the PRINCE OF

* *Aratus, Arnold de Melchthal,* and the *Prince of Orange,* were obliged to leave their country, and their lives were in perpetual danger. The father of the first was assassinated,—the eyes of the father of the second were plucked out,—and the son of the third was seized and led prisoner into Spain.

† *Werner Stauffacher, Walter Furst,* and *Arnold de Melchthal.* The first having heard the bloody and barbarous Governor Gessler utter the following words: *I am the possessor of this country, and all that it contains,* raised the glorious standard of resistance, and projected the confederacy. The remarkable story of *William Tell,* who joined the confederates, and by whose heroic arm humanity got rid of the monster *Gessler,* is well known.

ORANGE, are delineated by our Author with a masterly pencil, and form a parallel as interesting as any we meet with in Plutarch.

Our Author concludes this article by the following reflections, which we shall give in his own words, as far as a translation can express them worthily: 'I perceive (says he) in the Helvetic 'confederacy, an aspect of simplicity and dignity, which I do 'not find in the other two. The first ray of truth and liberty 'that beams upon the three cantons, opens their eyes, in an in-'stant, upon their real interests; and their chiefs have no need, 'either of artifice or force, to excite persuasion. During seve-'ral months a secret, confided to numbers, is kept inviolable. 'The project is formed, and its execution is carried on with a 'sublime calm and coolness of spirit, which excite veneration 'and astonishment. A resolution is formed to commit no acts 'of violence, but such as their sufferings justify, and their 'safety requires; and the battle of *Morgarten* soon shews, that 'they could defend, by their valour, the rights which they 'claimed with justice. The Achæan league owes its first form-'ation to the influence of solicitation and example, and, in 'its early period, is chargeable with some excesses which do not 'appear to have been justified by necessity: and when *Aratus* 'was placed at its head, its chief characteristics were firmness, 'and a spirit of conquest. The union of Utrecht came to its 'consistence, after perpetual changes of plans, circumstances, 'purposes, and real or imaginary views of interest. This, how-'ever, will appear less surprizing, if we consider, that, during 'the course of the negociations relative to this union, an enter-'prising and formidable enemy was gaining ground in the coun-'try, whereas *Antigonus* and *Albert* were at a distance; and thus 'the Greeks and Helvetians had more leisure to carry on the 'work they had begun.'

The NATURE of these respective confederacies is the interesting subject which is illustrated by our Author in the third article; and the result of his separate observations is exhibited in the following comparative view of them:

Each of these confederacies were formed by provinces or cities, which, before their union, were more or less independent on each other, whose respective constitutions were more or less different, and which, by their union, introduced certain changes, more or less considerable, into these constitutions. The cities of Peloponnesus, which (if we except the eleven ancient cities of Achæa) had previously no common bond of union, were separate states, whose forms of government were essentially different. But the Achæan league introduced every where a democratic constitution, in which these cities became parts of one system; and were not only forbidden to consider themselves as separate powers joined in a

confederacy, but were moreover obliged to renounce all diſtinct legiſlative power, and conſequently all particular independence. The Swiſs cantons, on the contrary, had been united before the revolution; their reſpective conſtitutions were nearly the ſame, and underwent but little alteration after their entrance into a more intimate and ſolid bond of union; above all, they never thought of deſiſting from their reſpective right of internal ſovereignty. In the Netherlands, the provinces who formed the union of Utrecht, had been previouſly confederated; but their reſpective forms of government differed conſiderably. In this new alliance, each province continued in the poſſeſſion of its ſovereignty and prerogatives; but the nature of their confederacy required their renunciation of ſeveral particular rights, which were incompatible with the end propoſed by it—their common defence.

Thus the Achæan league became one republic: it aſſumed this name and character, not only abroad, but at home: it was one ſtate, one people; while the Swiſs cantons, and the Belgic provinces remained, internally, diſtinct ſtates, though, in their tranſactions with foreign nations, they exhibited the aſpect of *one* republic.

In the management of general affairs, relative to common defence, the Achæan deputies from each city formed the national council, and decided matters as they thought moſt conducive to the public good, without either conſulting or regarding the opinions of their conſtituents. In Switzerland and the United Provinces, the deputies of each canton or ſtate, formed alſo a general aſſembly, but were bound to follow ſtrictly the inſtructions, or rather the orders, of their conſtituents. Nevertheleſs, by the union of Utrecht, ſeveral important rights were veſted in the Provincial Deputies, or States General, which gave them conſiderable prerogatives, and no ſmall aſcendant in each province; ſuch as the power of raiſing taxes for the common defence, of conſtructing fortreſſes, of placing troops *, and changing garriſons; of adminiſtering oaths of allegiance to the army, beſides thoſe that were taken to the ſtates of the province where the troops were in quarters; the power alſo of raiſing troops in each province, the right of reſtraining each of the confederate ſtates from impoſing taxes prejudicial to the reſt without common conſent, and a coercive power of obliging each province to do juſtice to foreigners.

But how were matters decided in the reſpective general aſſemblies of theſe three confederacies? In the Achæan, by a majority, except in the admiſſion of new allies, which required unani-

* Troops could not be placed in any province without the conſent of its Stadtholder, as our Author obſerves,

mity.

mity. In the Helvetic, the principal affairs also by unanimity. In the Belgic, unanimity was required in making peace, declaring war, concluding treaties, and some other affairs of high consequence, such as aggregating new confederates, or altering and amending the articles of the union; all other matters were decided by a majority.

There were no rules established in the Achæan confederacy for terminating contests between the allied cities or states, because between them no contests *could* arise, as their deputies were their sovereigns, and decided, in all cases, with supreme authority. In Switzerland, it was foreseen that dissensions might arise either between confederate cities of the same canton, or between different cantons. In the first case, the arbitration was entrusted with citizens of acknowledged probity and wisdom, who were to decide the matter by an amicable accommodation, or according to the forms of law; while the other confederates engaged themselves to render the decision of the arbitrators coercive and effectual. In the second case (that of a contest between two cantons), a third canton was to determine the cause, and lend its power to the party offended, in case the other refused to submit to its decision. In the Belgic confederacy, three cases were provided for in the articles of their union; *that* of a misunderstanding between cities or members of the same province, which was to be determined by the ordinary courts of justice; *that* of a disagreement about affairs relative to the common interests of the union; and here the decision was referred to the Stadtholders then in power; *that* of a difference arising between one or more independent provinces, in which case the provinces that remained neutral were to be appointed arbitrators.

If we consider the nature of the Helvetic confederacy with respect to the executive power, and the general direction of affairs, of these we find no trace in the treaty of *Brunnen*. The Achæans appointed first two generals, afterwards one with two assessors, who limited his authority. The articles of the Belgic union make no mention of any executive power, but that which was entrusted to the provinces considered as a collective body; but the Prince of Orange was soon appointed Director General of the Union, and his brother was named his lieutenant, with two assessors. This gave him an extensive and necessary authority in those times of trouble and discord.

In the last article, M. DE MEERMAN considers the *object* or end of the three confederacies. The principal object proposed in them all was, no doubt, mutual defence against all invaders of their rights and liberties. This, indeed, was the *sole* object of the Helvetic union: but in the other two confederacies it was accompanied with secondary views; for the Achæans were much set upon extending the limits of their association, not only with a view to render it more formidable, but with the nobler view of

promoting the cause of liberty, of which they were fond even to enthusiasm, and of establishing it wherever their influence could reach. In the Belgic provinces, the object of mutual defence was accompanied with the design of establishing a much more regular, consistent, and well-defined form of government, than could be possibly erected at the tumultuous period of their association.—But this design, alas! was never accomplished: the temporary, vague, and imperfect system of Utrecht remained; nor did even this system continue in its proper force: it has been made the pretext for numberless contradictions, and has been counteracted very frequently in the most important transactions, and those who wish well to the Belgic confederacy, must devoutly wish that the consequences of this may never prove fatal.

ART. XIII.

Vicenda dalla Coltura, &c. i. e. Concerning the Revolutions in the Sciences in the Two Sicilies, or a Philosophical and Critical History of their Legislation, Politics, Literature, Commerce, Arts, and Theatrical Exhibitions, from the Arrival of Foreign Colonies in that Country to the present Times. In Four Parts. By S. P. NAPOLI SIGNORELLI. Vol. I. 8vo. Naples. 1784.

THE history of the arts and sciences, which ennobles humanity, is infinitely more interesting than the history of wars and conquests, which degrade it. It is therefore with pleasure that we announce productions of this kind, particularly when they come from such a learned and industrious Author as M. SIGNORELLI, who is advantageously known among men of letters by former works of merit. A view of the general contents of this first part of his instructive and entertaining work, will shew our Readers what they may expect from subjects so interesting, discussed by a man of avowed capacity and erudition.

This *part* is divided into twelve chapters. The first peopling of the Two Sicilies, and the degree of civilization that may be supposed to have taken place there at this early period, form the subject of the first chapter. Sicily, as well as Greece, has its fabulous times, of which our information is entirely derived from the poets; but it is impossible to read the orations of Cicero against *Verres*, who stole statues, pictures, gems, urns, and vases enough to enrich all the cabinets of Europe at this day, without being desirous of a real history of the arts in that very ancient country; and a similar curiosity must arise with respect to the history of legislation, morals, and literature, when we consider what illustrious men have shone in these branches in the Two Sicilies. Our *Brydones*, *Riedesels*, *Sestinis*, and some other moderns, are very agreeable and entertaining travellers; but

but they only exhibit the old, exhausted carcase of a body, of which we would be glad to contemplate the improving features from its infancy to its youth, and from its youth to its maturity; or at least to see an assemblage of all the lines of it that *can* be collected at this distance of time.

The *Lestrigonians* and *Cyclops* were deemed, by the Greeks, the first inhabitants of Sicily, because these were the first which the fabulous relations of the poets (who were their hobby-horses) brought to their knowledge. But it was only after the Trojan war that they received any accounts of this island, when the Trojans, who are said to have built *Eryx* and *Egestum*, were settled there. Our Author goes thus far back; and as he descends from these misty prospects of a remote antiquity, he takes the Cimmerians and Ausonians in his way. As Sicily was situated advantageously for commerce, it could not escape the attention of the Phœnicians; accordingly we begin to leave classic, and to tread on historical ground, when M. SIGNORELLI treats of the colonies sent by these active and industrious navigators into this island. It is probable they formed settlements there and in the country of Naples before the siege of Troy, as their navigation is known to have extended so early to the ocean. The first appearances of any cultivation of literature which our Author meets with, is among the ancient *Opici*, called by the Romans first *Obsci*, and afterwards *Osci*, celebrated for their *mimic* poetry, accompanied with music and theatrical entertainment. This species of dramatic composition was at first a decent imitation of the public manners. It is supposed by some writers to have been the invention of Sophron of Syracuse, who lived in the time of Xerxes; but our Author dates it from a more remote period. It was a favourite entertainment among the Romans, and became, in process of time, a momentous object of public zeal and ardent curiosity, though it afterwards degenerated from its primitive decency into obscene and scurrilous pantomime.

In the second chapter our Author treats of the civilization of the Italico-Grecian provinces by the colonies from Greece, which brought there a spirit of liberty, and excited, in the rude inhabitants, talents, taste, and the love of the arts and sciences. There is a particular attention paid here to the influence of those religious rites which were introduced by the new comers, and our Author gives an account of the temples that were erected in the southern parts of Italy and the island of Sicily. He also mentions the ancient productions of painting and sculpture that developed and improved a taste for the fine arts in these countries, and passes in review the famous artists and lawgivers that displayed their respective talents in Sicily and in the Italian provinces. The civilization of this country must have been rapid, since the colonies were constantly pouring in upon them from the time of the

the firſt Grecian emigrations (which were prior, rather, to the foundation of Rome), down to thoſe periods when the arts and ſciences flouriſhed in Greece. The Chalcidians of Eubœa were the founders of Naxus, Leontium, and Catana: Syracuſe was built by Archias of Corinth: the Megarians, admitted into Sicily by Hyblon, one of the kings of that iſland, built the city of Megara, which afterwards received the name of Hybla. The Meſſenians ſettled at Zancle, which from them was called Meſſina; and one of their colonies founded Himera. In ſhort, Acræ, Caſmene, Camarina, Gela, Agrigentum, and Selinis, were all built by Grecian colonies, or their deſcendants.

Still more palpable proofs of the civilization above-mentioned are produced in the third chapter, where we find philoſophy, mathematics, medicine, and other ſciences introduced into the countries now under conſideration. Our Author is copious and circumſtantial in his account of Pythagoras. We do not find, indeed, that he throws much new light on the hiſtory or philoſophy of this great man, of which the former has been mixed with ſuch extravagant fables, and the latter has been ſo egregiouſly falſified by the Platoniſts, more eſpecially by thoſe of the modern ſchools. Nevertheleſs, his account of the diſcoveries made by the Samian ſage, in the different branches of human knowledge, of his arithmetic, numbers, ſymbolical morality, and of his diſciples, who made a figure in the Italic and other ſchools, is learned and philoſophical. The ſame may be ſaid of his account of Thelanges, Leon, Archytas, Timæus, Ocellus, Parmenides, and Zeno, who ſhone in the Crotonian, Metapontine, Tarentine, and Lucanian or Eleatic ſchools. From theſe our learned Author proceeds to the philoſophical ladies of the Pythagorean ſect, who adorned with their graces, as well as their knowledge and genius, the ſchools of Tarentum, Crotona, and Lucania. Then we have the Pythagoreans of Sicily, and the celebrated phyſicians of that iſland; among which are Alcmeon, the inventor of anatomy; and Democedes, who ſurpaſſed, in the art of healing, all the practitioners of Egypt and Aſia. Theſe are ſucceeded by the philoſophers who had a name in Sicily after the downfall of the Pythagorean ſchool; and Archimedes of Syracuſe, brings up the rear, with ſurpaſſing luſtre and dignity.

The fourth chapter preſents to our view the Sicilian orators, hiſtorians, and poets. The firſt make no remarkable figure, if we except Gorgias of Leontium, who was equally great in eloquence and ſophiſtry; and *Lyſias*, whom our Author marks as a Sicilian, becauſe, though born at Athens, his parents were of Syracuſe. But the Sicilian muſes occupy an intereſting part of this chapter: they come down from Hybla, and, amidſt the moſt delightful ſcenes of rural nature, fill the air with paſtoral melody

lody in the ſtrains of Steſichorus, Theocritus, Moſchus, and Bion. The lyric and didactic poets, and the ſacerdotal colleges, terminate this chapter. The following exhibits a new kind of objects, highly intereſting in themſelves, and inſtructive by the manner in which they are here treated. Theſe are the different republics, commercial, military, and marine eſtabliſhments, the naval power of the Sicilians, the armies of the neighbouring continent, the temperature of the climate, the nature of the ſoil, the Neapolitan marine, which was anterior to that of the Romans, the famous harbours of that country, the commerce and naval force of Syracuſe under its tyrants, the coins and medals, and the ſymbols of fertility and commerce.

The ſixth chapter opens with a judicious diſcuſſion of that ambiguous term and notion, Luxury; and this is followed by an account of the objects and cauſes of luxury in the Two Sicilies. Their gymnaſtic exerciſes, equeſtrian proceſſions, circus, theatres, and the games called *Aſtici*, which were celebrated by Caligula at Syracuſe, come next into conſideration. Crotona, Tarentum, Campania, Capua, Nola, Puteoli, Baiæ, Pompei, and Herculaneum, open a large field of deſcription to our Author, by their theatres, amphitheatres, public games, combats of gladiators, *Athletæ*, temples, ſtatues, and many other objects of magnificent luxury.

The origin of Naples is the firſt thing we meet with in the ſeventh chapter; and all that the antiquaries and philologiſts have ſaid upon that ſubject, is well diſcuſſed and digeſted by our Author. The annual gymnical combat, the quinquennial combat, the Neapolitan combats, called *Sebaſti*, and the games of the Lampadiſts, are alſo here conſidered. No people were ſo paſſionately fond of public ſhews as the Neapolitans, and their theatre was famous under the emperors. M. SIGNORELLI examines the double ſtructure of their covered and open theatre, where mimic pieces, called *Pitauli*, and the comedies of Menander, were exhibited.

The Greek dramatic writers in Sicily are enumerated and appreciated in the eighth chapter. Epicharmus is at the head of the liſt, and is followed by Dinologus, Formidus, Carcinus of Agrigentum, and the two Philemons, of which the youngeſt was competitor with Menander. Theſe are followed by Appolodorus Gelous, Eudoxus the ſon of Agathocles, Sophron, and Senarchus, who compoſed mimes; Piton of Catana, and Miſon, a Sicilian actor, who invented a kind of maſque. We here ſee tragic poetry exerciſing the pens of the Sicilian tyrants; for Dionyſius I. and II., Dion, who was both a king and a philoſopher, and the tyrant Mamercus, furniſhed the ſcene with dramatic compoſitions, and felt the inſpiration of the tragic muſe. Other poets

poets of less note swell this list, which our Author, rather fraudulently, adorns with the names of Æschylus and Euripides. It is true, the former, having received the mortification of losing the prize for which he contended with Sophocles, retired in a fit of jealousy from Athens, and passed the rest of his days at the court of Hiero in Sicily. But the latter had no relation at all to that country, unless we esteem as such the enthusiastic admiration with which the Sicilians read his productions. The well-known story of the dispersed troops of Nicias the Athenian general, who obtained a subsistence from the Sicilians, their enemies, by their being able to repeat the verses of Euripides, is a proof how far this admiration was carried, and does honour to the taste, as well as to the generous spirit of the Sicilians. It gives a fine and pleasing idea of their poetical enthusiasm.

In the ninth chapter our Author treats of the Greek dramatic writers on the continent or south of Italy; and in the tenth, of the *Attelanæ*, or mimic pieces of the *Osci*. The state of Latin literature, in the time of the Roman Republic, occupies him in the eleventh chapter. Here we see the improvement that the mimetic Oscian poetry received from the lyric and dramatic productions of Livius Andronicus, a native of Calabria; and Virgil deriving considerable advantage to his epic strains, from perusing the works of Eneius Nevius, a Campanian, and Quintus Ennius, the Redian, who composed an epic poem. Our Author enumerates the grammarians and orators with which Rome was furnished by the Two Sicilies, and concludes his list with Cicero, the immortal citizen of Arpinum, who carried Roman eloquence to its highest period. M. SIGNORELLI observes moreover in this chapter (and the observation may be very just), that the cities in the neighbourhood of Rome, which were inhabited by the Grecian colonies, had, probably, a very great influence upon the political system and legislation of the first kings of that capital. He thinks, that it was rather from these cities, than from the Athenians, that the laws and maxims were derived, which gave vigour and solidity to the republican form of the Roman government, and nourished both the aristocratical and democratical spirit, which had been crushed by the tyranny of the Tarquins.

In the twelfth, which is the last chapter of this FIRST PART, we have an account of those writers, who, under the first emperors, carried Roman literature to that high degree of perfection, which will be an object of admiration as long as true taste and genius shall remain among men. Most of these immortal poets, orators, and historians, derived their origin from those countries of which the literary history is now before us: Horace from Apulia, Ovid from Sulmone, Velleius Paterculus from Naples, Juvenal from Aquino; Titus Calpurnius, a bucolic

poet,

poet, from Sicily, not to mention several others, whom our Author, with peculiar complacence, places or *draws* within the limits of his country.

ART. XIV.

Les Navires des Anciens considerées par raport à leur Voiles, &c. i. e. The Ships of the Ancients, considered with respect to their Sails, and the Use that might be made of them in the present State of our Marine. By M. LE ROY, Member of the Royal Academy of Inscriptions and Belles Lettres, &c. 8vo. pp. 240. with Cuts. Paris. 1784.

THIS is a supplement to a work which the learned Author published several years ago*, under the title of *La Marine des Anciens Peuples*; it contains new illustrations of several things mentioned in that work, and some additional views of the ancient manner of building and rigging ships. M. LE ROY had formerly observed, that the dangers and accidents, to which navigators are exposed, from unfavourable coasts, stormy weather, and narrow seas, are principally owing to the imperfect construction of our ships, which, according to him, are, in several respects, inferior to those of the ancients. This seems to be a strange doctrine. M. LE ROY, however, undertakes to prove it over again, in the work before us, by adding new arguments to those which he had already alleged in its support. We think we see some of our *hearts of oak* grinning at the ideas of the French academician, as if he meant to bring them back to the cradle, to the first rudiments of their profession; however there can be no harm in hearing him, because it is the French marine, and not *ours*, that he proposes to improve by going back to the customs and practices of old times.

The learned are not agreed about the number of sails which the ancients employed in their ships, nor about their forms and proportions: it has also been observed, that such bulky vessels, navigated with oars, and but very indifferently provided with sails and masts, must have been slow, awkward, and unwieldy in their manœuvres. Our Author endeavours to rectify these notions, which he considers as erroneous. He undertakes to prove, that the ancients had three-masted ships, furnished with several sails, and that their navigation, slower indeed than ours, as they had more time to spare than we have, was less complicated and dangerous, though they undertook long voyages, which required able mariners. The same ship, which by its sails and masts rode out the tempests of the Euxine sea, sailed up the Nile in calm weather, by the efforts of its rowers.

The first part of this work exhibits a view of the Carthaginian marine, and of the state of naval affairs among the Romans,

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* See Review, Vol. LVIII. p. 227.

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from their origin down to the destruction of Carthage, and of the pirates that issued forth from its ruins. Here we have much investigation and research relative to the *five sails* that came gradually into use during that period, and the use that might be made of them in the French marine, to which we wish the honour of making the first experiments in this line, if aërial navigation, in which they succeed so remarkably, will allow them to stoop so low as the gross watery element. The Periple of *Hanno*, and the expedition of Eudoxus of Cyzicum, are here largely described by our Author; but this description, though it be entertaining, by painting in a lively manner the new and awful aspects of Nature, that astonished these early navigators, yet it does not furnish light sufficient to confirm our Author's favourite hypothesis.

We refer the reader to the work before us for an account of the information which M. LE ROY derived from some ancient paintings, with respect to two kinds of sails employed by the ancients, the one square, the other triangular; and for the inductions he draws from several passages of ancient authors, with respect to the manner of using them. The triangular sails seem to him to have been most generally employed: they are called *Latin sails* in the French galleys, where they are still in use. As the French gallies are more or less formed on the model of the galleys of the ancients, our Author concludes, that triangular sails were in general use among the Carthaginian and Roman navigators.

Whatever evidence may be found, by abler judges, to accompany our Author's discussions, his erudition seems to us superior to his method of reasoning. However, to erudition and reasoning he has added experiments; and therefore, after *hearing* him, we are invited to *see* him, and also, as we suppose, permitted to look after him. He has made several trials of the possibility and expediency of substituting, in several vessels, the *Latin sails* in the place of those which are now in use. His first attempts of this kind were made in a small vessel or canoe, constructed for the purpose, and navigated with Latin sails between Paris and Choisy. He afterwards went to Rouen, to carry on his operations on a larger scale, and to see if he could not contrive a method of fitting these sails to trading vessels, and even to privateers, frigates, and advice-boats. The experiments that were made on this occasion, by him, and several ship-captains, are circumstantially related at the end of the first part.

In the second part, our Author treats of the marine of the Romans, beginning with the expeditions of Julius Cæsar into Britain, and ending with the fall of the Western Empire. He also gives, in this part of his work, a distinct and particular account of the sails in modern ships, of different rates and kinds,

points out their qualities and defects, makes several reflections on their form, size, and effect, and indicates the changes and improvements by which the Latin sails might be brought to farther degrees of perfection. He thinks, that by substituting these latter in the place of those now in use, the labour of the sailors would be diminished, the danger attending several evolutions and *manœuvres* be removed, and that ships would be less exposed to overset, and, in many cases, be preserved from shipwreck. M. LE ROY also proposes different methods of rendering the hold of trading vessels proof against rottenness and decay; and these methods deserve attention, nay trial, particularly in a period of science where almost every thing is subjected to the decision of experiment. This is all that the learned academician desires: he wishes that his theory may be examined by the touchstone of experience, and stand or fall by the result of well-directed trials.

At this moment of time there is scarcely any subject or any book into which the aërostatic balloons will not find admittance some way or other; but it was natural to think that they would find an easy passage into the speculations and researches of our ingenious Author: and the uses to which he would render them subservient, seem to us among the most rational and solid that have been yet thought of. The only question is, Whether they will accurately answer the purposes he mentions? One of these is, to preserve the ships of a fleet from the distress and calamities to which they are exposed by dispersion. A balloon, retained by a cord, and sent up with a light, might serve as a signal of *distress*, or for *re-union*, or for notice of the state and success of those who are sent into creeks or bays in unknown lands to make discoveries. Our Author thinks that it might also be used in calm weather, to observe the currents at sea, and to estimate their velocity. But we were more particularly entertained with his proposal to employ it as a sail, when the wind is fair, in small vessels that may have lost some of their masts, or in boats that go up rivers, or traverse lakes: a variety of cases are alleged, in which this use of one or more aërostatic machines might answer good purposes; and our academician thinks that they might frequently obtain a favourable gale, by their elevation above those regions where the direction of the wind is changed or intercepted by accidental causes. He, moreover, observes, that on lakes and rivers, boats of the least size, which would be overset by ordinary sails, even of the smallest dimensions, would support the direction of balloon-sails of any size, and skim over the watery surface under their attraction with the greatest velocity. Trials of this kind might be made; and such trials would give the balloon-business a more solid aspect than it exhibits at present, in its application to the amusement of gentlemen and ladies.

ART. XV.

Histoire Physique, Morale, Civile, &c. i. e. A Natural, Moral, Civil, and Political History of ancient and modern Russia. By M. LE CLERC, &c. Vol. II. of the Ancient History. 4to. pp. 584. with 24 Portraits of the Sovereigns of Russia, and 5 Plates with Coins. Paris. 1783.

HAVING given our readers some idea * of the two first volumes of this work, which treat separately of the ancient and modern history of the Russian Empire, we proceed to the volume now before us, the third of the work, but the second of the *ancient Russian history*, which it brings to a conclusion. Two volumes more are expected, which will continue and complete the modern history.

We observed, in our account of the preceding volumes, that M. LE CLERC, by his acquaintance with the Russian literature and language, and his interesting connections with men of the first distinction in rank and letters in that empire, was uncommonly qualified for the task he had undertaken, and that both his capacity and his means of information were adapted to inspire confidence in him as an historian: and this observation is confirmed by several facts, which we meet with among the introductory reflexions prefixed to this volume. He has been obliged to be explicit on this head, on account of the attempts made by a rival historian, M. *L'Evesque*, to diminish the reputation of the work before us, by some critical remarks, which are here animadverted upon with great freedom. The aggressor and the repeller are both chargeable with a degreee of asperity, which we are always sorry to see taking place among men of letters: but we cannot help distinguishing between the demerit of the provoker and the provoked, on the present occasion. M. L'Evesque might have expected what he has met with.

This volume exhibits a lively picture of the inward commotions in Russia, the fluctuating state of the sovereign power which was transmitted successively from one competitor to another, by dint of arms, and the shocking scenes of treachery and bloodshed, that were repeated with a dismal and disgusting uniformity, until the Tartar hordes rushed in upon this divided people, and changed the calamities they suffered from the ambition of their rival princes, into a state of degradation and servitude. This was the natural course of things. Exhausted by internal wars, they had neither union nor vigour to oppose to external invaders. Each competitor for empire sought the protection of the Tartars, to be confirmed in the possession of his territories, and to be enabled to usurp those of his rivals; and

* See Appendix to our LXVIIIth volume, p. 571; also to our LXXVth, p. 561; and our Number for August last.

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thus they successively submitted to their invaders, and reserved to themselves no liberty but that of destroying one another. Even the histories of civilized nations exhibit scenes, objects, and characters that are painful to the reader, whose sense of justice, and whose feelings of humanity have not been degraded and hardened by ambition, avarice, and luxury; what then can we expect from the history of a barbarous people? Accordingly, we have gone with lassitude, disgust, and dejection, often awakened into horror, through a great part of the volume before us. Now and then we have been relieved, for a moment, by the appearance of some virtues that looked like transitory meteors in a dark and agitated sky; and, frequently, the moral reflections of our historian and guide have given us some temporary gleams of satisfaction. But, after all, from the twelfth to the end of the sixteenth century, it is a sad business! The new scene that arose afterwards, belongs to the modern history of Russia, and will come under our consideration in its place and turn.

One of the important events, contained in this volume, is the invasion of the Tartars; and this furnishes M. LE CLERC with the subject of a large digression, concerning the origin, antiquity, and history of that fierce and warlike people, who inhabited the plains that lie between the Caspian sea and the Eastern ocean. A Tartar historian, named *Aboulghazi*, one of the descendants of Gengis-Kan, is his guide in this very uncertain field of investigation. By carrying up to father Adam the Tartar line, this historian, and his annals, must appear to many of our readers in a questionable shape. We know nothing of the literature or the writings of the Tartars before the conquests of Gengis-Kan, in the twelfth century; and it seems to have been at that period that they began to be ambitious of the glory of a remote origin as a people. But to trace it up to *Adam*, unless they could prove that *Noah* was a Tartar, is surely ridiculous. On the other hand, it is certain that the Tartars, being evidently descended from the Scythians, are a very ancient people; and though their savage and vagabond manner of life was not favourable to their keeping regular annals, yet there is a particular circumstance in the customs of that people, which might, more or less, contribute to ascertain their antiquity: for all the Tartars (as our Author observes), of whatever district or religion they may be, have a distinct knowledge of the *Armaks*, or tribes from which they descend, and transmit, most carefully, the memory of this descent, from generation to generation.

M. LE CLERC's account of the Tartars (or *Tatars* as he calls them) is curious. He obtained the information on which it is founded, from two princes and several *Mourzas* of that nation. Their origin is the same with that of the ancient Turks; and

Turk

Turk was the general denomination of this people until the time that Gengis-Kan made himself master of the north of Asia; nay, they still retain this title among themselves, though, after the period now mentioned, the neighbouring nations give to all their tribes the general appellation of *Tartars*. The term *horde*, according to another observation of our Author, does not signify properly a tribe; it denotes a tribe assembled, either to march against the enemy, or for other political reasons. Besides what may be learned from their history and traditions, the standard or colours of the respective tribes form a distinctive mark, whereby each Tartar knows the tribe to which he belongs. These marks of distinction consist of a piece of Chinese linen, or other coloured stuff, suspended on a lance, twelve feet in length, among the Pagan Tartars. The Mahometan Tartars write upon their standards the name of *God*, in the Arabic language. The Kalmoucs and the Mongul Tartars, distinguish theirs by the name of some animal; and, as all the branches or divisions of a tribe preserve always the figure drawn upon the standard of that tribe, adding only the particular denomination of each branch, those standards answer the purpose of a genealogical table or tree, by which each individual knows his origin and descent.

Our Author relates the conquests of Gengis-Kan (or *Tchinguis-Kan*, as he calls him) in those regions which form at this day the Asiatic part of the Russian empire as also of his son *Batou Sagin*, who made himself master of southern Russia, and peopled it with Tartar colonies, which are now confounded with the Russians. Long and heavily did the Tartar yoke gall the necks of this miserable nation. It was, however, at length alleviated by the divisions that arose among these warlike invaders. It is easy to perceive, that, in describing this dismal and horrid period of the Russian history, M. LE CLERC has been, as he says himself, nearly in the case of a wearied, dejected, and disgusted traveller, who, wandering from desart to desart, through scenes of blood and carnage, sees nothing around him but carcases and ruins, without knowing where he is going, nor where these scenes of horror will end. Accordingly, when he gets down to the middle of the fifteenth century, the epocha of the decline of the Tartars and of the accession of Ivan III. (*Vasiliewitz* I.) to the throne, he sits down and breathes, and looking about him for some cotemporary scenes and objects to diversify his story, he exhibits the political state of Greece, of northern and southern Asia, and of Russia, at this period. We grant, indeed, that our Author has been obliged to tell stories painful to humanity, in his historical progress; but are they equal to the horrors of ancient Pagan history, even in the civilized periods of Persia, Greece, and Egypt, under a Darius Ochus, an Alexander, and his successors, the *Seleucides* and the *Ptolemies*?

Our Russians, rough and rude as they were, would gain in point of decency and humanity by the comparison.—But let us go on.

Ivan III. ascended the throne in 1462. Our Author finds a remarkable conformity between his character and that of *Charles* V. of France, surnamed the *Wise*, and carries on the parallel in even the minutest points of comparison. This, we think, is rather making too free with the laws of historical composition, which, instead of its natural progressive motion, gets here into a zig-zag walk, and brings upon the scene two principal characters, one of which has no business there. But it was a relief to our historian to breathe a little French air in his course; and probably he thought that it would be such to his readers. It was certainly, at least, a relief to us to see Ivan III. holding the sceptre, as we were glad to see it in the hand of a *man*. The noble spirit, the constancy, prudence, capacity, and penetration of this excellent prince, attracted the love and respect of the nation. Wise in the cabinet, intrepid in the field, judicious in the choice of his ministers and generals, he restored order and discipline among the Russian troops. He disengaged Russia from the Tartar yoke, subdued the kingdom of Cazan, made himself master of the republic of Novogorod, and carried on a long war against the Poles. His name was respected far beyond the limits of his dominions. He received at Moscow, ambassadors from the Emperor of Germany, the Sultan of Constantinople, the kings of Poland and Denmark, and the republic of Venice. He restored internal order and œconomy throughout his territories, to such a degree, that the people were enabled to contribute with ease, and, consequently, without murmuring, to the support of Government. In short, if our Author has not greatly exaggerated the wisdom, prudence, mildness, and magnanimity of Ivan III., he was certainly one of the greatest princes of the Russian, or, indeed, of any other nation.

But it was not given to that age of barbarism (and to what age is it given?) to have a succession of such princes. After a reign of forty-three years, during which Ivan III. displayed the virtues and abilities of a great and good prince, he was succeeded, in the year 1534, by his son Ivan IV. a child, only three years old, whose government is represented by the Russian historians under the most hideous colours. M. le Clerc seems disposed to consider these representations as much exaggerated, and does all that he can to soften the colouring of those historians, whose accounts had been too much influenced and embittered by personal resentment. It appears, upon the whole, that Ivan's * reign was a motley mixture of equity and in-

* We follow throughout the Russian orthography in proper names, and write *Ivan* instead of *John*, and *Foedor* instead of *Theodore*, and so forth.

justice,

justice, of barbarism and clemency. This prince was, by nature, endowed with such corporeal and intellectual powers, as are peculiar, says our Author, to extraordinary men: He had strength of body, agility, latent genius, judgment, a love of order and discipline, and a natural firmness and intrepidity of mind: but the examples of corrupt favourites, and the barbarism and brutality of ignorant preceptors, blasted the fruits that might have been expected from such promising qualities. Nothing can present more striking contrasts, than the different periods of the reign of this prince. At one time, we see the merciless despotism of his favourites, wallowing in debauchery and blood, marking their steps by rapes and murders, and glorying in the extremes of dissolution and barbarity; while neither the voice of humanity, the cries of innocence, nor the imprecations of an enraged people, could awaken Ivan from the delirious state of hard-heartedness and insensibility, into which he had been thrown by the indulgence of his passions. At another time, we see him loved and respected on account of his clemency and justice, doing great things, reforming the old Russian laws, setting bounds to the venality and extortions of his officers, and distinguished by the wisdom of his government at home, and the lustre and importance of his conquests abroad. But it seems, that Russia was indebted for this change to the influence of his consort *Anastasia*, after whose death Ivan fell back into the vices he had contracted in his early education. We have here also, again, a parallel drawn between this prince and Lewis XI. of France—*par nobile fratrum*. It is painful to think, that either of the two should have his fellow; and it is one of the distressing circumstances of history, that it so often exhibits to us on a throne, an object which would be more suitably placed in a house of correction. This was nearly the fate of these two monarchs; for *Ivan* ended his days in a monastery, and *Lewis* in an old solitary castle.

There were, indeed, strange contradictions in the character of each of these princes; and this circumstance can only enable us to reconcile the historian with himself, when he tells us in one place, that Lewis XI. loved justice, and took care to have it impartially administered; and in another, that he had above four thousand persons cruelly put to death, most of them without any trial or form of law; and that he feasted his eyes with these horrid executions. However that may be, abundant uniformity and consistency appeared in the character of FOEDOR I. the last prince of the race of *Rourik*, which had furnished Russia with fifty-two sovereigns, such as they were, during the space of 736 years. This *hero* passed the eleven years of his inglorious reign in bell-ringing; and had he lived among us, would have been an excellent hand at a bob-major. By his

death, which was natural, and the assassination of his brother Demetrius, *Boris Godounof* found his way to the throne, and was crowned in 1599. A false *Demetrius* in the person of a Monk, who gave himself out for the son of Ivan, contested the title of Boris, and was supported by the palatine of Sendomir, whose daughter he married, in consequence of the intrigues of the Jesuits, who engaged the Pope in the cause of this pretender. Boris dying, is succeeded by his son *Foedor*; while the false Demetrius is proclaimed Czar by the insurgents, and is afterwards massacred. Here we have a new scene of tumult and bloodshed, exhibited by the ambition of several great families, who aspire after the Russian sceptre: *Chouski* succeeds Demetrius; and after his death, the Russians, who groaned for some time under the calamities of civil commotions, and the shock of contending factions, turned their eyes to the ROMANOFS, who were allied to their ancient sovereigns, and from them the present reigning family descend.

At the end of the dynasty, concluded by the death of *Foedor* I. our Author employs a whole book in an historical account of the *Kosacks* of the Boristhenes, the Don, and of Siberia, who are much more civilized and much better instructed than in former times. This is an interesting part of the volume before us; and the accounts of M. LE CLERC may be the more depended upon, as he lived some time among that people, and accompanied their *Hetman* in several of his excursions and travels. The relation of the conquests they made in the northern parts of Asia, under their chief *Jermak*, are curious, and they are taken from the journal of *Sava-jesimof*, who followed this conqueror. Our Author is indebted for the knowledge of this journal to Cyprian, Archbishop of Siberia, who wrote the history of this conquest from the memoirs of Jesimof. In general, M. LE CLERC has drawn his materials from the best sources. He derived abundant and important information relative to the ancient history of Russia, from prince *Scherbatof*, and the privy-counsellor *Sabakin*. The former composed, for his use, a correct summary of the history of Russia, from *Raurik* to the reign of *Foedor* I. the son of Ivan; and the latter furnished him with voluminous extracts from the Russian chronicles, the manuscripts in the archives, the ancient patriarchal library, and the genealogical books; and several other persons in high office, augmented with the most gracious condescension the number of his materials, and removed his doubts on various points of the Russian history.

We find, at the end of this volume, a piece entitled, *Historia Numismatica Imperii Russici*. This piece contains an abridgment of the Russian annals, extracts from these annals, and also the *stepennoi knigui*, i. e. *books of degrees* or parentage, which

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shew how nearly the princes, who filled the Russian throne, were allied to each other by the ties of blood or affinity. We find also here the names of great men, princes, czars, and cities, which coined money, with the epocha of the different coins. All this forms a series of proofs, that ascertain the Russian chronology, and place the relations of our Author beyond the reach of scepticism.

M. LE CLERC, on his return to France, obtained the honour of presenting to the king the most valuable books, manuscripts, charts, medals, coins, and antiquities, that he had collected in Russia; which now enrich the royal library, and the different collections that are designed for the instruction of the Public.

ART. XVI.

Discours sur cette Question, &c. i. e. *A Discourse Concerning the Question,* Whether the age of AUGUSTUS ought to be preferred to that of Lewis XIV, with respect to Literature and Science? By the Count D'ALBON *, Member of the greatest part of the European Academies. 8vo. 1784.

HERE comes forth again M. D'ALBON, with a new and lively production, in which he solves a question of a nice kind, and which is proper to furnish a very interesting discussion. He decides the point in sixty-six pages; but we apprehend he will be deemed more short than pithy by the more instructed part of his readers. In the general term of the *age of Augustus*, he comprehends the reigns of Julius Cæsar, Augustus, and half of the reign of Tiberius, which take in a period of 118 years; and the *age of Lewis* XIV. is here stretched out to the end of the reign of his successor. It is certain, that the two princely competitors here brought upon the scene, were both patrons of learning and learned men, more especially of wits and poets; and it appears also, that the protection they granted to the muses and the sciences, originated nearly from the same motive, the desire of having their exploits *sung* or *said* by bards and historians. We shall not follow our Author step by step in this delicate and ambiguous line of comparison, but shall only take notice of their result; the book is small, may be bought for a shilling, and therefore such as are desirous of fuller information, may easily purchase it.

One of the first things that surprised us in this pamphlet, was to see the age of LEWIS XIV. deemed equal to that of AUGUSTUS, with respect to *epic poetry*, without going out of the French territories to find a rival to *Virgil.* Milton certainly would have kicked up his heels, but, surely, Voltaire, allowing

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* This Gentleman's former writings have figured in several of our preceding Appendixes. For his last Work, see Appendix to our Sixty-eighth volume, p. 582.

to his *Henriade* all the applause it deserves, was not worthy to be his colour-grinder. *Rousseau* is also made here to go snacks with *Horace*, and to divide with him the lyric prize:—if he came in for a third, it might be granted him, for he is undoubtedly sublime in his ideas, rich in expression, elegant and harmonious in his versification, and happy and brilliant in his imagery, in all which Horace is his match; but much his superior in amenity, delicacy, variety, philosophy, and attic salt. Equality, again, affirms our Author in *satirical* composition: well, here, *Boileau*, indeed, saves him from heavy censure. Yet Boileau, after all, did not laugh vice out of countenance, with such good-humoured pleasantry and insinuating reproach as the Roman satirist. We cannot say we are better satisfied with the footing of equality in which he places the two *ages* in question, with respect to *pastoral poetry*, *rhetoric*, and *epistolary* writing. He is, however, obliged to acknowledge the superiority of the Augustan age with respect to *didactic poetry*, and the *eloquence* of the bar; though to this latter article he prefixes a *perhaps*, which expresses the painful struggle of national vanity against overpowering truth. We will not contradict our Author, when he gives the palm in *tragedy* and *comedy* to the dramatic poets of the *age of Lewis*. With respect to the former, we cannot even enter into a comparison, as the works of Pollio, the only tragic writer of the Augustan age, have not come down to our times, and there is no age that would not have derived a high degree of lustre from the dramatic productions of *Corneille* and *Racine*. It was only a Shakespeare, that could surpass the energy, the vehemence and sublimity of the former; and no tragic poet ever equalled the latter in grace, eloquence, fine taste, exquisite judgment, and harmonious numbers. Crebillon had great powers in tragedy, especially in exhibiting scenes of terror, which he, however, exaggerated; and Voltaire deserves a high rank among the favourites of the tragic muse. So that here, the comparison is entirely in favour of the age of the *French* Augustus, and the same may be said with respect to comedy.

That the age of LEWIS surpassed that of AUGUSTUS in history, jurisprudence, and political science, our Author positively affirms; and we must positively deny, until we are better informed. As to *dialectics*, *mathematics*, and *philology*, they have certainly gained ground, and risen to high degrees of improvement. It is also certain, that modern times have furnished various kinds of compositions, of which the ancients (as far as we know) had no idea; nor is it to be doubted, that in the age of Lewis, philosophers and philologists increased and multiplied much beyond the literary population of the Augustan age, greatly replenished the bookseller's shops, and extended far and wide the surface of science.

ART.

ART. XVII.

Verhandeling Raakende, i. e. The Third Volume of TEYLER's Prize-Dissertations, *concluded.*

IN our last Appendix, we gave an account of the two first dissertations in this volume, whose authors are Professor FAGARAS and Dr. MACLAINE. The other two come now into consideration.

The third, which is the production of an anonymous writer, is a very sensible discourse. It may well be thought, that he has gone over a part of the same ground that was trod by his competitors; but there are different methods of going over the same ground; and as in argumentation, as well as in painting, objects may acquire a greater or less advantageous light from the manner in which they are placed; so it is often both instructive and interesting to see similar thoughts or arguments treated by different persons. It is certain, that with respect to ideas as well as words, the influence of *position* on the perception of truth is great and luminous. But however judicious our Author's observations may be, we do not think they derive any remarkable illumination from the *manner* in which they are presented. It may be proper, nevertheless, to give our readers some idea of his manner of proceeding.

The essence of liberty, according to him, consists in this, that the moral agent is the author of his actions, and *that* action is *free*, which he, by his own internal power, by his own determination, has resolved to perform, and has actually brought into execution. More particularly, a free action supposes the following requisites,—that the agent exerts in it his *own power*—that, previously to the action, he has it in his power not to act, or to act otherwise; that the management of the powers of acting are his own work; and he is not, in acting, passively subjected to the influence of any cause or principle of action out of himself. In other words, liberty is the faculty by which the moral agent *wills* effectually, or exerts active volitions. This account of liberty is illustrated and ascertained by various examples; and our Author draws a line of distinction between those actions that are undertaken in consequence of the previous use of reason in deliberation and choice, and those into which a person is hurried with precipitation, by the mere impressions of external objects. In the latter, the exertions are rather passive than active.

So far our Author agrees with those who maintain, what is called, a *liberty of indifference*; but after revolving thus far with them, around this intricate subject, he flies off in a tangent, and gets at such a distance from them, that it is impossible they should ever meet again. For he considers men, as in some cases, necessarily

non-use of the power and the means that *might* have enabled him to prevent it. That every action has its cause, and this cause a preceding cause, and so on through the whole series, that preceded the action, is here shewn to be a palpable sophism; since, previous to the existence of each of these pretended causes, there was a latent power in the agent of preventing its becoming a cause by a proper use of his reason. And, indeed, the soundest decisions of human justice in the condemnation and punishment of offenders, are founded upon this principle. Our Author illustrates and enforces this principle with great strength of reasoning; and we cannot help thinking, that if his reasoning is false, a judge and jury ought rather to hang the *bottle*, which excited the drunken murderer to stab his neighbour, than the murderer himself.

It has been alleged, that the moral characters and conduct of men depend much on the examples that have been set before them, and the circumstances in which they have been placed; and the influence of these examples and circumstances has been considered as incompatible with human liberty. But how are men influenced by example? Not by constraint and external force, but by *choice*, *imitation*, and *reasoning*; and all these are exertions of our active powers, and consequently *free* and voluntary acts of the mind. And as to circumstances, they are objects of consideration, *comparison*, *judgment*, and *reasoning*, and thus give exercise to liberty, instead of restraining it. Besides, how different is the conduct of persons educated in the same families, the same circumstances, and who have, at least for a long space of time, had perpetually the same examples before their eyes? Our Author has treated this matter with more attention than the objection deserves; but his observations are sensible, and shew a considerable practical knowledge of human nature.

All these reasonings are loaded with a prodigality of repetitions that may fatigue acute readers, but may, at the same time, render his discussions more palpable and striking to those who are slower of comprehension, and not much accustomed to metaphysical intricacies. They are followed by an elegant sketch of the rise and progress of liberty in the human mind. Here our Author follows man from his birth, in his progress from simple sensations to memory, from memory to the dawn of reason and judgment, the parents of liberty, and from thence to the maturity of his faculties and powers; and illustrates, by this philosophical tablature of the progress of the mind, the reasoning and principles contained in his dissertation. It is terminated by a very singular dialogue between God Almighty and Dr. Dodd, which called to our remembrance a dialogue of *Lucian* on the same subject. The Doctor makes use of the old sponge for blotting out moral *accounts current* (which our friend Dr. *Priestley* has

has lately put into such nice repair), and excuses his profligacy before the Supreme Judge, upon the plea of *necessity*. The conference is pretty long; but the answer made from the tribunal, though just and equitable, is so circumstantial, minute, and familiar, that it would do better in the mouth of a sensible and virtuous curate, than where it is placed: not to mention, that the antagonists of human liberty will draw advantage from the very unguarded passage that concludes this strange dialogue.

The fourth and last dissertation on this subject was composed by the Rev. Mr. VAN DEN BOSCH, a candid and able writer, but who expatiates, we think, in too large a field, in his discussion of the important question proposed. In a short preface to his discourse, he tells us, that he had formerly thought much upon the subject of liberty, without being able to come to a decision that satisfied him fully. He was sensible, that many plausible things had been said by those who are of opinion, that the *will* is *necessarily* determined by *motives*; but, as he could not reconcile this hypothesis with the *accountable* character of a moral agent, nor with the natural and universal feelings of conscience, he did not dare to adopt it, and therefore thought it the wisest and safest part to put an end to his investigations, and content himself with a certain kind of *implicit* belief, that man is a *free agent*. "But *(says he)* my curiosity was excited anew by the controversy "that has been lately carried on in England, on this subject, in "which the celebrated PRIESTLEY has, with great acuteness, "maintained the doctrine of *philosophical necessity*, and defended "it against the objections of able and eminent antagonists *. "*Very little light*, however, did I obtain from this decent and "friendly contest. Dr. PRIESTLEY seemed to me always, or "at least for the most part, to keep his ground; but his bold "plain-dealing, and his *laudable* manner of going on undaunt-"edly (or reasoning through thick and thin), makes him avow "and adopt certain consequences, deducible from his principles, "which are too hard for me to *digest*." We advise this worthy man to go and steel his *stomach* at Birmingham; and we think he would have done well to have made up his mind more firmly about this business before he stepped into the *circus*; for his difficulties give him such a questionable shape, that the spectators, on both sides of the question, may be apt to claim him as *theirs*; and he looks something like the honest member, who going one day to the House, with an intention to vote for the ministry, had, by wandering from his way, got himself, some how or other, among the gentlemen of the opposition.—However that may be, our candid and sensible Author flatters himself, that he

* He mentions, particularly, Dr. Price and Mr. Palmer.

has

has drawn from his metaphysical tinder-box several *new* sparks, that will illuminate some dark sides of this intricate subject.

His dissertation is divided into seven sections. The first contains a *description* (as he calls it) of *Liberty*, which he divides into *legal*, *physical*, and *moral*. The *first* of these has certainly nothing to do with the subject; the *second* denotes *power* to act; the *third* power to *will*, or to form active volitions, *pro* or *con*, in a given case: this latter is the Palladium of philosophical liberty, or of that liberty which renders man a moral and accountable agent, as our Author proves in his second section. So far the matter is clear; no physical power, effort, or act, can constitute a moral or imputable action, if it be not preceded by a determination of the will. A man may act against his *inclination*, but he can never *act*, properly speaking, against his *will*: the malefactor, who goes to prison, is in this case; otherwise, instead of walking peaceably to his confinement, it would be necessary to draw him thither by force; but, as he knows that he would draw upon himself a greater evil by resistance, his *will* determines him to go of his own accord, against his inclination. But here arises another question: is the power of *willing* sufficient to constitute man a moral and free agent, where the *power of acting* does not take place? Our Author determines in the affirmative; because *willing* and *resolving* is a real action of the mind; and thus physical liberty, or the power of bringing what we have *willed* into execution, is not always necessary to constitute free agency; it is enough, that we think the action, to which the will determines itself, possible; for no man in his senses, will make that which is palpably impossible an object of volition: hence it is evident, that the existence of a physical power, or the opinion of its existence, though it does not, alone, constitute free agency, yet is connected with it.—All this we think clear and judicious.

In the third and fourth sections our Author comes to the great point;—to enquire, whether or not man is a *free agent*, according to the definition already given of moral liberty? And here we find him accommodating matters in such a way, that neither the defenders nor the opponents of liberty will adopt his hypothesis upon the whole, though they will, both, find in it several scraps of their respective systems. He sets out by shewing, that free agency, though it really exists, yet exists with considerable restrictions, and only takes place in certain cases. A tender mother *cannot* resolve upon, or determine her will to the destruction of her child. This example is strong, though Dr. MACLAINE proved clearly in his dissertation, that the words *cannot*, or *can*, are improperly and unphilosophically applied to the determinations of the will. "I *cannot*, continues our Author, determine my will, so as to tear in pieces this paper that I am drawing up for the society of Teyler." This example we think very

very weak. Well,—but though liberty does not exist in all cases, yet it exists in many, as we learn from observation, experience, and reflexion: for our Author does not think that its existence, in any case, is susceptible of a rigorous demonstration, though it is capable of being proved by good reasons.—These are all we want.

He goes on thus——Liberty exists, or volition may tend towards one side or the other, where, of two objects perfectly equal, or which *appear* to be equal, a choice is to be made of one of the two. It exists also in more important matters, as the words moral *good* and *evil*, *praise* and *blame*, sufficiently evince; but how this is compatible with his giving causalty and efficiency to motives, as he does afterwards, we do not well see. In these sections, and the one which follows, a sort of *coalition* is formed by our Author, between *liberty of indifference*, and *moral necessity*, by dividing the *whole man* between them. Liberty, indeed, has the smallest portion; he gives her, however, as we have now said, a place in those actions, which are, upon reflexion, the occasions of *self-approbation* or *remorse*, *praise* or *blame*; and he defends the reality, universality, and axiomatical certainty of these feelings, against the metaphysical pencil of Dr. PRIESTLEY, which has been laboriously employed to give them a *shape* and *colouring* different from those which they derive from nature. The good sense and simplicity, the candid and unprejudiced regard to truth, with which our ingenious Author treats this part of his subject, deserves the highest praise. But when he comes, in the fifth section, to treat of the *extent* of human liberty, and to determine the cases in which it does, and those in which it does not exist, we find him declining from the sagacity and precision that distinguish other parts of his dissertation, and this, if we mistake not, from an inaccurate conception of the nature and pretended *operation* of motives, improperly considered as distinct agents. This is the *magic lanthorn* of the Necessarians, who, finding that their system could obtain no support from the common sense and the common feelings of mankind, have dressed it, by the assistance of a subtile analysis, in a form that is acceptable to such as like rather to be *dazzled* than *convinced*. When our Author talks of motives as *bending* the *will*, one would think he considered the *will* as a steel spring, under the strokes of a hammer, or a load placed upon it by an external agent. All this is inaccurate language, which conveys false ideas, as is shewn very fully in the discourses mentioned in our former Appendix. Mr. VANDEN BOSCH enumerates four cases. In the first, the motives for and against the action are equal in *kind* and *force*: for he lays an improper stress upon this distinction. In this case, the action will be free, and moral liberty take place, according to him; for he proves against the ass of Buridan, that

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this equality does not preclude a choice. In the second case, all the motives are on the one side, and none on the other. Here, according to our Author, liberty does not take place; for though the mind can act *without* motives, it *cannot* act *against* them. *We* would say, it *will* not act against them; and then, even in this case, the action may be free, in what we take to be the only true sense of liberty. In the third case, the motives are of the same *kind*, but unequal in *force*; and here (says our Author) we are not free, because the mind is influenced by the prepollent, or most *forcible* motive. But we cannot see to what purpose the *kind* comes here into consideration, as the kind can influence only by its *force*. The man, who prefers making a charitable visit to an hospital, before feasting his eyes and appetites with an hour of pleasure at the *Pantheon*, prefers, indeed, one motive before another of a different kind; not precisely because the *kinds* are different, but because the sense of duty, the feelings of humanity, or the love of fame, operate upon his will (to use our Author's language) with more *force* than sensual pleasure. Another man would, from the *vice versa*, prefer the Pantheon. The fourth case is, where the motive on one side is different in *kind* from the motive on the other; and here our Author pretends that the action is free. Why? because he supposes that the degrees of *force*, in motives of a different kind, do not admit of comparison, and therefore that the respective *quantum* of force cannot be estimated. This is one of our Author's *novelties*;—we will suppose it to be new;—but is it *true?* We fear it is not, however ingeniously our Author illustrates and maintains this assertion. If it were true, the existence of liberty, in the most essential parts of moral conduct, would be so palpably ascertained, as to put an end to all the attempts even of sophistry and chicane, to render it dubious. We wish it was defensible. Let us see what he makes of it: A merchant is invited to a party of pleasure, which attracts him *directly*, and powerfully: but he *reflects* that his presence is required in his counting-house. Here then we have *dissimilar* motives; *pleasure* on the one side, and *interest* on the other. The merchant follows the latter, and stays at home. Now (says our Author, and we shall endeavour to reduce the reasoning of four pages into a few lines) these motives are dissimilar, and their respective force cannot be appreciated: moreover, it is the merchant that gives the motive of interest its weight, by active exertions of reflection and combination, so that though *pleasure* affected him by a direct impulsion, nearly as the weight bears upon the balance, he himself acted upon the other arm of the balance, by the reflex attention given to *interest* which lay there, and thus outweighed pleasure: so that whatever final choice he made, it appears evidently possible that he might have made a contrary one; and therefore his act was free. Now

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in all actions which are objects of praise and blame, of approbation and reward, or sources of self-approbation or remorse, the contending motives are of a dissimilar kind, such as *pleasure* and *duty*, *passion* and *reason*, and so forth; and therefore such actions are free. We cannot help thinking that we see Dr. PRIESTLEY lifting up his foot against this argument; and we are happy to be assured that it cannot reach the Author, as there is a sea between them.

The sixth section contains farther *thoughts* and illustrations relative to the extent of human liberty; and the seventh, which terminates this discourse, is employed in answering the objections that may be raised against liberty in general, and our Author's party-coloured hypothesis with respect to this important subject of eternal controversy in particular. It is more than probable, that we shall *all* be *judged*, *acquitted*, or *condemned*, before the worshipful company of philosophers have settled it among themselves, whether or no we are *accountable* for our conduct.

ART. XVIII.

Histoire de l'Eglise, &c. i. e. A History of the Church, dedicated to the King. By the Abbé BERAUT BERCASTEL. Vols. XVII and XVIII. 12mo. Paris.

THIS (say we, by way of admonition) is one of the most illiberal and contemptible productions that have dishonoured the literary annals of the present age. How such a work will find purchasers or readers, in a country where the excellent ecclesiastical history of the learned, judicious, eloquent, and almost impartial Abbé *Fleury* is known and esteemed, we should be at a loss to conceive, if we did not reflect, that, in the bookseller's shop, as well as in the inn, there must be entertainment *for man and horse*.

ART. XIX.

L'Influence de FERMAT *sur son Siecle, relativement au Progrès de la Haute Geometrie*, &c. An Estimate of what the Seventeenth Century owes to M. FERMAT, Counsellor of the Parliament of Toulouse, with respect to the Progress of the higher Geometry, and the Advantages which Mathematical Science has already derived, and may yet derive, from his Writings. By the Abbé GENTY, Professor of Philosophy at Orleans. 8vo. Price Two Livres Eight Sous. Paris. 1784.

THIS prize-dissertation, swelled to an octavo volume, is worthy of perusal. M. FERMAT, whose philosophical merit it is designed to appreciate, deserves, undoubtedly, a place among the great men of the last century. He was the rival of *Descartes*, the precursor of *Newton* and *Leibnitz*, and, if M. GENTY is not mistaken, furnished them with the principles and germs of their

most brilliant discoveries. He was the constant object of *Pascal*'s admiration. Pascal looked up to him as the first man of his time; and his discoveries in the science of numbers have obtained the applause, and exercised the calculating powers, of the ablest arithmeticians.

ART. XX.

Dictionaire Historique et Critique, Dogmatique et Morale, de la Sainte Bible, &c. Paris.

THIS is the third volume of an historical, critical, doctrinal, and moral dictionary of the Bible. By M. RONDET, Editor of the Bible of Avignon. This quarto volume contains 793 pages, and yet the Author has got no farther than the letter E. 'Tis solid work; what is *solid* is commonly *heavy*.

ART. XXI.

Oeuvres Choisies de Bossuet, &c. i. e. Select Works of BOSSUET. To which are added an Analysis of his other Productions. In Eight Volumes. 8vo. Paris. Published by the Abbé SAUVIGNY.

THIS may be considered as the literary marrow-bones of the learned, eloquent, sagacious, insidious, and ambitious prelate, whose productions contain, *some*, rich nourishment; *others*, seducing poison; and who was a intriguing politician, a crafty divine, and the enemy of FENELON, who was the friend of virtue and of mankind.

ART. XXII.

DE FAY, bookseller at Dijon, has published, by an order from the States of Burgundy, the eleventh edition of a work that ought to be translated into all languages, and put into the hands of all families. Its title is, *Catechisme sur les Morts apparentes, dites* ASPHYXIES, *ou Instruction sur les Manieres de combattre les differentes Especes des Morts apparentes*, &c. i. e. *A Catechism concerning the apparent deaths, called* ASPHYXIES, containing an account of the different methods of restoring to life persons attacked in this manner, and of resisting the disorder in all its various appearances: the whole founded on experience, communicated by the way of *question* and *answer*, and adapted to common capacities. By M. GARDANE, Doctor-Regent of the Medical Faculty at Paris, Royal Censor, and Member of many Academies. The States of Burgundy distribute this new edition *gratis* throughout that province, and, by their order, the celebrated M. MARET, King's Physician, and Perpetual Secretary to the Academy of Dijon, has added to this catechism a *supplement*, containing proper *instructions relative to the precautions that ought to be used* in such circumstances as require the opening of graves, and the removal of bodies from one grave to another.

ART.

ART. XXIII.

Discours sur le Luxe, &c. A Discourse concerning Luxury. By the Abbé GENTY. 8vo. 1784. Paris.

ANOTHER prize-dissertation, crowned by the Academy of Sciences, Belles-Lettres, and Arts, at Besançon. It is sensible and eloquent in an uncommon degree.

ART. XXIV.

Histoire Generale de la Chine, ou Annales, &c. A General History of China, translated from the Grand Annals of the Empire (TANG-KIEN-KANG-MOU), by the late Father ANNE-MARIA DE MOYRIAC DE MAILLA, Missionary at Pekin. Revised and published by M. LE ROUX DES HAUTES RAYES, Professor of Arabic in the Royal College, and King's Interpreter of the Oriental Languages; enriched with Cuts, and with new Maps of Ancient and Modern China, drawn by the Order of the late Emperor *Kang-Hi*, and now engraven for the first Time. Vols. XI and XII. 8vo. Paris. 1784.

WE formerly gave an account of the first eight volumes of this important production; and as the work is now concluded, after its publication had been suspended for a considerable time, we propose, in our next *Appendix*, to give a more particular account of the four last volumes. The history is, properly speaking, terminated in the eleventh volume. The twelfth contains several pieces relative to the arts and sciences in China, the state and history of some neighbouring nations, and a *general index* to the whole work.

ART. XXV.

Eloge Historique de Louis Joseph Duc de Vendome. An Historical Eulogy of Lewis Joseph Duke de Vendome, Commander in Chief of the Armies of France and Spain. By M. DE VILLENEUVE. 8vo. Paris. 1784.

A Prize-dissertation, crowned last year by the Academy of Marseilles. The Author, though not a writer of the first class, gives a lively portraiture of the great qualities of his hero.

ART. XXVI.

WE took notice (in our Review for January) of Dr. Withering's Translation of Sir Torbern Bergman's *Sciagraphia Mineralis*, or Outlines of Mineralogy, and congratulated the Author on his falling into the hands of such an accurate and ingenious translator. It may not be improper to observe, that he has also been fortunate at Paris. M. MONGEZ, Canon of St. Genevieve, and Member of several Academies, has translated this work into French, and enriched it with additions, which have great merit. M. MONGEZ has given a particular exposition of the varieties of each species in the mineral kingdom, with

analyses of several minerals made by himself and other chemists. His historical notes, and his particular observations, are also interesting. The Academy of Sciences, in consequence of the report of Messrs. *D'Aubenton* and the late M. *Macquer*, have given honourable testimony to the work, and it is published with their privilege, in 8vo. 431 Pages. Price 4 Livres. Paris 1784.

ART. XXVII.

Essai sur la Mineralogie des Monts Pyrenées, i. e. An Essay concerning the Mineralogy of the Pyrenean Mountains. 8vo. Paris. 1784.

THE anonymous Author of this interesting work must be a keen and intelligent observer of nature. The circumstantial account which he gives of the places he has visited, and the results of his researches, as they are here exhibited with precision and perspicuity, prove abundantly both his industry and judgment. His observations and labours begin at the extremity of the ridge of the Pyrenees, which is bathed by the ocean, and between that point and the other extremity that touches the Mediterannean, no mountain, mine, stratum, valley, river, or rivulet, has escaped his attentive examination. The *lithological* description of the places he has visited forms the first part of this work. It will not prove the most entertaining to those who are not connoisseurs in natural history; but by those who are, it will be esteemed as instructive. The second part will prove more generally interesting: it contains the observations of the Author on the places described, on the changes they have undergone, and on the different causes that have concurred in producing them.

ART. XXVIII.

Collection de Mémoires Chymiques et Physiques. i. e. A Collection of Chemical and Physical Memoirs. By M. QUATREMÈRE D'ISJONVAL. Vol. I. 4to. pp. 310. 1784.

OF the five pieces contained in this volume, the *first*, third, and fifth, were prize-dissertations, crowned by the Royal Academy of Sciences at Paris, and they were all read to, and approved by, that learned assembly. The first contains an *Analysis and a Chemical Examination of Indigo*, as it is circulated in commerce for the purpose of dying. The second, the *Analysis of Pastel* or Woad, &c. The third, Researches *concerning the Methods of ascertaining the distinctive Characters* or Diversities of *Marl*, *Chalk*, *Limestone*, and *Earth of calcined Bones*, which chemists have hitherto generally confounded under the common class of *calcareous Earths*. The fourth, Researches *concerning the Means of intimately combining the Marine and Nitrous Acids with Earth of Magnesia, in order to obtain regular and permanent Salts from this Combination*. The fifth, An Essay on the Marks and

Characters which diſtinguiſh the Cottons in different Countries. Theſe diſſertations will be ſoon followed by the publication of three more; and, we think, they muſt be well received, eſpecially by all who are concerned in the dying manufactories. M. D'ISJONVAL is certainly an able practical chemiſt: he was the diſciple of Dr. MACQUER, and is his worthy ſucceſſor in the Royal Academy of Sciences.

ART. XXIX.

Vie de RENÉ DUGUAY TROUIN, &c. i. e. The Life of *René Duguay Trouin*, Lieutenant General of the Naval Armies of France, and Commander of the Royal and Military Order of St. Lewis. By M. RICHER. 12mo. Paris. 1784.

WE have already had the ſubſtance of the life, exploits, and merit of this French hero in his Eulogy by the eloquent M. Thomas, and we are ſoon, no doubt, to have it again from M. TURPIN, in his Hiſtory of the French Marine, of which the firſt volume has been lately publiſhed. It was, however, natural, that M. RICHER ſhould add the Life of *Duguay Trouin* to thoſe of the celebrated naval commanders which have already employed his pen, ſuch as Bart, Barbaroſſa, Tourville, Doria, De Ruiter, and Duqueſne.

ART. XXX.

M. MENTELLE, Hiſtoriographer to the Count d'Artois, and Royal Cenſor, has publiſhed in octavo the fifth and ſixth volumes of his *Choix de Lectures Géographiques et Hiſtoriques*, &c. i. e. Sclect Portions of Geography and Hiſtory, exhibited in a Method adapted to facilitate the Study of Aſiatic, African, and American Geography; with Maps. This compilation contains a deſcription of the principal iſlands, ſituated between North and South America, an eſtimate of their weight in the political ſcale, and an account of the different powers to which they belong. This is followed by a geographical and hiſtorical view of North America, taken from the lateſt and moſt intereſting accounts of that country; and we think this work, upon the whole, inſtructive and entertaining. Among the writers who have been laid under contribution to render it ſuch, the Abbé *Raynal* and M. *Pagès* are, no doubt, the principal. See more of this Author's works, in our Review for April laſt, p. 320.

ART. XXXI.

Bibliothek der Großfurſten, &c. i. e. The Library of the Grand-Dukes *Alexander* and *Conſtantine*. By her Majeſty the EMPRESS OF RUSSIA. Volumes I. and II. 8vo. Berlin. 1784.

IT is under this title that the Imperial writer has allowed the Public to be acquainted with the pains ſhe has taken to form the minds of the two youthful objects of her maternal tenderneſs to private and heroic virtue. She teaches them *here* how they

muſt live; and, ſurely, her example is ever informing them how they ſhould hold the reins of government, and contribute to the welfare of the nation that looks to them as the future inſtruments of its felicity. The firſt volume contains ſeveral articles, viz. *Fundamental Principles of the Inſtruction of a Citizen*; in which we find 117 aphoriſms relative to moral conduct.—*Materials for a Ruſſian Hiſtory:* we ſhould be glad to know what hiſtorians her majeſty has in view, when ſhe ſpeaks, under this article, of hiſtories of Ruſſia, in foreign languages, that are full of fictions, dictated by partiality;—*A ſelect Collection of Ruſſian Proverbs*, and *The Story of the Czarewitz Fewei*, a Romance, deſigned to give an idea of the education and character of a good prince.

ART. XXXII.

Geſchichte der Meinungen alterer und neuerer Voelker von Gott, &c. i. e. A Hiſtory of the Opinions of Ancient and Modern Nations, concerning the Deity, Religion, the Prieſthood; together with a particular Eccleſiaſtical Hiſtory of the Egyptians, Perſians, Chaldeans, Chineſe, Phenicians, Greeks, and Romans; and a View of the Religion of the Savages. Part I. By M. J. G. LINDEMANN. 8vo. Stendall. 1784.

A Very good abridgment of human errors.

ART. XXXIII.

CAROLI COMITIS FIRMIANI *Vita*, &c. The Life of CHARLES COUNT FIRMIAN. By AUG. THEODORE VILLA, Royal Profeſſor, &c. 4to. Milan. 1783.

THE Life of Count Firmian, and his amiable character, form, perhaps, one of the nobleſt models that can be held out for the imitation of men in high rank and power.

ART. XXXIV.

Nieue Nordiſche Beytrage, &c. i. e. New Memoirs, relative to the Northern Regions. By M. PALLAS. 4to. Peterſburgh. Vol. IV.

THIS volume is a valuable addition to the itinerary collection of M. PALLAS, who, by his own obſervations, as well as by his attention to the obſervations of others, has very conſiderably augmented the materials of natural hiſtory. Among the Pieces collected in this volume, we find ſeveral that deſerve particular attention, ſuch as the deſcription of the *Kuril* Iſlands, accompanied with a hiſtory of their diſcovery, and an account of their inhabitants; and the obſervations of M. *Hablitz* on the Perſian province of *Gilan*, in the year 1773: to which we may add the curious journal of a captain of the Coſſacks, who, in 1779, paſſed from the point of *Tſchuktſh* to the Iſlands of the Straits, with whoſe inhabitants he converſed amicably, and diſcovered from thence the coaſts of two parts of the globe.

ART.

ART. XXXV.

Lettera IVta, &c. i. e. A Fourth Letter concerning certain Physiological Curiosities. Addressed to the Marquis Rangone. By M. ROSA. 8vo. pp. 178. Modena. 1783.

THIS letter contains an interesting relation of a series of experiments, ingeniously contrived and carried on, in order to prove the existence of an *animal expansible vapour* in the blood.

ART. XXXVI.

Osiris und Socrates. i. e. Osiris and Socrates. By M. VICTOR ALBERT PLESSING, A. M. 8vo. pp. 582. Berlin. 1783.

THERE is abundance of fancy and erudition in this publication, in which the Author employs *both* laboriously to prove, that all religions, and even *all* philosophical opinions, drew their origin from Egypt, and have been transmitted to our times, after having undergone, in their passage, various modifications. So much for OSIRIS. And as to SOCRATES, he aimed at nothing less, if this Author may be credited, than a momentous revolution both in the religion and politics of his time.

ART. XXXVII.

De Mœurs, de la Puissance, du Courage, et des Loix, considerés relativement à l'Education d'un Prince. i. e. Concerning Morals, Power, Courage, and Laws, considered as relative to the Education of a Prince. By M. HILLIARD D'AUBERTAIL. 8vo. Brussels and Paris. 1784.

THIS is a very good manual for princes, and men of high birth and rank in civil society; and thus goes several steps higher than the usual line of treatises upon education. The leading object proposed by the Author is to render education productive, not only of improvement in knowledge and virtue, but also of elevation and greatness of mind. Of the three parts into which this work is divided, the first treats of the choice of masters, the manner of instructing, the branches of study, and the various means that are most adapted to give strength and vigour to the intellectual faculties, as also of the knowledge of languages, and the kind of eloquence that are proper for persons in high station. These form the subjects of five discourses. In the second part, the Author treats of the principles of morality, and of the moral virtues. And in the third, which has for its object political education, he considers the power of the prince as exercised at home in the various branches of civil government, and abroad in war, commerce, and political transactions and connections with foreign nations. He also shews the pernicious effects of uniting civil and military employments in the same persons, and exhibits a view of the present state of legislation in Europe, and particularly in France.—M. HILLIARD is not a first-rate writer; his work, nevertheless, has a considerable de-

gree of merit, conveys much useful and solid instruction, and bears visible marks of true taste and sound judgment.

ART. XXXVIII.

Versuchter Beweis van der Nothwendigkeit des Uuebles, &c. i. e. An Attempt to demonstrate the Necessity of *Evil* and *Pain* in the State of *(finite)* Beings endowed with Sensibility and Reason. By M. PLESSING. 8vo. Dessau. 1784.

THE word *finite*, which we have added to the title of this work, conveys one of the fundamental ideas that enter into the demonstration here aimed at. No doubt, an infinite or absolutely perfect Being can neither be susceptible of *pain* nor *evil*, because these are repugnant to our essential and immutable notions of perfection. But that *pain* is necessary in the state of a finite being, because without *it* such a being could have *no idea* of *pleasure*, is a kind of reasoning which we do not think so palpably conclusive, however ingeniously it is employed and supported by our Author. Pleasure is a *positive* sensation, the idea of it is therefore positive, and independent on comparison with respect to its *nature*, though it may be heightened with respect to its *degree* by the view or experience of its opposite pain. Can it be affirmed, that a man would have *no* idea of light, only because it was perpetual, and never interrupted by the approach of darkness? We think not. This, however, our Author affirms virtually, when he says that we cannot have a clear idea of any thing, without having an idea *equally* clear of its contrary. And what will become of *axioms* upon this principle? In short, it appears to us, that M. PLESSING, though he vindicates Providence in the permission of evil upon a general principle which is true, even its being the appendage of general laws, which are adapted to the production of the greatest possible *good* in the *whole* system; yet he is not always so severely strict in his proofs as the nature of a *demonstration* requires. There are, however, many excellent things in his book, which exhibits a pleasing and comfortable view of the moral government of the universe.

ART. XXXIX.

Giornale Astro-Meteorologico per l'Anno, &c. The Abbé Toaldo's Astro-Meteorological Journal for the Year 1784. 12mo. Rome and Venice. 1784.

THIS excellent and most useful periodical work, which has been carried on regularly since the year 1773, has been reprinted now, for the first time, at Rome. It ought to be translated into all languages, as a pocket-companion for the rector, the curate more especially—the artist, the husbandman, the physician, the mariner, the traveller, and even the huntsman.

ART.

ART. XL.

SECONDE MÉMOIRE, *Physique et Medicinale, montrant les rapports evidens entre les Phénoménes de la Baguette Divinatorie du Magnetisme et de l'Electricité, avec des eclaircissemens sur d'autres Objects nonmoins importans qui sont relatifs.* i. e. MEMOIR the SECOND, containing a Philosophical and Medical Representation of the Marks of mutual Resemblance, that are observable in the Phenomena of the *Virgula Divina* (or divining Rod) of *Magnetism* and *Electricity*, together with Illustrations on other Matters of no less Moment, that are relative to this Subject. By M. T*** (Thouvenel). 8vo. Paris. 1784.

WE have not yet done * with M. *Bleton*. And why should we? His extraordinary talent is an innocent, and (in our Author's lucrubations thereupon, is become) an instructive and entertaining subject of discussion. Beside, as we gave an account of M. THOUVENEL's *first* memoir upon this singular subject †, it is no more than natural that we should say something of the *second*. M. THOUVENEL is both a man of consequence and a philosopher. He was charged, by the King, with a commission to analyse the mineral and medicinal waters in France, and, by repeated trials, he has been so fully convinced of the capacity of *Bleton* to assist him, with efficacy, in this important undertaking, that he has solicited the ministry to join him in the commission, upon advantageous terms. All this shews that the operations of Bleton have a more solid support than the tricks of imposture, or the delusions of fancy. Certain it is, that the perseverance of our Author, in the defence of *Bletonism*, is obstinate and intrepid. His first memoir drew upon him a legion of adversaries, and some of them men of reputation in the line of experimental philosophy. The candour, however, of some of these seemed to be less respectable than their abilities; for, after *seeing* and *acknowledging* the efficacy of a great number of Bleton's experiments, they were ungenerous enough to join the *opposition*, and bear testimony against them. They could not, it seems, trust their eye-sight, when it reported facts and experiments which *they* could not account for, and which had been hitherto attributed to juggling and quackery. But they would have done well to consider, that the theory of nature is not yet complete, and that we retard instead of accelerating its completion, by shutting our eyes against phenomena and experiments, because we cannot explain them. The clamours, however, of the adversaries of *Bletonism* made an impression: they have excited doubts, and a kind of scepticism in the pub-

* See former accounts of him, in the Appendix to our sixty-fifth and sixty-seventh Vols.

† See Monthly Rev. Vol. LXV. p. 497.

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lic; and this engaged M. THOUVENEL to resume the subject in the *memoir* now before us.

It is divided into TWO PARTS. In the *first*, our Author begins by a summary of what has been said in the different literary journals *for* and *against* his preceding memoir. To this he adds the *affidavits* (and they are numerous and respectable), by which the discoveries of Bleton, in the environs of Paris and other places, have been ascertained, and by which his singular faculty of perceiving by a kind of sensation, and indicating subterraneous springs and currents is fully testified. We must refer the reader to the memoir for the enumeration of these facts and testimonies, which he will find authenticated by the signatures of those in whose estates the successful trials of *Bleton* were made. Here we see, among other respectable names, those of *Torcy*, d'*Harvelay*, *Laborde*, the President *Lamoignon*, the Duke d'*Uzes*, the Count d'*Adhemar*, the Bishop of *Laon*, not to speak of *Bellevue* and *Trianon*, which belong to royal proprietors. Gentlemen, unbelievers, what would ye have? Did not many of you believe in the *epochas of nature*, which were only exhibited to us as a *dream*, and which, in effect, were no more than the *baseless fabrick of a* sublime *vision?* The following story is no dream; it is a strong fact in favour of *Bletonism*: For a long time the traces of several springs, and their reservoirs, in the lands of the *Abbé de Vervains*, had been entirely lost. It appeared, nevertheless, by ancient deeds and titles, that these springs and reservoirs had existed. A neighbouring abbey was supposed to have turned their waters, for its benefit, into other channels, and a law-suit was commenced upon this supposition. M. *Bleton* was applied to: be discovered at once the new course of the waters in question: his discovery was ascertained, and the law-suit was terminated.

We are free to say, that, as matters appear to us, even the *mistakes* of *Bleton* do not invalidate the reality of his talent; since a talent may be real without being perfect, or exerting itself with the same success in every trial. Bleton has been mistaken more than once, and our Author enumerates, with the fairest candour, the cases in which he has failed. But these cases are very rare in comparison with those in which he has succeeded: beside, our Author's account of the circumstances that occasioned his mistakes, and of the manner in which they were repaired, shews that these few exceptions prove nothing against, but much for, the general rule.

We said above, that many were indisposed against *Bletonism*, because they looked upon the facts on which it is founded as inexplicable. Our Author does not consider them under this point of view, as we see in the second part of this memoir. For here he sets out with an exposure of the principles upon which the

the impreſſions made by ſubterraneous waters and mines may be naturally enough accounted for. This theory is followed by a relation of new facts, more ſurpriſing than thoſe that have been already mentioned. Theſe are the reſults of the trials and experiments made by M. Bleton in the year 1783.

The theory of our Author is certainly ingenious. Having aſcertained a general law by which ſubterraneous electricity exerts an influence upon the bodies of *certain* individuals *eminently* ſuſceptible of that influence, and ſhewn that this law is the ſame, whether the electrical action ariſes from currents of warm or cold water, from currents of humid air, from coal or metallic mines, from ſulphur, and ſo on, he obſerves that there is a diverſity in the phyſical and organical impreſſions which are produced by this electrical action, according as it proceeds from different foſſile bodies, which are more or leſs conductors of electrical emanations. There are alſo artificial proceſſes, which concur in leading us to diſtinguiſh the different focuſes or conductors of mineral electricity, and in theſe proceſſes the uſe of electrometrical rods deſerves the attention of philoſophers, who might, perhaps, in proceſs of time, ſubſtitute in their place a more perfect inſtrument. Their phyſical and ſpontaneous mobility, and its electrical cauſe, are demonſtrated by indiſputable experiments.

On the other hand, our Author proves, by very plauſible argument, the influence of ſubterraneous electrical currents, compares them with the electrical currents of the atmoſphere, points out the different impreſſions they produce according to the number and quality of the bodies which *act*, and the diverſity of thoſe which are *acted upon*. The ordinary ſources of cold water make impreſſions proportional to their volume, the velocity of their currents, and other circumſtances. Their ſtagnation deſtroys every ſpecies of electrical influence; at leaſt, in this ſtate, they have none that is perceptible. Their depth is indicated by geometrical proceſſes, founded upon the motion and divergence of the electrical rays; but there are ſecond cauſes which ſometimes diverſify theſe indications, and occaſion ſeeming errors. Theſe errors, however, according to our Author, are only exceptions to the general rule, exceptions which depend on the difference of mediums and ſituations, and not on the inconſtancy or incertitude of the organical, ſenſitive, or convulſive faculties of the *Bletoniſt*. A competent knowledge of the formation of fountains, and of the direction of their ſtreams through different ſtrata, will be a preſervation againſt theſe errors. This formation is effected in various ways, which never have been diſtinctly ſpecified. The details of our Author on this head are curious and inſtructive, but we muſt leave them to the peruſal of our readers in the work itſelf.

All the *hot ſprings* in France, traced by our Author from the places where they flow, to the places where their formation commences (ſometimes at a diſtance of fifteen leagues), led him con-

ſtantly

ſtantly to maſſes of coal, where they are collected and heated in baſons of different depths and dimenſions, nouriſhed by the filtration of lakes, and the courſe of torrents, and mineralized by ſaline, ſulphureous, metallic, and bituminous ſubſtances, in the natural furnaces where they are heated, or in the *ſtrata* through which they flow. Our Author has preſented to the French miniſtry ample and accurate indications of all theſe objects: the reader will find them in the memoir now before us, and will there ſee how this manner of inveſtigating the formation of hot ſprings may be employed, to aſcertain the extent of the maſſes of coals which they always find.

M. Thouvenel's conjectures concerning the mechaniſm that produces the *perpetual* warmth of the ſprings now mentioned, are at leaſt plauſible: the primitive agents in this matter, according to him, are partly the emanations of inflammable air, of which maſſes of coal are the natural magazines, and, partly, the currents of the electrical fluid, of which veins of coal are the powerful ſubterraneous conductors. The *derivation* of the former, and the *direction* of the latter are aſcertained, by a great number of ſtriking examples here enumerated.

One of theſe examples is the earthquake of the 6th of June 1783, in the mountains of *Voſges*, which followed exactly in its courſe the veins of coal from which the waters of *Luxeuil*, *Plombieres*, and *Bains* derive their heat. Our Author, in effect, conſiders ſubterraneous coal-veins as generating principles which propagate internal ſtorms and agitations in the bowels of the earth, and ſubterraneous veins of metal, and great baſons and currents of water as the receptacles and conductors of the electrical fluid, which carry the electrical commotions of the globe, by a ſort of concatenation, to great diſtances. M. Thouvenel is hence led into a wide field of inveſtigation, where he treats of ſubterraneous commotions, proceeding from ſtrong diſcharges of terreſtrial electricity, and indicates the characters by which they are diſtinguiſhable from the violent ſhocks produced by the fiery eruptions of volcanos, though they are both generated and extended by the ſame means. He riſes thence into the region of the air, in conſequence of the intereſting compariſons that may be made between terreſtrial and atmoſpherical thunderſtorms, meteors, and currents. Here the ardent deſire of diſcovery, *electrifies*, more or leſs, the imagination of our Author, and draws from it ſeveral brilliant and ingenious conjectures. The balloons may one day contribute to realize theſe conjectures, if, after finding horizontal voyages from Dover to Calais, or from Cheſter to Dublin, but a vulgar buſineſs, the aërial navigators direct their flight upwards, and come to erect *obſervatories* in the higher regions of the air. M. Thouvenel tells them before hand what they will probably perceive in this ſituation, and if the reader is curious to be let into the ſecret, he may

read

read it where we have done. *We* ſhall keep pace with our Author only in the high road of facts and experiments, which is the ſureſt way to truth.

The laſt, and the moſt ſingular and important phenomenon which our Author met with in the courſe of his experiments, muſt not be here omitted. We have ſeen already, that metallic veins, as well as maſſes of coal and ſubterraneous currents, have a determined ſphere of electrical activity. But we ſee, moreover, in this memoir, that over the veins of iron mines alone, the electrometrical *rods* aſſume a motion of rotation diametrically oppoſite to that which they exhibit over all other mines. This phenomenon takes place with the ſame diſtinction, when iron and other metals are extracted from their mines, and depoſited under ground. But the moſt remarkable circumſtance in this diſtinctive *action* of theſe metals is, that it has a uniform and conſtant direction from eaſt to weſt, in all metals, iron excepted, juſt as iron, rendered magnetic, has an action directed from ſouth to north. The action of red metals is more palpable than that of the white; but the latter, though weaker, has, nevertheleſs, a real exiſtence in the ſulphur. In the *ſupplement* to this memoir, there is an accurate account of the proceſſes that have furniſhed theſe invariable reſults. They will naturally ſuggeſt, ſays our Author, the idea of conſtructing an *electrical compaſs*, which may be of as eminent uſe in experimental philoſophy, as the magnetic compaſs is in navigation. The natural and ſpontaneous direction of metallic emanations towards the weſt, being aſcertained, it only remains to render them palpable, by the conſtruction of an inſtrument which may be ſubſtituted in the place of the electrometrical twig, that goes vulgarly by the name of the *divining rod*. It would certainly be, as our Author obſerves, a very important point gained, if, in conſequence of theſe reſearches and phenomena, it could be well aſcertained, that there are in nature, either two great currents of ſubtile matter eſſentially different, or that (if in many reſpects ſimilar) they aſſume, in our planetary ſyſtem, two different directions, interſecting each other at right angles from ſouth to north, and from eaſt to weſt; or, if it ſhould be found that they are only one and the ſame primitive ſubſtance, with one general direction, which, in our atmoſphere, and in the bowels of the earth, takes particular directions, according to the focuſes and conductors they meet with in their courſe; and that, on the other hand, this ſubſtance undergoes different combinations, according to the bodies with which it is brought into contact. Our Author conſiders theſe arduous reſearches as beyond his preſent object, and means only to point out the way in which they may be purſued. Accordingly, he returns to the particular object of his commiſſion, and relates the diſcoveries and the reſults he obtained from an attentive

tive obſervation, and a laborious analyſis of the mineral waters in France, in which he was moſt ſucceſsfully aſſiſted by the ſingular talent, or rather organization of M. *Bleton.*

We cannot follow him in his excurſions, of which there is a relation in the hands of the miniſtry, and a curious ſummary in the memoir before us. His analyſis of the hot ſprings of *Bourbon-Lancy*, to the ſource of which, in the great mountains of Burgundy, he was led by the electrical ſenſations of *Bleton*, will prove highly intereſting to chemiſts and natural philoſophers, and ſhew the great intelligence and ſagacity of our Author in operations of this nature. He found the origin of theſe famous hot ſprings in the center of an oblong riſing ground, full of coal, and commanded on three ſides by a group of mountains, of which the greateſt part was filled with the ſame mineral. The different kinds of air and *gaſes* which are exhaled from theſe and other mineral ſprings in France, are here accurately and minutely deſcribed, and their reſpective mineral qualities are characteriſed and ſpecified by the volatile principles by which they are impregnated, in the different airs with which they are ſaturated. He conſiders alſo the degree and the manner in which they are impregnated with the electrical fluid, according as the focuſes of their formation, and the channels in which they flow, are, by their nature and poſition, more or leſs ſuſceptible of emanations of this kind. It is curious to ſee this ardent and induſtrious inveſtigator obſerving, in one place, the courſe of waters along the ſide of mineral veins; in another, the ſuperpoſitions of theſe veins; and always noting down the diverſity of impreſſions which the various kinds of mines and currents made upon his companion with the electrical *Caduceus* *.

From a particular caſe, here circumſtantially deſcribed, in which the electrical rays of the ſubterraneous water, and thoſe of the adjacent coal, croſſed each other, our Author deduces a very natural account of the errors which may ſometimes, though rarely, miſlead, for a time, the greateſt adepts in *Bletoniſm*, when they find themſelves in combined ſpheres of electrical activity. Another obſervation, which ſeems, to our Author, confirmed by ſeveral facts, accounts farther for this fallibility: the obſervation is, that electrical rays, whether direct or collateral, iſſuing from ſubterraneous focuſes, ſeem to undergo in certain caſes a ſort of refraction, as they paſs from one medium to another, or traverſe bodies, which differ with reſpect to the property of tranſmitting this electricity. In a word, it follows, from theſe obſervations, that when ſuch privileged inveſtigators of currents or minerals as *Bleton*, are placed upon the electrical ſpheres of

* *Bleton* was not his only aſſiſtant; another perſon, endowed with a portion of Bleton's ſpirit, or privileged with an organization ſimilar to his, ſeems to have accompanied our Author in ſeveral of his excurſions.

these bodies, they will indicate their situation and their respective depths, *according to the impressions* they feel within themselves, or the motions they observe in the electrometrical instruments which they employ; and if they meet with second accidental causes or complications of electrical spheres, which modify or alter these methods of trial, this will necessarily occasion mistakes in the results of their operations, which they may probably rectify, but which, at all events, it would be unjust to lay to their charge, or allege as an objection against the reality of their talent.

ART. XLI.

De l'Universalité de la Langue Françoise, &c. i. e. A Discourse concerning the Universality of *the French Language*, which obtained the Prize proposed by the Academy of Berlin. By Count DE RIVAROL. 8vo. pp. 92. Berlin and Paris. 1784.

IT would seem as if the Prussian academy had proposed this question, to obtain a justification of the method they have adopted of publishing their memoirs in the French language, and to pay an indirect and latent compliment to a great Prince, who has a peculiar liking to that language, and even prefers it before his own. However that may be, the subject is interesting, and highly worthy of discussion; and our noble Author has, notwithstanding some omissions and mistakes, treated it in a very masterly way.

The Berlin academy asks, How *came the French language to be universal? By what title does it merit this prerogative? Is it likely to maintain it always?* We shall keep these three questions more clear of each other in our analysis, than the Author has done in his dissertation.

The Latin language was in possession of a kind of universality before the sixteenth century; but this it lost by a variety of circumstances, and more especially by modern discoveries, and the alterations that were introduced into the European customs, manners, and arts, both useful and ornamental. The only languages that could naturally lay a claim to succeed it in this universality, were the *German*, the *Spanish*, the *Italian*, the *English*, and the *French*.

The *German* had several obstacles to its propagation, from accidental circumstances; such as the characters of the German Emperors and writers in the sixteenth century, and the political situation of the nations and provinces of the empire. *Spain*, indeed, exhibited a brilliant aspect of grandeur, even in this remote period; but this arose, not from a permanent light, but from a transitory flash of genius, which was followed by the thickest darkness, the most palpable and permanent degradation of spirit, and a total suppression of active curiosity and generous

 exertions.

exertions. Nor could the revival of the arts and of literature in Italy surmount the accidental and local obstacles to the propagation of its language, that arose from the multitude and weakness of its separate sovereignties, and the wars and tumults that reigned in its bosom, and in Europe, in the period of time now under consideration: to which we may add, the sudden corruption of taste which took place in that country, and the importance which twenty petty states gave to their respective dialects. The insular situation of the *English*, their taciturnity and serious cast of mind, the genius of their early writers, who were severely bent upon instruction and truth, to the utter exclusion of amenity and grace (as our Author pretends), the little pains their travellers were at to render their manners engaging, and their expressions gracious (for, says our Author, they travelled only to *see*, while the French travelled *to see* and TO BE SEEN), the late appearance of the elegant writers, who enriched and embellished English literature, and several other circumstances, real or imagined, which our Author enlarges upon, sometimes with truth, and always with a sprightly petulance of wit and fancy, contributed to prevent the propagation of the English language in Europe. The parallel here drawn between the character and manners of the *English* and *French* nations, though it sends forth a strong scent of partiality, carries, nevertheless, evident marks of an acute spirit of observation, and contains several things which our countrymen, more especially the rising generation, may read with profit. Though it is *Nic Frog* that speaks, *John Bull* will rather gain than lose by condescending to hear.

The French, without doubt, derived from their national genius and character, and more especially from the reign and character of Louis XIV. many advantageous ways and means of spreading their language through the different countries of Europe. These our Author unfolds, in a very agreeable and interesting manner. The universal cultivation of the French language was one of the favourite objects of French vanity, and a very legitimate vanity this was; but no other nation seems to have been possessed with it. The gaiety, sprightliness, gallantry, and politeness of the French, by rendering their manners and their society *pleasing*, prepared, with facility, the way for the reception of a language, which was associated with these agreeable manners, and was the principal conveyance of their amenity. The particular attentions of this people to the fair sex, with which they form more intimate and habitual connexions than any other European males, contributed also both to polish and propagate their language. The eminent writers that arose in the reign of Louis XIV. and preceded the reformers of the English style, seconded powerfully the causes now mentioned; and even the mixture

mixture of French modes, ribbons, and toys, with the tragedies of *Racine*, the satires of *Boileau*, and the odes of *Malherbe*, that were exported abroad, helped the business considerably. This mixture is not a combination of ours,—hear the Author himself: 'Trinkets and modes accompanied the exportation of our best books to foreign countries, whose inhabitants were desirous of being both *rational* and *frivolous*, after the French fashion. It happened then that our neighbours, receiving perpetually household furniture, brocades, perfumes, and toys from us, borrowed also from us terms to express them; and by this, and the desire of keeping up a correspondence and intercourse with a nation which furnished them with new sources of pleasure and enjoyment, they were engaged to study our language, and associate it with their own. Thus France, from this epocha, continued to furnish its neighbours with theatrical entertainments, dresses, taste, manners, a new language, a new manner of living, and sources of pleasure hitherto unknown, and exercised thus a kind of dominion that had never been exercised before by any other people. The ascendant that Louis XIV. had obtained in Europe, contributed much to the formation of this singular dominion. Our language predominated in all public negociations and treaties; and even when this monarch ceased to give French law to Europe, the French language held so firmly the ascendant it had obtained, that it was in this very language, the *organ* of his ancient despotism, that *Louis* was humbled towards the conclusion of his days. His successes, his errors, and his calamities concurred in promoting its progress. The French language was enriched by what the government lost at the revocation of the Edict of Nantes. The Protestant exiles carried with them into the northern parts of Europe their hatred against their sovereign, and the regret they felt in leaving their country; and this hatred and this regret were poured forth in French.'—So much for the circumstances that may be called accidental, which contributed to the *universality* of the French language.

A nicer subject of critical examination is exhibited in the second question: *By what titles may the French language lay claim to this prerogative of universality?* Here our Author enters into an estimate of the respective merits of the modern languages, considered each as a candidate for *universality*. The *German* is soon repulsed: it sounds too harshly in our Author's ear, and is too far removed from all analogy to the ancient languages (we suppose he means the Latin and the Greek), to obtain an ascendant on its own account, and by its intrinsic qualities. The *Spanish* again is too pompous and solemn; we suppose our Author means that it is not *convertible*, as we sometimes say of strong Port or Mountain wine. Well, then, the *Italian*—To this also he has objections, and proposes them with acuteness and taste. He

seems to understand this language better than he does the Spanish, the German, and the English, and he thinks that its intrinsical character and defects are still greater obstacles to its *universality* than any accidental circumstances have been. Notwithstanding the melody of its sounds (we abridge our Author), its poetry is rendered more or less harsh and abrupt by the mutilations and contractions of words which the laws of number and measure require; and thus it is, in reality, a language apart. The prose, composed of words in which every letter is pronounced, and flowing always on full sounds, gets on too slowly. Its brilliancy is too uniform: the ear is satiated with its sweetness, and the tongue is fatigued with its softness; each word being melodious, the harmony of the associated terms is remarkably hurt by this circumstance.

The boldest thought is enfeebled in Italian prose, which is, moreover, often ridiculous, at least, incongruous in a masculine mouth, as it is inconsistent with that character of gravity and vigour which ought always to predominate in the tone and accents of a *man.* It has also, like the German language, ceremonious forms, phrases, and titles, that are a restraint upon familiar and easy conversation. These, and other inconveniencies, are imputable to Italian prose, which is, otherwise, so rich, so melodious, and flexible. But, as our Author justly observes, it is its prose that contributes to the propagation of a language, as prose is destined for general use, while poetry is only an object of literary luxury. These observations are followed by a pompous panegyric on the beauties of the Italian language, to make up matters. *Petrarch, Ariosto, Dante,* and *Tasso,* obtain their due.

Our Author's strictures on the English language, be it said without partiality or prejudice, are not always remarkable either for their perspicuity or accuracy. He is sometimes in the right, sometimes in the wrong, and frequently obscure in this part of his ingenious dissertation. If he had undertaken a comparison between the English language, in its present state, and the French, he would have handled a very nice subject, to which, however, we have reason to think him palpably unequal. To perform such a task with impartiality and judgment, not only a candid and acute spirit of criticism, but also a thorough acquaintance with *both* these languages, are essentially required. Instead of appreciating the English language, he confines himself to some general remarks upon the genius and characters of English authors; and these remarks only shew that he has intruded himself into company with which he is very little acquainted, of which, however, he thought himself obliged to say something, should he even say it at random. We are not so far the dupes of the compliment he pays to English literature, when he says that

'it exhibits productions, whose depth and elevation will do eternal honour to the human mind,' as to admit blindly his observations either as true or plausible. When he says that *English books are not generally read; that they are only in* CERTAIN *hands*, we are free to deny the fact, and, in all the civilized countries in Europe, we could obtain a multitude of witnesses, male, and even female, that would reduce him to silence on this head. When he says again, that the *English, accustomed to the* IMMENSE *credit they have obtained in public affairs, are ambitious to transport this* FICTITIOUS *influence into the republic of letters, and* that *their literature has thence contracted a character of exaggeration, which is the enemy of true taste*, we do not understand him, and we are powerfully inclined to think, that he does not understand himself. He tells us, in another place, that *perspicuity* is the *principal attribute* of the French language; and it is with pain that we are obliged to conclude from his own words, that he does not always write French. We cannot comprehend how credit or influence can be at the same time *immense* and *fictitious* *; and we leave the rest of the sentence to the interpretation of those who have more sagacity than we pretend to.—*Some English authors*, says he, *compose a book with one or two sensations.* Darkness visible again! You may think, candid Reader, that we do not give the Gentleman fair play in our translation. Well then, take his own words—*C'est avec une ou deux sensations que quelque Anglois ont fait un livre.* All that we can say is, that if the book be a good one, they are *immensely* clever; and if it be a silly one, it has nothing to do here, where the language and publications of a people are appreciated in general; for there are silly, awkward books published in all nations and all languages. We are told farther, that the English *are fond of disorder in their compositions, as if order and method seemed to have too great an affinity to servitude and constraint.* If a systematical German, during the reign of the *Wolfian* philosophy, had thrown this reproach in our teeth, we should have answered civilly—Sir, *your* method of argumentation is too stiff and formal, and *ours* is sometimes rather too lax and vague; *Christian Wolf* walked in shackles, and *David Hume* played fast and loose: but this reproach from a Frenchman, whose first object is phrase, and his second argument, is, more or less, a trial of patience. Once more, and we have done with this point *Accordingly, the works of the English, which give pain* (i. e. to understand them, which may be

* The original French word we have thus translated is *fictive*, which, by the bye, is neither French nor English. He could not mean *factitious*, for then he would have used the term *factice*; and if he had, he would have saved the contradiction, which, indeed, is laughable.

for other reasons than their want of method), *and yield instruction, want the charm of grace. Like the Greeks, we* (French) *raise always, in the temple of glory, an altar to the Graces; but these latter are neglected or forgotten by our rivals.* That the French writers have sacrificed to the *Graces*, cannot be denied; but, as the Graces in that country are seldom *naked*, and but rarely appear without *rouge*, trinkets, and party-coloured apparel, so the sacrifices have generally more of the brilliancy of art than of the simplicity of nature. However, we shall dwell no more upon this subject. The British writers, who have excelled in precision, and those also who have bowed the knee (without cutting capers) to the Graces, are sufficiently known. We shall then proceed to the characters of the French language that, in our Author's esteem, have naturally occasioned the universality it has obtained; and its titles, in this respect, are advantageously produced.

His account of the genius, character, and revolutions of the French language, though sometimes spotted with illiberal marks of national vanity, is superior in accuracy and perspicuity to any other part of his discourse. The French, by the very construction of their language, and the nature of their *finals* (or last letters) which in the greatest number of their words are mute, and without variation, are obliged to renounce inversions in their sentences, which would produce great obscurity, and to study, above all things, perspicuity of expression. Again, if this language has less melody, it has more harmony than the Italian. 'It has not the pleasing diminutives, the soft and delicate prettinesses of the latter, but its march and tenour are on that very account more masculine. It is also more adapted to easy conversation than the Italian or German, by being disengaged (*we* may say, like the English) from all those formal titles of honour and personal denominations which meanness of spirit has invented to flatter vanity. Thus it is rendered a common bond of humanity, and the delight of all ages. Firm, sociable, and rational, it *is now no more* to be considered as the *French* language, but rather as the *language of man*,' (softly, softly; take care that truth doth not run riot:) 'and the European powers employ it in their *treaties* on these accounts; and also because, to *speak plainly*, it is the ONLY language that has a character of *probity* attached to its very genius.' Oh! Mr. RIVAROL, if this be true, pray teach us all, Germans, Italians, Sicilians, Poles, Russians, Danes, Swedes, Scots, Irish, English, to speak French, that we may not pass for pick-pockets and jugglers, whose languages are little better than instruments of seduction and imposture: Pray do—teach us to speak this *upright* language (a new epithet yet unknown in grammar), and we shall all become

come honest men. For hear him farther: — 'The French language predominates in political negociations, since the conferences of Nimeguen, and henceforth the *interests* of nations, and the *will* or *declarations* of sovereigns, shall stand firm on the most stable and permanent basis.' This sentence is rather too ambiguous in its meaning, for the milk white *candour* and *probity* of the French language. We thought, in our simplicity, that the great object of public negociations and treaties was not so much to secure what nations may look upon as their *interest*, or obtain what sovereigns may think proper to claim, as agreeable to their desire or *will*, but rather to maintain equity and justice, and support political states and sovereigns in the possession of what already belongs to them, or of what they may have an indisputable right to acquire. However, courteous Reader, if thou art desirous of seeing this *ambiguous* sentence illustrated by perspicuous examples, lay out a sixpence for those news papers that contain the pacific declarations of the Marquis de Noailles to the English Ministry, and the eloquent declaration of war that immediately followed them; and then thou shalt find the matter tolerably explained, and also perceive all the beauty and energy of the following sentence of our good Author: *On ne semera plus la guerre dans des paroles de Paix:* i. e. that in consequence of the intrinsic *probity* of the French language, WAR *shall be no more disseminated in* WORDS OF PEACE.

But now, how long is this *universality* of the French language to last? This is the third branch of the *question* proposed by the academy; but our Author does not pretend either to such a critical or prophetic foresight as is necessary in order to the determination of this point. He acknowledges, nevertheless, that a time comes when all languages degenerate into a state of corruption, and this time arrives, when the *natural* and the *figurative* styles are confounded, and the latter does not keep its distance, but instead of coming when it is called, intrudes too frequently, and with affectation, on the simplicity of nature. Metaphorical style carries with it, says our Author, the germ of corruption. The observation is judicious; but he seems often to lose sight of it in his own practice; for in a multitude of his phrases, this germ shoots forth into the most affected and disgusting luxuriancy. Upon the whole, there is certainly great merit in this discourse, but it is accompanied with defects for which it scarcely atones. The atonement it makes for the exaggerated ideas, quaint expressions, and incorrect style of our Author, might more easily meet with acceptance, if the decisions he pronounces upon the judgment, taste, and manners of several nations, did not bear too evident marks of a harsh, severe, and fastidious spirit.

ART. XLII.

Lettere del Sig. Abate Dominico Seſtini, i. e. Letters written from Sicily and Turkey to ſeveral of his Friends in Tuſcany, by the Abbé DOM. SESTINI. Vol. VI. Leghorn. 1784.

WE mentioned formerly the firſt, ſecond, and third volumes of this agreeable and inſtructive publication. The fourth, which was publiſhed at Florence in 1781, and the fifth, at Leghorn in 1783, contain a deſcription of Sicily and a part of Calabria, in which the articles relative to the natural hiſtory, productions, and manufactures of theſe fertile countries predominate, though, at the ſame time, a ſuitable attention is paid to their civil hiſtory, literature, and antiquities. The ſcene is changed in the ſixth volume now before us, in which we have eleven letters, dated from Pera at Conſtantinople. Here we have an account of the characters, amuſements, manners, feſtivals, commerce, arts, legiſlation, and political œconomy of the Turks, Greeks, and Armenians, as alſo of the geography and antiquities of their reſpective countries.

ART. XLIII.

Metodo di dirigere Palloni, &c. i. e. A Method of directing Balloons in which inflammable Air is employed; accompanied with the Deſcription of a *New Barometer*. By M. STEPHEN CALVI. 8vo. Milan. 1784.

THE Author propoſes a method of regulating the aſcent and deſcent of the aëroſtatical carriages, only by augmenting or diminiſhing the volume of the balloon, without being obliged to have recourſe to the emiſſion or intromiſſion of inflammable air. He alſo furniſhes our modern *high-fliers* with an ingenious method, of his own invention, by which the courſe of the airy caſtle may be directed towards any part of the horizon that may ſtrike their fancy. The machine alſo which M. CALVI ſubſtitutes in the place of the common portable barometer, may be of conſiderable uſe to thoſe who are inclined to make obſervations on the mountainous regions over which they may happen to be carried in their ſuper-terreſtrial navigations. As we have not yet ſeen *this* book, we cannot enter farther into its particular contents. The *Nouvelle Literaire*, from whence we have borrowed this account, does not let us into the whole ſecret.

ART. XLIV.

Elogi, &c. i. e. The Eulogies of ſome eminent Italians. By the Prelate ANGELO FABRONI. 8vo. pp. 260. Piſa. 1784.

Galilei, *Giacomelli*, *Perelli*, the Cardinal *Leopold de Medicis*, *Frugoni*, and *Metaſtaſio*, are the remarkable perſonages, whoſe talents, genius, and characters are here deſcribed by a very maſterly pen.

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To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

MONEY

END OF VOL. LXXI.

ERRATA *in the 71st Volume of the Review.*

Page 4, l. 1, insert the date of the year, *viz.* 1755.
— 28, l. 10, *del.* the comma at *liberal*, and place a comma after *spirit*.
— 43, Let. 38, l. 3, for *clergyman*, r. *clergymen*.
— 44, l. 12, take away the comma after *Letter*; and, two lines lower, *del.* the comma after *answer*, and remove the '*and*' which immediately follows.
— 50, l. 14 from bottom, for *quadruped*, r. *quadrupeds*.
— 74, l. 6. from bottom, for *ever*, r. *never*.
— 75, l. 11, after *least*, put a comma.
— 77, l. 6. from bottom, for *those*, r. *these*.
— 86, l. 7. from bottom, for escenades. r. escenades.
— 93, par. 2, l. 6, for *ædomatous*, r. *ædematous*.
— 115, l. 9. from bottom, for *is*, r. *are*.
— 135, Art. X. the reference to our last Appendix should be 566.
— 142, in the reference at the bottom, for *May*, r. *June*.
— 159, Art. 53, l. 4, for *on*, r. *in*.
— 163, l. 10, take the *a* from before '*translation*,' and place it before 'translator,' in the line following.
— 164, in the note for *Lucans*, r. *Lucaris*.
— 170, *Notes*, l. 1, for 'under,' r. *render*.
— 176, (in the Article of Lemon's Etymology) l. 16, for 'gend, end,' r. *gend, end*.
Ibid. l. 17, for 'Doctor,' r. *Dr—*, i. e the two first letters of *Druid*, or *d'er*, and *end*.
— 188, l. 5. from bottom, for 'Musselmen,' r. *Musselmans*.
— 193, l. 1 and 2, for 'his,' r. *this*.
— 204, (in the Article of *The Mystery hid*, &c.) l. 13 of that Art. for 'which is the result,' r. which *in* the result.
— 209, (in the Art. of *Booth on Pædo Baptism*) l. 17 of that Art. for 'Mr. Forbes,' r. *Mr. Tombes*.
— 216, l. 5, for 'Hygrometer,' r. *Hygrometers*; and the same l. 27.
— 237, l. 17, for 'only wherein,' r. *wherein only*.
— 238, l. 12, for 'moreover,' r. *whenever*.
— 239, l. 7, for 'sorrowful,' r. *shameful*.
Ibid. l. 8, for 'dilate,' r. *delineate*.
— 240, l. 2, for 'Fowles,' r. *Towle's*.
— 243, *the note*, l. 4, remove the comma from *propagandæ* to *senectutis*.
Ibid. l. 5, for '*de prompta*,' r. *deprompta*.
— 277, l. 2, par. 2, for 'Cratylis,' r. *Cratylus*.
— 287, l. 27, for 120° 6′ r. 124° 6′.
— 309, l. 10, for 'Lemeris's,' r. *Lemery's*.
— 319, l. 20, in the Article of *Howes's Visitation Sermon at Norwich*, for 'Rabbinical Christians,' r. *rational* Christians.
— 320, l. 23, for 'χθόνα,' r. χθονὶ.
— 345, l. penult. for 'asserted,' r. *asserting*.
— 382, par. 3, l. 1, for 'glue,' r. *bird-lime*.
— 385, in the last line of the account of *Chalmer's Opinions*, for 'elaborte,' r. *elaborate*.
— 400, l. 2, for '*Oly*,' r. *Ely*.
— 401, par. 2, l 3, after 'latter,' add *end*.
— 408, l. 3, for 'Penserosa,' r. *Penseroso*.
— 413, l. 15, for 'obtaining,' r. *ordaining*; and for 'obtained,' r. *ordained*.
— 415, par. 2, l. 3, for 'agreeable,' r. *agreeably*.
— 416, par. 2, l. 1, for 'similar,' r. *familiar*.
— 428, par. 2, l. 15, for 'correspondent,' r. *correspondence*.
— 434, in the title of Art. VII. instead of 'from Abraham to Isaac,' r. *from Adam to Moses*.
— 450, in the title of Art. XI. for 'Comedy,' r. *Tragedy*.
— 459, l. 16 from bottom, for 'talis,' r. *tales*.
— 461, l. 4, for 'quantitates,' r. *quantitatis*.
— 463, l. 11, for 'trumphos,' r. *triumphos*.
— 465, in the verse from Homer, for 'Εἰδν,' r. Εἰ δν, in two words.
— 469, l. 10, for 'salient,' r. *salians*.'
— 470, par. 4, l. 1, for 'del,' r. *dei*.

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